

# ADVENT



# HERALD

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## A LOST DAY.

Lost! lost! lost!  
A gem of countless price,  
Cut from the living rock  
And graven in Paradise;  
Set round with three times eight  
Large diamonds, clear and bright,  
And each with sixty smaller ones,  
All changeable as the light.  
Lost were the thoughtless throng  
In fashion's mazes wild,  
Where traileth folly's song,  
Leaving a string behind;  
Yet to my hand was given  
A golden harp to buy,  
Such as the white-robed choir attune  
To deathless minstrelsy.  
Lost! lost! lost!  
I feel all search in vain;  
That gem of countless cost  
Can ne'er be mine again;  
I offer no reward,  
For till these heart-strings sever,  
I know that heaven-entrusted gift  
Is left away for ever.  
But, when the sea and land  
Like burning scroll have fled,  
I'll see it in His hand  
While judging quick and dead;  
And when of scathe and loss  
That man can ne'er repair,  
The dread inquiry meets thy soul,  
What shall it answer there?  
—MRS. LYDIA H. SIGOURNEY.

## The Sabbath.

GENESIS 2:2, 3, we read: "And on the seventh day God ended his work which he had made, and he rested the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God had created and made." Here is the record of a Sabbath two thousand five hundred and thirteen years before the giving of the law on Mount Sinai. Adam was the father of all tribes and nations, the common ancestor of the human race, and to him was this blessed institution given, even while he was in innocence in the Garden of Eden. The entire history of the creation, and of the world, for fifteen hundred and fifty-six years after the creation, is contained in one hundred and sixty verses of inspired Scripture. Of these two tell us of a solemn setting apart by Divine example, and by the Divine blessing, of a day of rest. No fair criticism can set aside this clear and formal record. Any reasoning, which shall disprove a paradisaic Sabbath, will, when applied to such subjects, prove that marriage was not known in Eden, and that Adam and Eve were not formed till ages after creation was finished. Thus the eightieth part of inspired history, recording the events which happened in the beginning and until the year of the world 1656, is given to noticing the institution of the Sabbath. This is as much as could reasonably be expected. And so the Sabbath was given to man in the person of the father of us all. He was no more the progenitor of the Jews than he was of the Gentiles.  
The obligation arising from the example here recorded is of the highest order. When Jesus Christ would enforce the great practical truths of the sermon on the mount, he appealed to the Divine example: "Be ye perfect, even as your Father, which is in heaven is perfect." Paul likewise says, "Be ye followers [imitators] of God as dear children." And by the pen of inspiration God himself says: "Be ye holy, for I am holy." If God is good and kind, his example obliges us to be so. If God kept the Sabbath, so should we. He commemorated his glory in creation by resting from his work. We commemorate his glory both in creation and redemption by our Sabbath.  
All ancient nations, even those who abhorred the Jews and their laws, and lived remote from Judea, observed the Sabbath. The following are specimens of the kind of testimony which has often been presented on this subject:

The oldest Greek poet is Hesiod. He says, "The seventh day is holy."  
Homer and Callimachus give it the same title. Theophilus, of Antioch, says concerning the seventh day, "The day which all mankind celebrate."  
Porphyry says, "The Phœnicians consecrated one day in seven as holy."  
Linus says, "A seventh day is observed among saints, or holy people."  
Lucian says, "The seventh day is given to school boys as a holy day."  
Eusebius says, "Almost all the philosophers and poets acknowledge the seventh day as holy."  
Clemens Alexandrinus says, "The Greeks, as well as the Hebrews, observe the seventh day as holy."  
Josephus says, "No city of Greeks, or barbarians, can be found, which does not acknowledge a seventh day's rest from labor."  
Philo says, "The seventh day is a festival to every nation."  
Tibullus says, "The seventh day, which is kept holy by the Jews, is also a festival of the Roman women."  
Probably no person, who is informed on the subject, entertains the opinion that the nations here referred to derived the institution of a day of rest from the Jews. They must have derived it from Adam through Noah.  
Ignatius, a companion of the Apostles, says, in so many words, "Let us no more sabbatize;" that is keep the Jewish Sabbath; "but let us keep the Lord's day, on which our Life arose."  
Justin Martyr, who lived at the close of the first and the beginning of the second century, says, "On the day called Sunday is an assembly of all who live in the city or country, and the memoirs of the Apostles and the writings of the Prophets, (that is, the Old and New Testaments,) are read." For this he assigns the reasons of the Christians, viz: "that it was the day on which the creation of the world began, and on which Christ arose from the dead."  
Irenæus, a disciple of Polycarp, the disciple of St. John himself, who lived in the second century, says, "On the Lord's day every one of us, Christians keep the Sabbath, meditating on the law, (or Scriptures,) and rejoicing in the works of God."  
Dionysius, Bishop of Corinth, who lived in the time of Irenæus, that is, in the second century, says, in his letter to the Church at Rome, "To-day we celebrate the Lord's day, when we read your epistle to us."  
Tertullian, who also lived in the second century, speaks of the Lord's day as a Christian Solemnity.  
Petavius declares that "but one Lord's day was observed in the earliest times of the Church."  
And did not John ninety-six years after the birth of Christ, tell us of the Lord's day. Rev. 1:10. What could he have meant but precisely what the Christian world has always understood him to mean? It is needless here to repeat what was said in my first number. You yourself admit that, "It is true we find examples." But then you assert that "examples can never constitute universal obligation," and you quite reject the position "that apostolic example is as safe and correct a guide as apostolic precept." In so saying you differ from the whole Christian world. You are the only man receiving the Scriptures, of whom I ever heard that he rejected this rule. If we cannot trust inspired example, how can we trust inspired precept given by men? The example of Paul, in circumcising Timothy, shows that we ought to do all we innocently can to remove prejudice against the Gospel and its teachers. The example of Paul in refusing to circumcise Titus when it was demanded of the Jews as obligatory, shows us the duty of being firm in resisting all attempts to impose on us any law which is not of God.  
You are pleased to say: "That there should be a Christian Sabbath; that the seventh day is a proper interval I have never questioned." This admission is important and gratifying. But when you come to give the authority for such observance, you deny that we get any sanction

from the institution in paradise, from the decalogue, from the teaching and example of the apostles. On this ground you rest the authority of this holy day. Your words are explicit: "The law of the land, so far as it is consistent with the law of conscience, is to determine the observance of Sunday. Let every soul be subject to the higher powers, not only for wrath, but for conscience sake." Thus every private Christian is bound to observe the Sabbath according to the established institutions of his country, because these are ordained by the higher powers, which are ordained of God.  
On this astounding passage I offer several remarks.  
1. One is that the whole doctrine you here teach is pure Erastianism, revived in its most objectionable form.  
2. It puts the Sabbath on the very ground on which both Hobbs and Bolingbroke put all morality, viz: the civil institutions of one's country.  
3. It imparts to human legislatures one of the most awful prerogatives of the Almighty. It permits them to lord it over the consciences of men; and to bind them in a matter where if God has not spoken, they are free.  
4. It concedes the entire ground on which the union of Church and State must be defended.  
5. If the law of the land is silent, it makes each man his own law-giver on the subject of a Sabbath.  
6. It justifies the principle on which the French abolished the Sabbath of Scripture and legislated the decades into the place of the Christian week.  
7. It is directly contrary to Scripture. God denounces heavy woes against those whose fear of the Lord "is taught by the precepts of men." Isa. 29:13, 14. "Teaching for doctrines the commandments of men."  
8. If you are right, then any observance of the Sabbath is mere superstition and will-worship, a following of the doctrines and commandments of men.  
As to the text, "Let every soul be subject," &c., it contains the clear authority for obeying civil rulers, when they confine themselves to civil affairs. But when they assume the power of making laws for human consciences, they are to be resisted at once. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." In their own sphere rulers are to be obeyed at all times and with all cheerfulness, but when they attempt to sit in the seat of God, they are to be steadily resisted. Adherence to this principle has secured to the world all the religious liberty that is in it.  
As to your fling at the non-compromisers, it is wholly unworthy of you. They were men of whom the world was not worthy. One of the greatest lights of the church of England has well said respecting them: "I saw that most of them [the Independents] were zealous, and very many learned, discreet and godly men, and fit to be very serviceable in the church." Of others he says: "The persons who were called Presbyterians were eminent for learning, sobriety and piety; and the pastors, so called, were they that went through the work of the ministry, in diligent, serious preaching to the people, and edifying men's souls, and keeping up religion in the land." Another great light of the same church, whose sun has set in glory in our day, says: "Many, no doubt, obtained an undue ascendancy among the Puritans, in the turbulent days of Charles the 1st, and even before that time, were factious, ambitious hypocrites; but I must think that the tree of liberty, sober and legitimate liberty, civil and religious, under the shadow of which, we, in the establishment as well as others, repose in peace, and the fruit of which we gather, was planted by the Puritans, and watered, if not by their blood, at least by their tears and sorrows. Yet, it is the modern fashion to feed delightfully on the fruit, and then revile, if not curse, those who planted and watered it."  
—WM. S. PLUMER.  
—Pres. Advocate.

## The Dying Boy.

The following poem was published, as we remember, many years ago, in the *Albany Argus*, and was written, it is said, by J. H. Bright. To our feelings and associations of thought, it is one of the most touching poems in the language. —N. Y. Independent.

It must be sweet in childhood to give back  
The spirit to its Maker; ere the heart  
Has grown familiar with the paths of sin,  
And sown—to garner up its bitter fruits,  
I knew a boy, whose infant feet had trod  
Upon the blossoms of some seven springs,  
And when the eighth came round and called him  
out,  
To revel in its light, he turned away,  
And sought his chamber to lie down and die.  
'Twas night, he summoned his accustomed  
friends,  
And in this wise bestowed his last requests:  
"Mother, I'm dying now!  
There is a deep suffocation in my breast  
As if some heavy hand my bosom pressed;  
And on my brow  
I feel the cold sweat stand;  
My lips grow dry and tremulous, and my breath  
Comes feebly up. Oh! tell me, is this death?  
Mother! your hand—  
"Here, lay it on my wrist,  
And place the other now beneath my head;  
And say, sweet mother, say, when I am dead,  
Shall I be missed?  
"Never beside your knee,  
Shall I kneel down again at night to pray,  
Nor with the morning wake and sing the lay  
You taught to me;  
Oh! at the time of prayer,  
When you look round and see a vacant seat,  
You will not wait then for my coming feet—  
You'll miss me there!"  
"Father, I'm going home!  
To the good home you spoke of: that bless'd  
land  
Where it is one bright summer always, and  
Storms do not come;  
I must be happy then,—  
From pain and death you say I shall be free,  
That sickness never enters there, and we  
Shall meet again!"  
"Brother! the little spot  
I used to call my garden, where long hours  
We've strayed to watch the budding things and  
flowers,  
Forget it not!  
Plant there some box or pine:  
Something that lives in winter, and will be  
A verdant offering to my memory,  
And call it mine."  
"Sister! my young rose-tree,  
That all the spring hath been my pleasant care,  
Just putting forth its leaves so green and fair,  
I give to thee;  
And when its roses bloom  
I shall be gone away—my short life gone;  
But will you not bestow a single one  
Upon my tomb?"  
"Now, mother, sing the tune  
You sang last night; I am weary, and must  
sleep;  
Who was it called my name? Nay, do not  
weep:  
You'll all come soon!"  
Morning spread o'er earth her rosy wings,  
And that young sufferer, cold and ivory pale,  
Lay on his couch asleep. The gentle air  
Came through the opening window, freighted  
with  
The savory labors of the early spring:  
He breathed it not; the laugh of passers-by  
Jarr'd like a discord in some mournful tune,  
But marred not his slumbers. He was dead!



## DR. ELLIOTT'S GREAT WORK.

## HORE APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the REV. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

Even in regard of details, it will be found, his description of this body of the elect agrees most exactly with that in the symbolic visions under consideration. He speaks of them as not merely elect Israelites, but specifically as God's twelve tribes of election out of Israel's twelve professing tribes; and further, too, as of the constituency of the New Jerusalem. He asserts their inviolability, as God's sealed ones, from real injury by the devil, or any of his instruments. He notes the number as a number definite, and answering, while on earth, to the Apocalyptic 144,000: moreover as one, though small in comparison at any given period with the number of the reprobate, yet in itself and in the aggregate very large; indeed, (for more than once he quotes in proof the very words of the palm-bearing vision,) as a number numberless. He speaks of them as to be gathered out of all nations and kindreds and tribes; and of the remaining time consequently of the church's pilgrimage and tribulation, including specially that of Antichrist's predicted persecution, as probably by no means so short or near its ending, as Hesyehus and others, like many of the fathers before them, had been led to expect. He describes them, moreover, as washed and made white through the alone cleansing blood of Jesus: and, yet once more, as in their heavenly blessedness destined to realize, like the Apocalyptic palm-bearers, alike the type of Israel's rest and festival-keeping in Canaan, after its long and dreary wilderness-wandering, and also the paradisaical emblems in the Old Testament and Apocalyptic prefigurations of heaven; there to see God, to drink of God's own fountain of life and knowledge, and to have all tears wiped by him from their eyes.

Such were Augustine's doctrinal views of divine grace; such of Christ's true church of the election of grace; doctrines learnt not from patristic doctors, but, as he tells us, from the apostolic scriptures, (even as from one of the enthroned presbyters in vision,) under the immediate revelation of the Holy Ghost: and to prefigure which revelation,—regarding as it did the future as well as the present, the saints' final perseverance to salvation, as well as their election by grace,—there was needed, we now see, not the saints' sealing vision alone, but the prospective vision of the palm-bearing saints also, in their final triumph.—Indeed I must beg the reader, ere he passes onward, just to pause and think with himself, whether he can possibly imagine any two symbolic figurations, that would more exactly symbolize the doctrinal revelation made, to Augustine, than these two that were exhibited at the exactly correspondent epoch in the Patmos visions, to the representative man St. John.

3. Finally, I have to observe on the manner in which, through the divine overruling providence, it was both suitable and effectual, even beyond Augustine's own intentions, as an antidote with the faithful against the baptismal, as well as other corruptions of the age.—In so far as controversy about it was concerned, Augustine's direct object was not correction of the baptismal and ritualistic errors, now more and more prevailing, but of the Pelagian doctrines of man's free-will, merit, and inherent inborn power for working out his salvation. Indeed, though he distinguished carefully, as may be seen, between baptismal regeneration and the regeneration or conversion of the heart,—to which last change personal faith in Christ was deemed by him essential,—though conscious, from observation of men around him, that the baptized did not in the majority of cases profit unto spiritual life, as well as of their abuse of the baptismal rite, and on the other hand conscious from his own experience, (as well as from the examples of the Ethiopian eunuch and others,) that spiritual life might be begun before and independent of baptism, yet did he entertain a high opinion of the benefits often conferred by baptism, or rather by the Divine Spirit in baptism; that is, it rightly performed, and followed by faith in the recipient. And thus it

was that his doctrine of electing preserving grace obtained a general sanction and credence in the professing church, Rome itself assenting, (and this indeed the rather, because pure Pelagianism tended to make men independent of the ecclesiastical system of salvation, which Rome fondly cherished, as well as of Augustine's more spiritual and scriptural system,) such as the eloquence, talents, episcopal authority, and weight of character, with which God had endowed this his eminent servant and instrument, influential as they were, would by themselves doubtless have failed to obtain.—But who does not see the contrariety of this system of salvation by grace,—God's own individual, direct, electing, and saving grace,—to a system of salvation ecclesiastical, begun by the opus operatum of the priest in baptism, and carried on simply by the saving virtue of church ceremonies and church observances?—In fact the contrariety of the two systems was quickly felt: and Rome (tho' still professedly reckoning Augustine in its list of saints) eschewed very soon its former direct approval of his doctrine; and substituted virtually, in its place, a mongrel system of ecclesiastical semi-Pelagianism.

And so, after the barbarian tempests from the North had been let loose on the Roman world, a two-fold stream of doctrine was perpetuated in the church visible through the ages following; the one the ritualistic ecclesiastical doctrine of religion, the other the Augustinian spiritual doctrine of saving grace:—and a two-fold view, also, correspondently, of Christ's church of the promises: the one regarding it as the earthly corporation of the church visible and catholic, under a vice-Christian priesthood; the other as being the little flock, simply and alone, of those that were united by living faith to Christ the living head. In chapters that are to follow I shall have to note, on the one hand, the names of many in the middle ages, professedly of the Romish church, who fed on this spiritual doctrine as on heavenly food, and found in it a blessed antidote to the ritualistic formalism in vogue, down even to the Reformation; and, on the other, to observe how Rome more and more shrunk from, and hated, and opposed it. Indeed I might trace both Rome's opposition to it, and God's blessing on it, even beyond the Reformation. Witness the histories of Huss, of Luther, of the Jansenists; and indeed of our own Anglican church also:—a church in its doctrines (we might almost say) half Augustinian, as well as half Lutheran: though with an Augustinianism moderate as the Apocalyptic figuration which I suppose to have symbolized it; omitting all deeper mysteries of the doctrine, and asserting simply its grand spiritual truth of the Lord's marking out from amidst the professing church of an individual election of grace; to be preserved, through sanctification and sprinkling of the blood of Jesus, unto everlasting life.

Which being so, and the Augustinian light the chief that still, long time after its first brighter orient beams, glimmered through the dark ages, down to the outburst of gospel-sunlight at the Reformation, I cannot but pray the reader, in conclusion, to mark the admirable prophetic truth and propriety, wherewith the Apocalyptic revelation, ere passing onward to depict the Gothic tempests' irruption into and desolation of the Roman world, paused at this precise era to depict it, with its two light-shedding visions from heaven of the sealing and palm-bearing. The peculiarity and distinctiveness of the figuration will appear to us yet more remarkable, on finding, as we go forward, that there was depicted for some time afterwards before the evangelist no other figuring of light from heaven; but only figurations of tempests, and woes, and sins, and of Christ's two witnesses witnessing in sackcloth: until at length, in the midst of the second or Turkish woe, the same divine angel, in yet more glorious vision, appeared descending to illuminate the scene, with the sunlight beaming from his face, and a rainbow encircling his head: which vision will be shown to have designated with equal, or even greater accuracy of delineation, the outburst, and successive epochs and events, of the glorious Reformation.—The one picture is in fact the sister or fellow, so to say, of the other. Nor can either the evidence of their meaning respectively what I have expounded them to mean be fully appreciated, (satisfactory as it may have already appeared in the present case,) nor the admirable suitableness of the two symbolized revelations of gospel-truth themselves,—the one to combat the incipient antichristian apostasy, with its seemingly yet earthly church-scheme of mere ecclesiastical salvation, the other the perfected antichristian apostasy, with its worse than earthly terrors to enthrall a fearful conscience,—and by consequence their suitableness to preserve to the Lord a true church in Christendom, unless they be considered and compared together; each with its own proper comment and illustration in history.—Let him who would understand God's philosophy of his

tory, as sketched in this wonderful book, well ponder on them, both the one and the other.

## PART II.—THE FIRST SIX TRUMPETS.—Apoc. 8:1; 9:20.

*The Destruction of the Western Empire by the Goths: and the Eastern Empire by the Saracens and Turks.—A.D. 395 to 1453.*

## CHAPTER I.—THE HALF-HOUR'S SILENCE IN HEAVEN, INCENSE-OFFERING, AND TRUMPET-SOUNDINGS.

"And when he opened the seventh seal, there was silence in heaven about the space of half an hour.—And I saw the seven angels which stood before God: and to them were given seven trumpets.—And another angel came, and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer it with the prayers of all the saints, upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.—And the angel took the censer, and filled it with fire of the altar, and cast it upon the earth. And there were voices, and thunderings, &c. . . . And the seven angels which had the seven trumpets prepared themselves to sound."—Apoc. 8:1–6.

So began the Second Part, or Act, of the great Apocalyptic drama.—In the sealing vision, just preceding, intimation had been given to St. John that almost immediately after the dissolution of the Roman Pagan empire, and its conversion into one professedly Christian, there would appear in it the rapid development of an antichristian apostasy. But could it so be without judgments from heaven following? To this question the associated figuration of threatening tempest-angels, prepared to desolate the Roman earth, even then gave answer. It is the evolution of that figuration of the tempest-angels, the symbol of barbarian invading hosts, that constitutes the act of the drama now opening. The scenic representation which heads the present chapter was its introduction.

I. "And when he opened the seventh seal, there was silence in heaven for about the space of half an hour." What might be the meaning of this half hour's silence in heaven, is here the inquirer's primary question.

Of course, noticed as it is in connection with the seventh or last seal's opening, expositors have regard to their own several theories of the structure of the Apocalypse, in the explanations that they offer of it.—Of those who suppose the book to consist of a triple series of prefigurative visions, (chronologically parallel with each other, and each reaching to the consummation,) correspondently with the three septenaries of the seals, the trumpets and the vials,—the one class, viewing the seventh seal and its figuration of the half-hour's silence as the ending of the first series, expound this silence to signify the millennial rest of the church, following on the final convulsions and revolution designated, as they presume, by the earthquake, &c., of the preceding sixth seal. So, for example, Vitranga. But how can we suppose a repetition, after the seventh seal's opening, of that which had been depicted, as they judge, in the palm-bearing vision before its opening? Or, again, how can we suppose a half-hour's silence in heaven to figure the joyous active rest of the church on earth in the millennium?—Another class of the advocates of a triple parallelism of structure,—who, however, make the first series to end with the visions of the sixth seal, those of the sealing and palm-bearing inclusive, and the seventh seal to comprehend the seven trumpets, and so, with its opening vision, to begin a new and second series,—these, I say, explain the silence as a pause in the heavenly representations; a pause simply significative of this break of separation between the two parallel series of prophecies. So Dean Woodhouse, Mr. Cunningham, and others. But surely in such case the silence ought to have occurred before, not after, the opening of the seventh seal; before, not after, the commencement of the new series: besides that, in that case, there ought to have been a similar pause of silence elsewhere also, to mark the break between the second and the third series.

I pass to those expositors (as Mede, Daubuz, and Bishop Newton) who adopt what I conceive to be the correcter view of the Apocalyptic structure; i. e. who not only regard the trumpet-septenary of visions as included in the seventh seal, but also regard this new septenary as chronologically consecutive on that of the six seals preceding. Their view is to the effect that the half-hour's silence in heaven figured the church's silence in prayer before the trumpet's sounding, during the incense-offering by the angel-priest, noticed in a verse that follows; stating, in support of this view, that the Jews were wont to pray silently in the court without, while the priest (like Zechariah, Luke 1:10) went within the temple to offer incense. But the silence is not represented as distinctively accompanying, and connected with, the angel-priest's offering the incense. It is represented as begun

at least before that latter action; there being depicted the act of the seven angels that stood before God having the seven trumpets given them, as one to intervene. Besides that the expression "silence in heaven," if used with reference to what past in the Apocalyptic temple, ought rather surely to signify a silence in the Holy of holies, which here distinctively figured the heaven of God's presence; not a silence in the temple-court, simply and alone.

And what then the meaning of the symbol? As regards the silence in heaven, it really does not seem to me that we need have much difficulty. The word heaven (*ouranos*) is a word often used in scripture, and elsewhere, of the aerial firmament; as well as of the invisible heaven, the seat of God's manifestation. Indeed, in the immediately preceding vision of the sixth seal it had been pretty much so used by St. John. Again, silence is a word used often also to designate the stillness of inanimate nature. Which so, the complex phrase silence in heaven might fitly, should the context suit, be interpreted to mean stillness from storms in that firmamental region. In fact Pliny, St. John's cotemporary, so uses the self-same phrase "silente celo;" nor does the usage of the Hebrew scriptures disagree.—And does not this idea of the thing suit with the firmamental state of things, as figured and left in the preceding vision? Precisely so. For in it we were told of the four winds being authoritatively restrained from blowing; in other words, (to use Pliny's phrase,) of there thereon ensuing silence, though but for a brief interval, in the firmamental heaven? Surely, then, this may without hesitation be here taken as the simple natural meaning of the symbol. To use the words of our own great poet,

'Twas as we often see against some storm,  
A silence in the heavens; the rack stand still,  
The bold winds speechless, and the orb below  
As hush as death: anon the dreadful thunder  
Doth rend the regions.

It was the stillness before the storm.

But what the half-hour's predicated duration of the silence, or rather the "as it were half-an-hour's?" I incline to consider St. John's "as it were," as meaning that it appeared to and affected him, as the half-hour's stillness before a storm might do in common life.—At the same time the alternative seems open to him who prefers it,—while explaining the silence to mean stillness from the threatened tempests, as before,—yet to interpret the half-hour on the prophetic year-day scale, as but a very short interval, even as of a few days.—So that in any case the interval between the opening of the seventh seal and the first outbreak of the tempest of barbarian invasion, was indicated as but very small. For on the half-hour's ending, the previous check upon the threatened tempests, and the spirits riding them, was evidently to be withdrawn. Just accordant with which (if I may anticipate for a moment) is the record of history. Theodosius died in January, 395; the epoch, I conceive, of the 7th seal's opening; and "before the winter ended," says Gibbon, "the Gothic nation was in arms."—that "tempest of barbarians," as he elsewhere calls it, "that was to subvert the foundations of the Roman empire." And so too Mr. Hallam: "The fourth century set in storms."

But why the specification of so minute an interval of respite? Just, I conceive, in order to the exhibition of a scene of temple-worship, characteristic of the precise epoch that answered to it: a scene such as to suggest the reason of God's proceeding to execution of the before threatened judgments of the tempest-angels, even as against an empire in which that last term of respite was unimproved, and the already hinted sin of apostasy unrepented of and in progress:—at the same time that occasion was given thereby at once to note prominently that distinction in Roman Christendom between the sealed and the unsealed, the saints and the men of this earth, which would exist and be recognized by God throughout all the coming trumpet-judgments; the sealing angel himself, we may see reason to suppose, having in the meanwhile just given in his report.—This temple scene is the next point to consider, and a most important one. And, as before, we must, in order to its right understanding, first analyze the vision itself, then trace the fulfilment in history.

To be continued.

## What are Indulgencies?

Leo X., Pope of Rome, in 1517 ordered lists of sins to be drawn up at Rome, and published throughout Europe, specifying the price to be paid to buy off the wrath of the Church, for each particular sin. The budget is entitled, "Taxes of the Apostolic Chancery," and "Taxes of the Holy Apostolic Penitentiary." We append a few of the sins, with commutation price annexed.

For a town to be entitled to coin money, 500 drachms [the eighth of an ounce of silver?]—Transl.

Remission given to rich man for the wealth



which he has absconded with, 50d.

For a poor man, 20d.

For a layman not to be bound to observe fasts commanded by the church, and to eat cheese, 20d.

For commuting a vow made by a layman to visit the tomb of the apostles, 12d.

For enabling a nobleman to receive the sacrament with his family, and to be buried in a forbidden place, 30d.

For exempting a layman from a vow thoughtlessly made, 12d.

For allowing a ship to sail to convey merchandise to the infidels, 100d.

For enabling a king and queen to procure indulgences, as if they had been at Rome, 200d.

For permission to have mass celebrated in a forbidden place, 10d.

For absolution at the point of death for one person, 14d.

For granting a confessional to a brotherhood, 50d.

For a convent, 50d.

For the absolution of a king who may have visited the Holy Sepulchre, without the Pope's permission, 100d.

For absolution for the excesses and offences of a layman, 12d.

For those of a town, 100d.

For an abbot to be able to absolve the apostate monks of the convents subject to him, 16d.

For an indulgence of two years of a church and chapel, 20d.

For an indulgence of one year and fifteen days when the angelic salutation is said at the tolling of the bell, 12d.

For an indulgence for those who visit the body of Jesus Christ, when it is publicly exposed, 12d.

For the absolution of any one practising usury in secret, 7d.

For the absolution of any one who has been intimate with a woman in church, and has done any other harm, 8d.

For the absolution of concubinary and dispensation of irregularities, 7d.

For the absolution of him who has committed *charnellement* any female of his kindred, 5d.

For the absolution of him who has violated a virgin, 6d.

For the absolution of a simoniacal priest, 7d.

Idem, if he be a monk, 8d.

For the absolution of perjury, 6d.

For the absolution of any one who has revealed the confession of another person, 6d.

For the absolution of a man or woman who, during the time of interdict, has carried out bodies for burial, or has burned them, 7d.

For permission to eat meat, butter, eggs and whatever is made of milk, during Lent or other fast days, 7d.

For the absolution of him who has killed his father, mother, brother, sister, wife, or any other of his lay relations, 5 or 6d.

(For, if the person killed were an ecclesiastic, the murderer would be bound to visit the apostolic see.)

For the absolution of a husband who, beating his wife, causes abortion, 6d.

For a woman who takes any beverage or employs any other means to cause her child to perish, 5d.

For a dispensation for a priest present or absent, qui abscondit suos testiculos, 16d.

For an absolution for spoilers, incendiaries, thieves, and homicidal laymen, 8d.

### Mr. Thomas's Account of an Hindoo Burning.

[The following we take from the third Dr. Rippon's Annual Register, for 1794-5-6-7:]

In the year 1790, as I was coming down the river Ganges, in a budgerow, (a kind of accommodation boat, in common use there,) I saw a great concourse of people gathered together on the bank of the river, near a village called Baulee, about four miles from Calcutta. On enquiry, I found they were assembled to see a poor woman burn herself alive with the body of her husband. I immediately went on shore, and approached the pile whereon lay the body of the deceased, surrounded with Brahmans who assisted in the preparation for the burning. The woman was performing her last rites in the river. I immediately called out to the Brahmans, as the men who ought to teach the common people how to walk so as to please God; I solemnly charged upon them the sin of aiding and abetting in shedding this innocent blood, till they seemed astonished. Long time I had hindered the ceremony by the many things I said to them, till at length they intreated me to move farther from the pile, supposing that my presence would defile it, or that I designed to prevent their proceeding; but I several times objected to remove, declaring myself in the hand of the great God, though in the midst of murderers. I declared also to them all, that I would see the woman herself, and talk with her, before ever she should be burnt. They replied that it was utterly con-

trary to all their laws and customs, and refused to comply with my demand. But I continued to persist, and began to upbraid them with a design of putting the woman to death privately. At length they yielded, and the Brahmans themselves made a path through the multitude, down to the river where the poor woman was. She appeared to be near sixty years of age. Her attendants withdrew and left her standing in the water, about two feet deep. I asked her, whether or no it was of her own will, or by persuasion of the Brahmans, that she was going to do this violence to herself. She answered, it was of her own will. I endeavored to prove to her, that no law of God ever required any such thing: that innumerable laws and customs were invented of men, and imposed on the world, as though they were of supreme authority: that she ought by no means to think of pleasing the Divine Majesty by this act of cruelty to herself and children, and that though the flames of this fire should soon be extinguished, yet she had still to endure unquenchable fire and everlasting torments; for she would die in the act of violating the divine and holy law of God.

I eagerly listened for a hopeful answer; when, to my utter astonishment, she said: "I have died six times in this manner, with this very man, and now 'tis all come to my mind." This she spake, placing her forefinger on her forehead, and alluded to their doctrine of transmigration of souls. She appeared by the heaviness of her speech and eyes to have been intoxicated with opium, or the like drug. I was so much disappointed, and grieved at heart, that after a few words more I left her, and retired back to the pile: she followed me, with a basket of flowers in her hand, which she strewed on each side of the way as she came. She then threw the basket from her, took her last farewell of her friends, ascended the pile, assisted by a Brahman, and laid herself down by the deceased, placing her right arm under his head, and her left over his breast. Dried leaves were then thrown over them both, and oil poured on the whole. Immediately two bamboos, (a kind of large cane,) which were fastened with ropes to stakes on one side of the pile, were drawn over all, and held down by Brahmans on the other side of the pile, in order to prevent any effectual struggles. Now the nearest relation was called upon to set fire to the pile beneath both their heads. Loud horns, drums, and universal shoutings prevented my hearing the cries of the unhappy victim, though I stood the nearest to the pile. The whole was quickly consumed in my presence, and I departed, bitterly exclaiming against the horrid practice itself, and all that encouraged it. In the same journey I saw two more piles, at each of which a living woman had been burnt; so that the reports of this custom being disused among them are totally without foundation. Probably the number of victims destroyed by this kind of death would be much lessened if the unwise laws concerning surviving widows were repealed, for these forbid widows to marry, and enact that they shall be kept on the poorest food, and fill the lowest station in the family. But it is feared that the custom will never be utterly abolished until that sure prophecy is fulfilled: "The Lord will furnish all the gods of the earth, and men shall worship Him." Amen. Zeph. 2:11.

### Singular Tragedy in New Haven.

THE telegraph has already reported the murder of a Mr. Justus Matthews, in New Haven, under remarkable circumstances. In the New Haven *Courier* we find a full account of the affair, which develops a most remarkable case of delusion and superstition. The *Courier* says:

"There exists in the upper part of the city, a peculiar religious sect known as the 'Wakemanites,' who have made their doctrines known by holding meetings at the house of a Mr. Samuel Sly, who has no wife or family, but has a woman living in the house with him named Rhoda Wakeman, who is the founder of the sect called the 'Wakemanites.' This woman affirms that she was murdered about thirty years ago and went to Heaven, and for some reason came back on earth and founded the sect already alluded to. She preaches and prays, and holds meetings at her house, giving to those who assemble to hear peculiar stories, her views about the Bible and her experience in the spiritual world. Among her believers and followers are many families who live in Hamden, and they are in the habit of coming down to her house every Sunday to attend meeting. She held a meeting at her house last Sunday evening, and there were present at the meeting, Almeron Sanford and his wife, Justus Matthews, Betsey Keeler, a Mrs. Davis, and a colored man named Josiah Jackson, and others."

The meeting was kept up until a late hour Sunday night, and on Monday morning Justus Matthews was discovered in one of the rooms of the house, by his son, who was searching for him, with his throat cut from ear to ear, and his head nearly severed from his body. A jury

of inquest was summoned, and after a post mortem examination, the following persons were arrested on the charge of being concerned in the murder: Israel Wooding, Almeron Sanford and wife, Abigail Sables, Thankful S. Hersey, the widow Wakeman (the prophetess), Samuel Sly, and Josiah Jackson.

At a subsequent session of the Jury of Inquest, Josiah Jackson, one of the company present at Mrs. Wakeman's, testified that Matthews came to the house about 10 o'clock in the evening, and that during the evening he went from a chamber where he had been sitting with others, to a lower room, where he found Matthews, blindfolded. He said:

"I told Matthews he was killing the old woman, and that I would not let him into my house sooner than I would let a mad dog. I asked him if he had a bad spirit in him, and said that he ought to renounce this evil spirit. He said in the name of God he would renounce it. Amos Hunt gave the old lady (widow Wakeman) some poisonous cakes, with arsenic in them, and wanted to make way with her. I think Matthews got the evil spirit from Hunt. Widow Wakeman is a woman who professes to have died and rose again, and came on earth to teach the way to Heaven. I believe that she is a prophet, and is what she professes."

"The second time we went down into the room was about an hour after we went down first. I went down and told Sanford to take Matthews away from the house or Mrs. Wakeman would certainly die. I soon heard a noise in the room, and heard Sanford beating the outside door. Sanford and his wife then came up stairs and seemed very much excited. I heard some of them say that Wooding had gone home. I did not know until this morning that Matthews was dead. I believe that if the widow Wakeman should die the Millennium would come, and the world would be destroyed. When I came up the second time Sanford said 'he has murdered himself,' and there was great confusion in the house."

"When I went down the second time, he was sitting in a rocking chair, and I told him he had better give up that evil spirit, and he said he had wanted to do so. He said he would give up that spirit if he could, and did not know that the evil spirit he had was hurting Mrs. Wakeman. I believe he was hurting Mrs. Wakeman and his sister by *enchaining them*. His sister blindfolded him last evening to prevent this enchantment, which is always done by the eyes. Nobody but his sister dared blindfold him. His hands were also tied behind him to prevent his enchanting with his evil spirit. When I went down the third time I told Mr. and Mrs. Sanford to get Matthews out of the house, or it would kill Mrs. Wakeman. Mr. and Mrs. Sanford then went into the room where Matthews was, and in about three minutes I heard a noise in the room."

Almeron Sanford, another of the party, testified that Mrs. Wakeman had said that she was haunted by Matthews, "the man of power," with an evil spirit. He told Matthews that he had a bad spirit, and Matthews said that he wanted to give it up. Woodman told Matthews that he ought to be killed and Matthews said he was willing to die to quench the evil spirit. Wooding and Jackson said Matthews must be got out of the way; they told him he must die. The witness also testified to hearing a struggle at the time the murder is supposed to have been committed. He said that the company who met with Mrs. Wakeman believed that if she died the world would be destroyed.

At one of the sessions of the jury, as we learn from the New Haven *Palladium*, Samuel Sly, the keeper of the house, made a confession of the murder of Matthews, with a full statement of the causes which prompted him to the act. He stated that he alone killed Matthews, although some of his statements implicate Jackson, the negro, and Miss Hersey, as being accessories. He said that his sister, Mrs. Wakeman, was so distressed with the bad spirit or power in Matthews, that he thought something must be done to remove it, and he consulted with Jackson in regard to using a stick of hazelwood on Matthews, to see what effect it would have upon him. He had procured a stick of that wood a few days previous, in anticipation that it might be necessary to use it for the purpose—as he thought the bark of hazel, in connection with alder, concocted together into a tea, was powerful to remove enchantments.

With this stick, which was about an inch in diameter and two and a half feet in length, when Mr. and Mrs. Sanford went up stairs preparatory to taking Matthews away, Sly went into the front room to Matthews, and after locking the doors, struck the deceased, who was sitting in a chair blindfold, over the right temple, with such force as to bring him to the floor, and then struck him several times with the club. He then took his pocket knife, which is some two inches in length, and commenced cutting Matthews' throat. Matthews groaned, but did not utter a word after the first blow. Sly also took a table fork,

with which and the knife he mutilated the body in the manner in which it was discovered.

Miss Hersey afterwards helped him to cleanse himself from the blood which he had got upon his person, and he then went up stairs where the gathering was, and engaged in prayer. He said it was arranged for Matthews to come to the house that night, in order to be dispossessed of the devil, or the evil spirit which gave such annoyance to Mrs. Wakeman, and as they believed, endangered her life. They believed that her death would be followed at once by the general judgment without any millennium.

The *Palladium* says:

"After Sly's confession, he was remanded to prison, and Mrs. Wakeman was taken to jury room, and at noon, when we left, she was giving a description of her visit to the spirit world, some thirty years since, at which time, she says she was murdered by her husband, and remained dead seven hours, during which time she made the heavenly journey, seeing the Saviour, all the prophets, apostles, martyrs and saints, and having a realizing view of the home of the blessed, after which she was sent back to earth on her mission. She states that she is seventy years of age and has been the mother of fifteen children, nine of whom are living. Her brother, Sly, is fifty years of age."

### RELIGIOUS DISSENSIONS AMONG THE JEWS.

From an article in the New York *Evening Post* we gather some information in regard to certain disputes which agitate the Jewish religious world, which is divided into two parties. The first and most numerous body of the Jews are the Orthodox, who regard the Talmud, a collection of the writings and opinions of some sixteen or seventeen hundred Rabbins, compiled between the second and sixth centuries of the Christian era, as "a legal and obligatory commentary of the Bible." The Talmud contains a vast miscellany of commentaries, doctrines and parables, which in the opinion of most biblical scholars, are of great service in illustrating and explaining the obscure texts of the Old Testament. By the Orthodox Jews, it is regarded as a supplement to the Pentateuch, including, as is said, that portion of the laws delivered on Mount Sinai which Moses did not record, and which, for hundreds of years, were preserved only by oral traditions. It is therefore esteemed as of equal authority with the written laws, although much of it, to the common mind, appears absurd, frivolous and unscriptural. The Reformed Jews are those who, while admitting the value of the Talmud to a certain extent for the purposes of biblical exegesis, deny its divine and binding authority. A convention of the two parties was held at Cincinnati last October, for the purpose of reconciling their religious differences, when the matter was compromised by the adoption of the following principles:

"1. The Bible, as delivered to us by our fathers, and as now in our possession, is of immediate Divine origin, and the standard of our religion."

"2. The Talmud contains the traditional, legal and logical exposition of the Biblical laws, which must be practised and expounded according to the comments of the Talmud."

The advantages of this compromise are decidedly in favor of the Orthodox party, for, although they surrender the assertion of the inspiration of the Talmud, the Reform party are compelled to admit that it is a binding and legal commentary upon the Bible. This settlement has apparently healed the divisions in the Jewish church in this country, but one society (in Baltimore) having protested against it.

### CONFESS TO GOD, AND SAVE YOUR SHILLING.

—An Irish lad, whose father was a Catholic, was persuaded to go to the priest and confess. He consented, but upon the priest's demanding a shilling beforehand, he made a pause, and asked,

"Do you confess?"

"Yes," said the priest, "I confess to the Dean."

"Does he charge you?" asked the boy.

"Yes, a white thirteen," replied the priest.

"And who does the Dean confess to?"

"The Bishop."

"And the Bishop?"

"He confesses to the Pope."

"And do deans and bishops pay?"

"Yes, smartly, too," replied the priest.

"Who then does the Pope confess to?" asked the boy.

"To God," was the reply.

"And what does God charge?"

"Nothing."

"Then," said the poor boy, "I'll confess to God, and save my shilling."

AN UNPROFITABLE HABIT.—Some persons are in the habit of dwelling upon, and greatly magnifying every little injury they receive at the hands of others. They thus render themselves very disagreeable to those into whose ears they



are continually pouring their complaints; and at the same time greatly injure themselves, in the estimation of such, whilst they are contributing very much to their own personal misery. How much better would it be were such persons to bury their little troubles, or, at least, to keep them entirely out of sight! It is to be presumed that they do not sufficiently reflect upon the true nature of their conduct, else they would certainly be more careful to avoid it than they are.

Jamison forcibly exposes the great folly of such conduct, by the following striking illustration:—

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it fester till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!"



## The Advent Herald.

BOSTON, JANUARY 5, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### PROSPECTUS OF THE ADVENT HERALD, FOR THE YEAR 1856.

With the year 1856, the *Advent Herald* enters upon its seventeenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others, a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident, that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, if permitted, during the year to discuss in full in the *Herald*, and in successive articles, the following questions.

- The nature of the Second Advent.
- The nature of the millennium.
- The resurrection of the body.
- The Priority of the resurrection of the just.
- The Eternity and Universality of the Kingdom.
- The New Creation.
- The Abrahamic Inheritance.
- Our position in the Prophetic Calendar, &c. &c.

We purpose so to discuss these and kindred questions, that those to whom the discussion of them is new, may be instructed and others be made more familiar with the evidences by which they are defended.

One feature of the *Herald*, is to give expositions of continuous portions of the Scriptures. The books of Daniel, Revelations, Hebrews, and Isaiah have thus passed in review in these columns. Early in the 17th volume we purpose commencing with the book of Zechariah, designating its symbols and tropes, and endeavoring to learn their significance.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of the mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page,—as in the late publication and review of Prof. Sanborn's article on the Millennium. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during sixteen years of arduous toil. It was the first periodical of the kind ever printed in America; and it has kept steadily in view the great question for the discussion of which it was originated. Other papers have been commenced in imitation of it, but without exception they have all departed on other tracks, or made other questions of paramount importance, so that it now stands alone as an exponent and defender of the prophetic views of the General Conference of Adventists in America.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the sixteen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons. Large numbers of those who have hailed its weekly issue, are now sleeping in the dust of the earth till the resurrection morning. Other friends have become advanced in years, or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith. Who shall fill the places of these? There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness. We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place. Some would doubtless engage in a measure in this labor, as a free will offering to the *Herald*; but those who are disposed, and will make an effort to increase our list, we will permit to retain 50 cents for every new subscriber who shall pay \$2 for one year in advance, or a proportionate amount for payment for a shorter term. Get up clubs, send it to your friends, or send it to clergymen or other acquaintances who would be likely to be pleased and profited by the reading of the *Herald*. In these and other ways, contributions may be made for its support, which will relieve this office of much anxiety and care, benefit the cause, and also benefit those who aid.

All the present subscribers of the "*Herald*" will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the "*Herald*," God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute. JOSHUA V. HIXES.

### THE NEW YEAR.

With this first number of the new year, we would present to our readers "the compliments of the season." These words, full of meaning, are thoughtlessly uttered, how often! The going out of one year and the beginning of another, is called in the Bible, the "revolution of the year." It is the completion of another of the great annual journeys of this earth around the sun, during which it has traversed a space of more than five hundred and sixty millions of miles, with a rapidity of more than sixty thousand miles an hour, or seventeen miles in a second. As marvellous as it may seem, if we attempt to walk, before we can put down our foot after taking it from the ground, we are jerked some twenty miles into space! Such rapidity of motion is hardly conceivable, and yet this vast globe with all its inhabitants, its cities, its ships, its business and commerce, is constantly being hurried, on, and on, around its vast orbit like a well curbed war-steed around some vast race-course; and yet it moves with such ease and uniformity, that not a leaf is ruffled in all its vast forests, nor is anything in the least jostled from its equilibrium.

Such a result can only be produced by an Al-

mighty Being, and therefore as we reach these annual way-marks, placed like milestones along our course, our thoughts should turn towards Him, to whose protection and favor we are indebted for our continuance in being—to whom the only return we can make, and which is all that He asks, is that of humble and grateful hearts.

It was a pious arrangement which our ancestors made when they established annual seasons of thanksgiving, in which unitedly to offer, as acceptable sacrifices to the Giver of life, "the calves of their lips," in remembrance of the goodness with which He had crowned their closing year. And yet there is no more fitting time for a review of the past than the very beginning of another of Earth's annual journey's around the sun. How has war desolated portions of the globe, and made its fields red with the blood of the slain,—while peace has reigned within our borders! How has pestilence stalked abroad over the earth, walking in darkness and wasting at noon-day, and even invading and desolating cities in our own land, while throughout all the coasts of New England there has been comparative health! What sad disasters and dire accidents have hurled multitudes into eternity, giving them not a moment for a thought of preparation for the future, while our own lives have been thus far spared in God's purposes of mercy! Should such things be unheeded by us? No, verily, they should incite us to thankfulness for the mercies we have been the participants of, to penitence for all our short coming and ill deserts, and to greater endeavors for conformity to God's will in the future. Man is a frail and helpless being, and unless God keep him he will fall into temptation and sin. And the more sensible any one is of his entire dependence on the Divine arm for help at all times, the more will his heart be turned to the unerring Source of protection and guidance; and consequently the less likely will he be to fall into temptation.

The events of the past have become interwoven in the web of history. The future, who can know! We can walk only by faith and not by sight. Who knoweth what a day may bring forth? Who can tell to what thrilling scenes the year on which we have entered may give birth? And who can say what it will be exempt from? No man can know aught of the future, except as the curtain has been lifted by the revelations of God's word. "The secret things belong unto the Lord our God; but the things that are revealed, belong unto us and to our children forever." The knowledge which God has given in His word of the things of the future is then a gift of God. The things He has told us are gifts which should be duly prized and carefully studied. How we prize our Christmas and New Year's gifts! How we value them as mementoes of the givers! And yet how many slight God's gifts, valuing only selected portions of them, rejecting others as not adapted to their capacities or necessities, and thus slighting the Giver of these inestimable gifts. How many will make no effort to learn God's purposes respecting the future, because of a mistaken idea that there is nothing to be learned! And yet what mean all these passages which are scattered up and down in the revealed word, telling us of the glories which are reserved in heaven for those who are kept through faith unto salvation, ready to be revealed in the last time? If they did not concern us would God have placed them there? And if they do concern us, and God has condescended to give them for our instruction, can we innocently be indifferent respecting them? There can be but one answer to questions like these. Let us then, at the commencement of this new year recognize more than ever these new year's gifts, these gifts which are ever new and are constantly given us as guides in our journey of life, and as promises pointing to its close. And when "the year of the redeemed shall come," whether more or fewer years shall intervene between that and this, we shall be prepared to enter on that new year with alacrity and joy.

### NEW BOOKS.

"And further, by these, my son, be admonished; of the making many books there is no end; and much study is a weariness of the flesh."—Ecc. 12:12.

"THE BOSTON ALMANAC for the year 1856, No. 21. By Danrell and Moore, and George Coolidge. Boston: Published by John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor & Worthington."

This very convenient little Annual has become almost indispensable with every inhabitant or visitor of Boston. The present number contains a full business directory of Boston, a map of the city, and various information respecting city institutions, &c.

"THE BIBLE HISTORY OF PRAYER. With Practical Reflections. By Charles A. Goodrich. Boston: Published by John P. Jewett & Co.; Cleve-

land, O.: Jewett, Proctor & Worthington; New York: Sheldon, Lamport & Blakeman. 1856."

Beginning with the first form of prayer recorded in the Bible—that of Abraham for Ishmael in Gen. 17:18—the author makes very appropriate and practical comments on the several passages in the Bible which bring to view forms and subjects of prayer. We think it may be a very useful and devotional work. There would however be a more completeness about it, if the author had also noticed the last form of prayer recorded in the Bible, that of John in Rev. 22:20, "Even so come Lord Jesus." This would never have been omitted were the author thoroughly enlightened in the "things concerning the kingdom of God."

"GLANCES AND GLIMPSES; or, fifty years social, including twenty years Professional Life. By Harriet K. Hunt, M.D." Published as above.

This is mostly an autobiography of the writer, giving her personal experience, her views, &c. In theology she is a Swedenborgian, and in politics a woman's rights woman. Her experience therefore is much in circles of those of her own views and sympathies.

"ZADEE: A Romance. From Blackwood's Magazine. First issued in Little's Living Age." Published as above.

This is the first of a series of like works, which are to be reprinted in volume form, after having filled a place in the columns of the Age.

"SABBATH TALKS, with the Little Children, about Jesus. By the authors of the Mothers of the Bible." Published as above.

This is a neat, instructive and profitable little volume, for the reading of the little folks.

"THE COMMUNION SABBATH. By Nehemiah Adams, D.D., pastor of Essex Street church, Boston."—Published as above.

While this work is designed for communicants, it is also prepared with especial reference to those who leave the House of Worship when the Lord's Supper is about to be administered. It is a series of twelve discourses, on subjects appropriate to the communion season, and cannot fail to excite a devotional frame of mind in communicants, or to interest thoughtful and enquiring minds among the unconverted.

"THE DIVINE LOVE. By John Eadie, D.D., LL.D. Minister of the United Congregation, Glasgow, and Professor of Biblical Literature to the United Presbyterian church. Philadelphia: Lindsay & Blakiston. 1856."

This volume is designed for, and it is admirably adapted for reading in the domestic circle, or on the Lord's day evening. In a very pleasant and familiar manner the Love of God is shown in the various circumstances and conditions of life, but particularly in the redemption of sinners. To complete the idea, it needs only to have shown that God's love extends to man's habitation—the earth—which is to be restored with man's body. The author however anticipates a fulfilment of millennial predictions in the world's conversion.

"THE BLIND GIRL OF WITTENBERG: a Life-Picture of the Times of Luther and the Reformation. From the German. By John G. Morris. Philadelphia: Lindsay & Blakiston. 1856."

This is a work of fiction, the scene of which is laid within the first years of the Reformation in Germany. The Reformer, Luther, is made to figure in it very conspicuously, by the ingenious weaving in of words actually spoken by him, and making quite a readable volume.

"A VIEW OF THE SCRIPTURE REVELATIONS respecting Good and Evil Angels. By Richard Whately, D.D., Archbishop of Dublin. Philadelphia: Lindsay & Blakiston. 1856."

The author recognizes distinctly, the existence of good and evil, and demoniacal possessions. His work is, as a whole, a very scriptural view of the subject.

"MODERN PILGRIMS: showing the Improvements in Travel, and the Newest Methods of reaching the Celestial City. By George Wood, author of 'Peter Schlemil in America.' In two volumes. Fourth Thousand. Boston: Published by Phillips, Sampson & Co., 13 Winter Street. 1855." Price, \$1.50.

According to the Preface this work was suggested by Hawthorne's inimitable allegory, "*The Celestial Railroad*," which has been twice published in our columns—in 1843 and in 1848—and which is well worthy of a re-publication.

Although a work of fiction, these volumes admirably expose what is called religion in the fashionable world, and various methods to which fashionable religionists resort to smooth over the obstacles in the road from Babylon to the Celestial City. Many of the habits, practices, customs, miseries and stratagems, &c., of life in Babylon and along the road are finely satirized. As a whole,



it is a work of rare ability, and is one of the ablest written and most entertaining works of the kind that we have read for a long time.

## A NEW BOOK.

"THE TIME OF THE END."—For the words are closed up and sealed until the time of the end.—Dan. 12. It is a striking fact that the most eminent commentators, widely distant in time and space, have concurred in fixing the termination of the Prophetic Periods within the half century contained between 1830 and 1880. There is a powerful impression prevalent in the Christian Church that a crisis is impending. 'The time of the end' is understood to be a space of time immediately preceding this epoch, during which the prophecies of Daniel and of John shall be unsealed, and their fulfillment made manifest. It is asserted that our own time is that which was foreshadowed by the Saviour's words, 'This generation shall not pass away till all be fulfilled.' That these are not mere idle speculations of fanatics, is evidenced by the formidable phalanx of erudite and pious divines, who unhesitatingly and distinctly promulgate these views.

"Not only were the early Christian fathers Milenarians, but a tradition was current among the ancient Jews that the existing dispensation was to continue six thousand years, and that the seven thousandth would be the millennium. Even among the wise men of Gentile nations this conviction prevailed. Theopompus, who lived B.C. 340, mentions that the Persian Magi entertained the belief that the duration of the present order of things would be six thousand years. This tradition may be traced in the writings of Darius Hystaspes, king of ancient Media, in the Sibylline Oracles, in Hesiod, in Hermes Trismegistus, the restorer of the sacred oracles of the Egyptians, and who was reputed to be the author of 20,000 volumes, Ireneus, Bishop of Lyons, A.D. 178, Hippolytus, Cyprian, who was martyred A.D. 258, and Lactantius, all unreservedly taught the second advent at the end of six thousand years.

"The source of the diversity of opinion among Biblical exegotes as regards the precise time when this period shall arrive, lies in the obscure and contradictory chronological systems. The point to be gained is the present age of the world from the creation of Adam. The difficulty is to reconcile the different systems of sacred historic chronology, and mundane chronology; and then to rightly elucidate the chronological predictions.

"The year-day principle, upon which is based the present system of prophetic interpretation, was not recognized until the Reformation. Previous to that the 1260 days of Daniel were interpreted as literal days. Now the day is regarded as symbolical of year by the great mass of English and American divines. One of the first to concede this construction was David Pareus, D.D., born in Silesia in 1548, who fixed the termination of the prophetic periods in 1865 and '66. John Wesley concurred with Bengel, a German scholar, of profound learning and ardent piety, in designating 1836 as this period. Miller and several English writers synchronously specified 1843. Joseph Wolff, the Jewish missionary, fully believed and confidently proclaimed to Jews and Mussulmans that the Saviour would come in the year 1847, and personally reign in the resuscitated city of Jerusalem during a thousand years; that the literal temple would be rebuilt, and every son of Abraham throughout all the earth should go up there to worship. With what assurance does he express his belief—'I, Joseph Wolff, shall see with my own eyes, Abraham, Isaac and Jacob; in their bodies, in their glorified bodies; and I shall see thee, Elijah; and thee, Isaiah; and thee, Jeremiah; and thee, David, whose songs have guided me to Jesus of Nazareth; I shall see you all here at Jerusalem, where I am writing these lines.' And yet the enthusiastic Jew, in common with hundreds of others, was doomed to a life-long disappointment; an instructive lesson of the fallibility of finite calculations. Dr. Scott, the well known commentator, and Prof. Whiston the successor of Sir Isaac Newton, fixed upon the year 1866, while the epoch of Sir William Hales the distinguished chronologer, is 1880.

"The compiler of this volume adduces the testimony of one hundred witnesses in favor of the pre-millennial advent of Christ, to reign personally over a regenerated earth. The early Christian fathers, the reformers, the New England fathers, clergymen and laymen of the Church of England and Scotland; among Americans, Bishop McIlvaine, of Ohio, Bishop Hopkins, of Vermont, Dr. Tyng, Rev. Dr. Lord, President of Dartmouth College, Rev. Alfred Bryant, of Niles, Mich., Rev. Dr. Duffield of Detroit, are cited as earnest advocates of the pre-millennial theory. He gives Mr. Elliott's very elaborate disquisition upon 'Our Present Position in the Prophetic Calendar,' taken

from his 'Exposition of the Apocalypse;' also, an abstract of lectures of Dr. Cumming, which are attracting much attention; likewise, the views of Rev. Thomas Chalmers, D.D., LL.D., of Rev. John Wesley, of Dr. Hitchcock, on the 'New Heavens and the New Earth.'—*Detroit Free Press.*

## Fanaticism Resulting in Murder.

THE reader will see in another column, a sad case of fanaticism resulting in murder, which has just been revealed in New Haven, Conn. Some of the papers, in giving an account of it, are endeavoring to connect it with Adventism. The *Hartford Christian Secretary* says that "this Mrs. Wakeman is said to be the leader of a small band of Adventists, or Perfectionists," i. e. she was one or the other! It is a question of some magnitude which of the two she was—the two being antipodes of each other. The account in another column, which we have copied from the *Boston Daily Journal*, shows that the parties were not literalists, but spiritualists of the most fanatical kind.

We learn by the *Worcester Spy*, that the Thankful S. Hersey, who is charged as an accessory to the murder, is well known in Worcester, and was for many years considered one of the most exemplary members of the Old South church there. She formerly taught a private school in Bigelow's Court, and for a time was favorable to the doctrine of the Second Advent. When John Starkweather, formerly an orthodox Congregational minister at the Marlborough Chapel in Boston, but with Oberlin views, abandoned the doctrine of the Advent which he professed for about two years, and went off into the most ultra perfectionism and spiritualism, Miss Hersey went away with him to New Haven in the capacity of his spiritual wife—Starkweather having abandoned his own wife. We suppose that Starkweather is now a member of the same company.

The *New Haven Courier* says of Mrs. Wakeman, "The Prophetess is yet in jail, and is confined in the same cell with Abigail Sables and Thankful S. Hersey. They spend most of their time in prayer, and seem to regard the whole proceedings thus far, as a 'persecution' instead of a 'prosecution.' The Prophetess says she has a revelation from God every night! There is much interest taken in these deluded women by our citizens, who visit the jail in large numbers to see them.

"We were wrong in stating Thursday morning that Israel Wooding had been released from jail. He still remains in jail, but is merely detained as a witness. It is quite improbable that Sty and Mrs. Hersey may have their trial before the Superior Court now in session."

The *New Haven Register* says that Mrs. Wakeman has been carrying on her pretended revelations from heaven for many years. As far back as 1832 she accused her husband with being the "man of sin," and, with other fanatics, made an attack upon him which endangered his life.

## Have We a Priest or a Tyrant among Us?

The *Hartford Times* (Connecticut) communicates the following facts:—

"I have two boys, and have for several years sent them to the Centre District School. About a year since, the Rev. Mr. Hughes, of St. Patrick's Church, called my attention to this matter, and said to me that after the first of January then following, all the children connected with his church who were attending district schools would be taken away and sent to the Catholic school. I replied that I did not consider the Catholic school as good as the one that they were then attending, and that I could not consent to the proposed change as far as my children were concerned. He informed me, if I did not make the change, I should be denied the privilege of communion as long as I refused, and from that day to this I have been denied that privilege. Here the matter rested for nearly one year.

"On the 13th instant, my wife went to the church to attend upon one of its religious rites. Mr. Hughes here asked her where her children attended school. She replied that the Centre school. He then informed her that if her children continued to attend there, he would deny her absolution upon her death-bed! This troubled my wife exceedingly, and during the night she had no sleep. She was grieving constantly.

"This morning I called upon Mr. Hughes at his residence. He received me with a surprising degree of contempt, though I treated him with courtesy, and only desired that he should not, without good cause, make trouble in my family. I asked him what had occurred between him and my wife yesterday,—that I had called to see him about it, as she was in great distress of mind. He made no reply. I then asked him if he had assured her that she should not have absolution upon her

death-bed, if she did not take the boys from the Centre School! and he replied that he had; I then asked him why he had taken this course—why he did not come to me as the father of the boys, and not trouble a woman! He said she was my 'half,' and that she should participate with me in this question; that he had appealed to me on a former occasion, and found it was of no use. I then said, 'If you deny this rite (of absolution) to my wife for the reason you give, I shall write to Boston and New York, and to Ireland, if need be, to ascertain whether you have a right to make such a denial, and to treat my wife in this way.' To this he replied, 'If you do that, and it was not for your insignificance, you ought to be taken by your two feet and your brains dashed out against that church,' (looking at St. Patrick's stone walls.) Without further comment, I bade him a 'good morning,' and left.

"Again I ask, have we a Christian priest, or a tyrant among us?"

"Yours respectfully, MARTIN CARNES."

"Hartford, Dec. 15, '55."

BENEFACTORS OF MANKIND.—It is not he who invented Brussels carpeting or gold brocade, whom the masses have reason to hold in regard, but he who furnishes something useful to everybody. One of our government officials lately returned from his mission in Brazil, tells us an anecdote that among the first inquiries made of him about his acquaintance with our public men, was whether he knew the American chemist, Dr. J. C. Ayer, who invented the Cherry Pectoral and Cathartic Pills. As these articles (more particularly the Cherry Pectoral) are in general use in the cities of South America, they are the most prevalent representations of American products, and as many thousands there as well as here, owe to them the recovery of their health from malignant diseases, it is not strange they should hold the inventor in esteem, but it is rather simple in them to suppose that the Doctor is the only man of mark we have among our twenty-five million people. — *Christian Advocate.*

EUROPEAN NEWS.—It would seem by the news from Europe received by the *Pacific* that the reports of peace negotiations which have been industriously circulated by the infallible European correspondents of certain American papers have but little foundation in fact. Crude and contradictory statements were made respecting the prospects of peace, but they had ceased to influence the Bourse, and preparations for the prosecution of the war were continued as vigorously as ever.

Kars, whose gallant defense against an assault by the Russians shed so much lustre upon the Turkish arms, has at last fallen into the hands of the enemy. Starvation accomplished what the guns and bayonets of the Muscovites failed to achieve. There has been ample time to relieve this devoted garrison, and it is a disgrace to the Turkish government that it should have met with such a fate.

A PROHIBITORY LAW.—In the reign of Henry V. of England, a law was enacted which prohibited, under terrible pains and penalties, the reading of the Holy Scriptures. It was to the following purport:—"That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit land, cattle, life, and goods from their heyres forever, and so be condemned for heretics to God, enemies to the crowne and most arrant traytours to the whole land."

RELIGIOUS DECLENSION.—The following from a N. Y. correspondent presents a true, but doleful picture. Alas! for those who are looking for the conversion of the world.

"In Philadelphia and Boston, it is believed at least three-fourths of the people habitually absent themselves from church, and the same may be said of New Bedford, Fall River, Lowell and Worcester. The religious denominations too, have greatly decreased within ten years. The membership in the Baptist churches in New York city has decreased 362 since 1845, although the population has increased 261,966. The Presbyterians in ten years, from 1843 to 1853, had decreased in numbers 660. The Methodists in the same time had lost 461, and there has been but one self-supporting Reformed Dutch church planted in this city during fifteen years. Such are some of the statistics of spiritual declension, while as a contrast to this picture we have six thousand grog shops and twenty-five hundred brothels!"

THE OBJECT OF MISSIONS.—"The great object of the missionary enterprise is the entire subjugation of the world to Christ."

So says an article in the *Christian Intelligencer* of Dec. 27th. Now the Bible teaches something

different from this—the great object of the gospel being, to gather out of every nation and kindred and tongue and people, a redeemed race, to whom Christ will give the new earth which he will regenerate, for an everlasting possession. Missions, to be effectual, should aim at the same "great object" that the gospel does.

"HE, AS GOD, SITTETH IN THE TEMPLE OF GOD."—At the recent inauguration of Bishop Bacon, over the Romish diocese of Portland, Maine, Bishop Fitzpatrick is reported to have said to the congregation:—"Your Bishop who comes to you to-day is to be received as an angel, a messenger sent from God to preach to you as your Bishop. Not as a man or as an angel, but even as Christ. With this divine authority you must regard those who are made your lawful prelates." If the apostle Paul had lived in our days, he could hardly have described Popery better, in the same number of words, than he did before it had an existence, in his second letter to the Thessalonians.

GETTING A SOUL OUT OF PURGATORY.—A man named Kellene has been arrested in Chicago, charged with the murder of his wife, who was killed some two years since. The husband was arrested at the time of the murder, but testimony sufficient to hold him could not then be obtained. The *Journal* says:

"He is now arrested in consequence of the revelations of a little girl about fourteen years of age, who is the daughter of his wife, recently deceased. She witnessed the murder by looking through a crack from an upper room, where she was supposed to be in bed asleep. It appears that now she believes her mother to be in purgatory, for having concealed a knowledge of the crime, and has made the revelation with the expectation of thereby affording a relief to her mother."

CEMENT FOR BROKEN CHINA, GLASS, &c.—The following recipe from experience we know to be a good one, and being nearly colorless, it possesses advantages which liquid glue and other cements do not. Dissolve half an ounce of gum acacia in a wine glass of boiling water; add plaster of Paris sufficient to form a thick paste, and apply it with a brush to the parts required to be cemented together. Several articles upon our toilet-table have been repaired most effectually by this recipe.

A WOMAN SWIMMING THE MISSISSIPPI.—Lloyd's forthcoming Steamboat Directory gives a thrilling instance of the importance to women to know how to swim. When the ill-fated Ben Sherrod was in flames on the Mississippi river, and the lady passengers who had thrown themselves into the water were drowning around the boat, the wife of Capt. Castleman jumped into the river, with her infant in her arms, and swam ashore, a distance of half a mile, being the only woman saved out of sixteen. She had learned to swim when a girl.

"WILL the time ever come when outrages and riots, assaults and murders, will cease to startle the community?"—N. Y. *Ledger.*

—Yes. The time is already here. Any event ceases to startle, when it becomes common. And if ever "outrages and riots, assaults and murders" are to become more the order of the day than they are at present, we say, save the land! — *Due West Telescope.*

THE SUN DIAL.—Dr. Henry I. Bowditch, of Boston, being about to set an antique sun-dial, sent to John G. Whittier a request for an appropriate inscription. He returned the following:

With waning hand I mark time's rapid flight,  
From life's glad morning to its solemn night;  
But through the dear God's love I also show  
There's light above me, by the shade below.

J. V. HIMES—DEAR BRO.:—  
Enclosed you'll find a little prop,  
To keep your columns "right side up."  
Of me it never shall be said,  
He reads the *Herald* standing on his head.  
Yours, truly,

This brother's account has always been right side up—he always paying in advance.

"J. V. Himes, I could not send the money the first January I had a payment to make out at time for my place and now I want you to stop the herald rite straight upon the spot all you will get on you demands every cent will cost you a dollar that I will assure you  
"you will have to print up side down a greates while yet before you git any money out of me"

## Married,

At Savannah, N. Y., Oct. 30th, by Elder Hoggans, Mr. F. A. North, of the same place, to Miss JULIA GAY.

At the same place, by Elder Rolf, HENRY GAY of Savannah, to Miss MARGARET HORNING.



## CORRESPONDENCE.



## A WREATH OF FLOWERS AND THE CROWN OF THORNS.

"They platted a crown of thorns and put it on his head."—Mark.

"Let us go forth to him without the camp, bearing his reproach."—Paul.

"I will . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works,"—1 Tim. 2:8-10; read attentively 1 Pet. 1-6.

What do I see?—a wreath of flowers  
Entwined around a Christian's brow!  
No one should let their ransomed powers  
Before the shrine of pleasure bow;  
Let pretty flowers,  
In nature's bowers,  
Blossom and bud we know not how.

It cannot be a finsel wreath  
Becomes a lonely "pilgrim" here;  
The hair that flows so fair beneath  
Does much more beautiful appear:  
God gave it thee,  
Then let it be  
An ornament accounted dear.

We know a crown of piercing thorn,  
Was placed on thy Redeemer's brow;  
And does a fancy wreath adorn  
Thy head in imitation now?  
Can it be so!  
Are all to know  
That you such vanities allow?

There is a day, an awful day,  
That comes along with quickened pace,  
When "all the proud" (the Scriptures say)  
Will fall before the Judge's face:  
Though honored here,  
They will appear  
To be the subjects of disgrace.

No wreath of flowers, no sparkling gem,  
No costly robes will then avail:  
Nothing secures life's diadem,  
Nor saves one from the sinner's wail,  
But to possess  
Christ's righteousness,  
And have our hope within the veil.  
Then, sister, seek a spirit meek,  
Let that thy chief adorning be,  
And when the King of glory comes  
He will not be ashamed of thee:  
Enrobed in white,  
In realms of light,  
Thou wilt the King eternal see.

A PILGRIM.

## LETTER FROM S. CHAPMAN.

BRO. HIMES:—Contrary to my expectation I am still detained in this State. When I wrote you from Elk county, Oct. 5th, I had arranged to spend a few days at Hicks' Run, some five miles from brother Boyer's residence. The next day, Oct. 6th, brother B. accompanied me there and spent the Sabbath with us; he then left to meet his engagements in Centre county. Respectful attention was paid to the word, from the commencement. In about three days' time, a precious revival broke out, so that our meetings continued evenings, with few exceptions, and every Sabbath for four weeks. As the fruits of that effort, quite a number embraced the views we held, and in publicly confessing the same were signally blest. Several sinners were converted to Christianity, and also to the "blessed hope." Among the number was a Mr. J. B., the post-master there. (About sixty years of age.) For several years he had been quite skeptical on the Scriptures. Was decidedly opposed to what he denominated hypocrisy in religious worship, especially in the Methodist congregations. But from speculation or some other cause, he was induced to attend our first meeting. I spoke at that time on the "burdens" of the people, having special reference to the "burdens of Nineveh" under which the "earth is burned" at the presence of the Lord; yea, the world and all that dwell therein, and "in the day of preparation for this the chariots were to be with flaming torches. Run violently in the streets, jostle one against another," &c. (Nahum.) Our "skeptical" being much interested on that occasion, he became a constant attendant of our

meetings, and soon infidelity fled from his mind, and he became quite anxious for the salvation of his soul. One evening, at the close of public service, he came to me considerably affected, and said, "Mr. C., won't you go home with me and spend the night." I thought of Zaccheus (Luke 19:1-10,) and readily responded to the call. At midnight, finding other members of the family also in a deeply anxious state of mind, it was proposed that we have a season of prayer, when all readily bowed the knee, and each unbosomed the soul to God. Brother T. Holland, and others, from Pine street were present, which rendered the season peculiarly interesting. Mr. B., his wife, and a daughter of theirs, rose from their knees, giving glory to God for redeeming grace and dying love, which he had manifested to them. At a subsequent meeting for public worship, they readily testified what great things the Lord had done for them, and soon asked for baptism at my hands. This served greatly to forward the good work there. During my stay, I baptized eleven happy souls. Others being in a feeble state of health, deferred baptism for the present, depending on brother B. at some future time. On the 30th of October, constituted a church there with seventeen members, fifteen of whom were heads of families, and it was pleasing to me, to see them unanimously in electing brother B., the post-master, as their secretary. Brother Boyer returned in time to witness the formation of the church, mingle in the services, and participate with us in the Lord's supper, which rendered the season mutually interesting. The church being thus organized they established a Sabbath school, and covenanted to maintain meetings for public worship on the Sabbath, and at least one evening every week. Brother B. was much pleased with our system, and regularity in church organization.

On the 22d of Nov., made another attempt to start for home, and while brother B. was arranging matters to convey, and accompany me, a portion of the way, a messenger from Pine street arrived, informing us of the death of mother Holland, and requesting me to tarry, and preach her funeral sermon. She was a member of the Methodist church, a godly woman, near 90 years of age. For several years her mind had been enlightened on the subject of the Lord's soon coming, and being anxious to gain instruction, I had spent hours with her, repeating the Scriptures and paraphrasing thereupon, till my own heart would be often cheered, as she feasted on the word. I therefore complied with the request. This detained us for several days, but our time was well employed.

On the funeral occasion the chapel was crowded, and many listened to the word (text Job. 14:14,) who would not hear us on other occasions, and it was supposed that a favorable impression was produced. On the following Sabbath the house was full, and after preaching, liberty was given for exhortation, prayer and singing. The door was then open, and several warm-hearted believers united with the Advent church there. It was a day of special interest, which will never be forgotten, either by them or us. In my last I spoke of performing some labor in that section in connection with brother B., where the word was well received, and several received baptism at my hands. The distance from Hicks' Run to Pine street round the road is thirteen miles, but to go directly over the mountain is only six miles, therefore during the preceding four weeks, being anxious to mingle with the brotherhood in that section, especially a brother M. and family, on the pinnacle, (my children in the gospel.) I climbed over the mountain on foot several times, baptized brother and sister M., and enjoyed precious seasons with the friends there. Making it my home at brother T. Holland's gave me an opportunity to "comfort father and mother H. with words" relating to the deliverance which they would soon experience at the coming of the Lord. As I took my leave of them, expecting to greet them no more in time, mother H. rose and took me by the hand, and with firmness of mind, yet with trembling limbs, said, "I thank God, brother C. that your footsteps were ever directed this way, and for the comfort I have taken in hearing the pure gospel as it has fallen from your lips." She then added, "I shall see your face no more till the morning of the resurrection; God bless you, fare you well." It was affecting, and yet heart-cheering, thus to separate from a real mother in Israel, and prepared my mind the better to preach her funeral sermon a few days after.

Nov. 7th I took my final leave of the friends in Elk county and started again for home, in company with brother Boyer. On Thursday, the 8th, we arrived at Washington (south part of the county,) where brother B. had preached occasionally to good advantage, and the friends had erected a commodious chapel. Notice being circulated, we

met a respectable number in the sanctuary that evening, and they being anxious to hear more from us, we decided to tarry over the following Sabbath. On Friday a messenger came (some 30 miles) for brother B. to return and attend the funeral of Father Holland, who had so soon followed the companion of his youth. Like ripe fruit falling from the tree, so fell Father and Mother Holland, but soon, very soon, they will doubtless rise again. It being but one third of the distance to Pine street, to go directly over the mountain, brother B. tarried to mingle with us in worship that evening, and the next morning (leaving his horse and buggy) he climbed the mountain on foot, (he says) in time to conduct the funeral services, a large and solemn assembly being gathered on the occasion. He returned before our meeting closed that evening, and preached once on the Sabbath. By this time an interesting work had commenced. On Monday evening, after listening to an exposition of Matt. 24th, a Mr. S. and his wife, who until then had indulged only in worldly pleasure, saw, and fully realized their lost condition as sinners against God. Mrs. S. first rose, spontaneously, and said, "I am lost, and undone. Oh Christians pray for me," &c. She immediately fell on her knees, and in the name of the Lord Jesus, began audibly to supplicate mercy for herself. While she was agonizing in prayer, Mr. S. rose with a little son in his arms, and walking toward the desk said with deep feeling, "I have sinned against God with a high hand, and know not there is any mercy for me, but I intreat you Christians to pray that God may forgive my sins, and make me a true Christian. I have seen much hypocrisy in professors of religion, and do perfectly hate it. I want pure religion, that which will prepare me to meet God in peace." Before the meeting closed they were both exceedingly happy, rejoicing in the pardoning love of God. The next day brother B. took his final leave of us, but the good work continued to go on, so that we protracted the effort some three weeks longer, and with the exception of the "Principal of the flock" in the Methodist ranks, (see Jer. 25:34,) the whole community were deeply interested, and quite a number of precious souls were converted to God, and to the blessed hope. Twelve received baptism at my hands, and on the 17th of Nov. constituted a church there with 17 members, and before I left three others were added. A happy and devoted people indeed. Most of the friends possess but little of this world's goods, yet they were liberal in their contributions to me, and eight of them cheerfully subscribed for the *Advent Herald*. Much pains was taken to procure the "fruit of the vine," so that before we separated we participated together in the Lord's supper. The season was solemn, and it was hard parting with such friends.

Came to this place (10 or 12 miles from the county seat,) on Wednesday the 5th inst. The next day at evening, by request of a few friends, we entered upon a work here, expecting to tarry over the Sabbath, but by that time several of the dear friends confessed faith in the doctrine we hold, and many pressed in to hear the word. We have therefore protracted the effort until now, and this being Saturday, I shall spend to-morrow, give a discourse on the "hope of the promise made of God to the fathers," (Acts 26:6, 7,) and perhaps spend another week here. Before I leave, we intend to collect the few isolated brethren and sisters together, give them a constitution, and establish them an Advent church; and before we separate attend to the Lord's supper.

Most of the members that have joyfully received the word are members of the Freewill Baptist church, and for the present they will retain their standing there. To some of that body the doctrines we hold are very offensive. Should time continue for a little season, they continue to say "My lord delayeth his coming," and continue to "smite their fellow-servants," (Matt. 24:48, 49,) they may drive out those precious jewels to seek a shelter with kindred spirits, yet we have suggested no such thoughts to them. The God in whom they so confidently trust will direct and save them I trust in the day of his coming.

One of the members above mentioned, who manifested the greatest hostility, is noted for sympathizing with nothing, but what he considers Freewillism, so that not only us, but all that do not subscribe to his contracted views, and come under his flag, must be opposed, and even denounced as heretics. How strikingly the Saviour points out such characters. (Matt. 23:13.) Perceiving the hinderance he was to the work here, "turning away ears from the truth," (2 Tim. 4:4,) I felt called upon to give a brief discourse, exposing such individuals, and showing what must be their final reward. We used for a text on the occasion the following words. "Wisdom is better than weapons of war; but one sinner destroy-

eth much good."—Ecc. 9:18. The house was full, and the "sinner" himself present, but we had no occasion to apply the subject, for all knew to whom it fitly applied, and for whom it was especially designed. We have since suffered but little from that source. As the further fruits of this brief effort, several backsliders are thoroughly reclaimed, and one precious soul converted, a prominent case. We hope to have a season of baptizing before we leave. Being now so near Alleghany county, N. Y., I shall doubtless be there before this letter appears in your columns. My post-office address may therefore remain as before, Spring Mills, Alleghany county, N. Y., care of J. Evans. Hope to receive communications from many of the dear friends before long, for they will remember the words of the "wise man." (See Prov. 25:25.) I hope the Lord will continue to direct my steps. Pray for me, dear brethren and sisters. Be assured, brother Himes, I remain as ever, yours in the blessed hope,

SAMUEL CHAPMAN.

PS. I am happy to forward the names of ten new subscribers for the *Advent Herald*, with their seventeen dollars cash. Let these commence as soon as possible.

S. C.

## "LIFE! LIFE!"

ONE of the principal elements of bliss in the world to come, is life. Ancient cities were called after heathen gods. Athens was the city of Minerva, and Rome the city of Mars; these were dead and false gods, but the holy Jerusalem, the metropolis of the everlasting kingdom, "is the city of the living God." As its gates are ever open, Come, my soul, and look within. Foremost in the scene, and enthroned in glory, appears the One who is "the resurrection and the life,"—the One in whom has been mysteriously combined the feebleness of humanity and the omnipotence of divinity. As the God-man he appears to my view. In the beginning, in the plenitude of his power, the heavens and the earth were created by his word; and in the infinitude of his compassion, he took upon him the form of a servant, was made in the likeness of man, and died for the creatures he had formed! Surely, "great is the mystery of godliness," and with devout reverence would I listen to the announcement, "I am he that liveth and was dead, and, behold, I am alive forevermore." Kings of the earth may reign long, yet death is sure to overtake them, but he who sitteth on the throne is the "Prince of life." From him natural, spiritual and eternal life proceed. The sceptre of empire, he will wield forever; because his throne will never be vacated by death, he can have no successor.

Happy are those who dwell in the presence of such a King. Because of their residence with him, they too are kings, and on their heads are crowns of life. Of earthly rulers it has been truthfully said

"Weary lies the head that wears the crown."

But not so with those whom God delighteth to honor; they are equal unto the angels and shall die no more. Life fills the entire system, and as they walk the golden street, joy beams from every countenance, and fear has fled from every bosom.

See them on the banks of "the river of life." Its waters, clear as crystal, flows at their feet, an emblem of the purity of the region they inhabit. Over their heads wave the branches of the tree of life. Its fruit designed for the help of the nations of the saved, they pluck and eat. "They shall hunger no more, neither thirst any more; for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." Everything is life-like in the city, and, O my soul, as thou viewest the day at hand when the eternal weight of glory will be imparted to those that are Christ's, let it nerve thee to diligence and to duty. Thou art called to be a laborer in the vineyard, and not a loiterer by the wayside. Arouse thee from thy stupidity; men are perishing in their sins—there is no time to be lost,

"God's own arm hath need of thine."

If the vanities of the world call after thee, imitate Bunyan's pilgrim, who, sticking his fingers in his ears, ran on crying, "Life, life, eternal life!"

J. M. ORRICK.

## Letter from P. Smith.

BRO. HIMES:—After a long famine the Lord has again more clearly demonstrated to us his waiting children, his willingness to hear and answer prayer. A few of us who are anxiously waiting his return to this earth have been praying to him to revive his work in our midst, though we have not witnessed his power so much in the conversion of sinners, as we have seen his power in awakening his children to a sense of their duty. I feel



happy in letting our sister churches know that never has the Pine street church been in as good and prosperous a condition as at the present. Our desire is to be found watching, that when he who is our life shall appear, that we may appear with him in glory. Truly the good Lord has heard our prayers.

I have had so much done for me in answer to prayer, that I should be very ungrateful did I not speak of it, and praise the good Lord that I was ever taught to pray. I feel to adopt the words of the Psalmist, "O that men would praise the Lord for his wonderful works to the children of men!" All I have, am, or ever expect to be that is good, is through Christ in answer to prayer; and what might we not expect did we make proper use of this mighty weapon which God has given to his people; or what might we expect without it! Prayer moves the arm that made the world. Prayer unlocks heaven's treasure, prayer keeps the Christian's armor bright. God has taught us to pray, commanded us to pray; he has exhorted and encouraged us to pray, by innumerable examples of answer to prayer; and yet how few of us make it a business of our lives, as we ought.

I would exhort all my brethren to be looking up, for your redemption draweth nigh. Yours, P. SMITH.  
Pine Street, Pa., Dec. 16th, 1855.

#### Letter from P. V. West.

BRO. HIMES:—I wish to inform the friends of truth that are looking for redemption, that the Lord has revived his work in several parts of his vineyard in this northern region, and especially in the west part of Dunham.

Brother Sornberger and the writer held a meeting in the Laraway school house, and never did I see truth take more effect. There seemed no place to stop the meeting, and consequently it continued, at short intervals, for nearly a fortnight. Such candor and solemnity, I scarcely ever witnessed. Like the Bereans they searched the Scriptures, and the result was, upwards of thirty were converted and reclaimed, and more are seeking the right way. The interest is going on. Twenty-four have joined the church covenant. Others are ready to do so. Quite a number have been baptized, and others will go forward soon. To God be all the glory.

Bibles and hymn-books are called for, and are used, and a happier company I never saw.

P. V. WEST.

Sutton, (C. E.), Dec. 19th, 1855.

#### Letter from D. Bosworth.

BRO. HIMES:—I write to let you know that the Lord has been pleased graciously to revive his work in Mount Holly. I commenced a meeting in that place in company with brother Farrar, Nov. 27th, and continued it over the Sabbath, for three weeks. The good accomplished the great day alone can determine. The church has been thoroughly revived, family altars erected, backsliders reclaimed, and sinners converted to God. Some dozen or more heads of families have left the ranks of the enemy and come over on the side of the Lord. Indeed the work seemed to take the strongest hold on that class. Last Sabbath I baptized three, and brother F. received four into the church by giving the right hand of fellowship.

The work was progressing when I left. I return next week to spend another week with them. May the Lord continue to bless and get glory to his own most holy name. Yours in hope,

D. BOSWORTH.

Bristol, Dec. 22d, 1855.

### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

BRO. HIMES:—It becomes our painful duty to inform you of the death of brother RANSOM IRISH, who died at his residence, in Lewiston, Dec. 14th, in the 32d year of his age.

The disease of which he died, was consumption. His father, three brothers and two sisters, have died of the same disease within a few years. Since he professed faith in Christ, he has been a living Christian, one of God's faithful ones. The hope of a soon coming Saviour, and the anticipation of having part in the first resurrection, buoyed up the sinking heart of our brother, as he neared the hour of his dissolution. He was very anxious

that brother L. E. Bates should preach his funeral sermon. Brother Bates was sent for, but could not come. A discourse was preached on the occasion, by the Rev. Joshua Cooke, of Lewiston, founded on the 20th verse of the 22d chapter of Revelation. As the mantle of Elijah rested on Elisha, so may the spirit of our departed brother rest on his surviving friends. May we be encouraged by his godly life and triumphant death to be faithful to God, till we shall have finished our pilgrim race, till life's weary toils are over, and we are permitted to rest in the kingdom of God. Among the surviving relatives, is an aged mother, who feels that her last earthly prop is taken away.

Oh Lord sustain that aged one,  
Mourning o'er her buried son;  
Now lying in yon churchyard old,  
With kindred ones in slumbers cold.  
The time will come, now promised long,  
Foretold in ancient prophet's song,  
When earth in its new robe arrayed,  
Messiah's sceptre o'er all swayed!  
Thro' grace we'll meet our friend once more,  
On that bright, fair Eden shore.

F. S. SAGE.

Lewiston, Dec. 19th, 1855.

DROWNED, in Missisquoi Bay, Nov. 2d. 1855, NELSON IRISH, aged 20 years.

The deceased was the son of brother and sister Irish, of Stanbridge, C. E. He was a young man that was much esteemed by those who knew him, and by his sudden removal to the untried future, his parents and friends are deeply afflicted. The funeral was attended by Elder B. S. Reynolds, of this place. c. g.

Montgomery, Vt.

BRO. HIMES:—Sister LAMIRA A. BLOSS, died at this place Nov. 24th, aged 23 years. Her disease was typhoid fever.

A sickness of seven weeks she bore with Christian patience and resignation, leaving an evidence of her acceptance with God, and beloved by all who knew her. She was formerly from Waterbury, Vt.

FRANKLIN SMITH.

Grand Rapids, Mich., Dec. 16th, 1855.

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At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

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BY JOSHUA V. HIMES.

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CINCINNATI, O.	Joseph Wilson.
DANVILLE, O. E.	G. Bangs.
DUNHAM, C. E.	D. W. Sornberger.
DURHAM, C. E.	J. M. Orrock.
DERBY LINE, Vt.	S. Foster.
DETROIT, Mich.	Luzerne Armstrong.
EDDINGTON, Me.	Thomas Smith.
EAST CHAZY, N. Y.	C. P. Dow.
FAIRHAVEN, Vt.	Elder J. P. Farrar.
HALLOWELL, Me.	I. O. Wellcome.
HARTFORD, Ct.	Aaron Clapp.
HOMER, N. Y.	J. L. Clapp.
HAVENHILL, Mass.	Edmund E. Chase.
LOCKPORT, N. Y.	R. W. Beck.
JOURNEN'S CREEK, N. Y.	Hiram Russell.
LOWELL, Mass.	J. C. Downing.
MOLINE, Island county, Ill.	Elder John Cummings, Jr.
NEWBURYPORT, Mass.	Dea. J. Pearson, sr., Water-street.
NEW YORK CITY	Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.	J. Litch, No. 47 North 11th street.
PORTLAND, Me.	Alex. Edmonds.
PROVIDENCE, R. I.	A. Pearce.
ROCHESTER, N. Y.	Wm. Busby, 215 Exchange-street.
SALEM, Mass.	Lemuel Osler.
SHARONAS GROVE, De Kalb county, Ill.	Elder N. W. Spencer.
SOMONSETT, De Kalb county, Ill.	Wells A. Fay.
SHERBOGAN FALLS, Wis.	William Trowbridge.
TORONTO, O. W.	D. Campbell.
WATERLOO, Shefford, C. E.	R. Hutchinson, M. D.
WORCESTER, Mass.	J. J. Bigelow.



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## ADVENT HERALD.

BOSTON, JANUARY 5, 1856.

## THE BLACK SATURDAY IN SCOTLAND.

BRO. HIMES.—Having discovered the origin and true application of the above appellation, as referred by us to a dark day supposed to have occurred about the year 1780, I herewith transmit for your columns a correct account of the same, with the remark, that the following statement invalidates the application of the phrase, "Black Saturday" to a dark day in Scotland in the above mentioned year. Still I think the testimony adduced in my letter in the *Herald* last December goes to show that a dark day of some kind, though perhaps local and of less celebrity did occur in Scotland about the year 1780.

In 1621, the Scottish Parliament met on Saturday, the 4th of August, the last day of their session, at Edinburgh, to ratify the "Five Articles" of the Acts of the General Assembly of the Kirk, holden at Perth on the 25th of August 1618. Over these "Five Articles" the Assenters and Dissenters were quarreling most heartily. Early in the morning a great fire occurred in the city which much alarmed the people, and says the historian Calderwood, threw the lords into the "greatest perplexity," and "which accident" he says, was taken for a forewarning to the Estates [i.e. the king and lords] to take heed what they did. When the day had come another incident took place also serving to show us the superstition of the times. "Many of the people being convened in the outer court of the palace, observed that when the lords were mounted on their horses, a swan did flee over their heads, from the north towards the south, slashing with her wings, and muttering her natural song. The people," continues Calderwood "shaking their heads whispered among themselves that they feared a bad conclusion of that Parliament."

Parliament met, the votes were taken on the "Five Articles," and much against the wishes of many, the king and lords ratified the doings of the Kirk. Calderwood thus describes the sequel.

"When all the acts were now concluded and the ringleaders were insulting over the defenders of the ancient orders, gasping for thanks and reward, and wishing every one to have wings to flee to court with the report; the Grand Commissioner rising from the throne to ratify the acts by touch of the sceptre, at that very same moment, was sent from the heavens in at the windows of the house, which was dark before by reason of the darkness of the day, an extraordinary great lightning, after the first a second, and after the second a third more fearful. Immediately after the lightnings followed an extraordinary great darkness which astonished all that were in the house. The lightnings were seconded, with three loud claps of thunder. Many within the Parliament House thought them to be shots of cannon out of the Castle. It appeared to all that dwell within the compass of ten or twelve miles, that the clouds stood right above the town and overshadowed that part only. The beacon standing in the entry of Leith haven was beaten down with one of the blasts of thunder. After the lightning, darkness, and thunder, followed a shower of hail-stones extraordinary great, and last of all rain in such abundance that it made gutters run like little brooks; the lords were imprisoned about the space of an hour and a half. Servants rode home with foot-mantles and their masters withdrew themselves, some to their coach, and some to their foot. So the "Five Articles" were not honored with the carrying of the honors, or riding of the Estates in ranks. In the mean time the castle thundered with their fiery cannons according to the custom used at the Parliaments. This Saturday, the fourth of August, was called by the people Black Saturday. It began with fire from the earth in the morning, and ended with fire from heaven in the evening. When the fear was past, then durst Atheists scoff and say, that as the Law was given with fire from Mount Sinai, so did these fires confirm their laws."

The curious reader may find this account in

David Calderwood's History of the Church of Scotland, published in 1678, on page 783. It fully explains the tradition of the Black Saturday as well as the cause of the phenomenon, which seems to have been nothing more than an unusual hail-storm accompanied with thunder and lightning, darkening the very heavens over Edinburgh, and coming down the pages of history, and handed from father to son as a fearful and memorable occurrence, happening as it did in connection with other notable events.

Will the other Advent papers copy this article so as to correct any wrong views that may have grown out of the term, Black Saturday, as referring to the dark day on May 19th, 1780? Error will never help a good cause. We want only the truth.

D. T. TAYLOR.

Worcester, Dec. 22d, 1855.

## NEW WORK.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, "our present position in the prophetic calendar," with his "apocalyptic seven-sealed scroll," by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittanian theory of a millennium before the advent. By a Congregationalist. "Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased."—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856.

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

The book is valuable as containing a compendium of millenarian views from the early ages of the church to the present time, and the author discovers great research and untiring labor.—*Religious Intelligencer*, (Saint John, N. B.)

The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the Church and the world. This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for the coming of the Son of Man.—*New York Chronicle*.

We do not think there are any but will give him credit for uttering a great many wholesome truths. He deals fairly, manfully, and religiously, with his opponents, and when differs with them as regards any material point, he states his grounds for such difference, plainly and boldly, and draws his conclusions accordingly, without stooping to denunciation, or speaking depreciatingly of their faith, other than as the facts which he brings forward speak for themselves. We like his work, and, therefore, commend it to our readers.—*Niagara Democrat*.

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the Church.—*Missouri Republican*.

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world. The inquiring christian will find much to engage his attention in "THE TIME OF THE END."—*Due West* (S. C.) *Telescope*.

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.—*Hartford Christian Secretary*.

It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world.

We have been pleased with its spirit, interested in its statements, and have received valuable information, and we commend it to all who feel an interest in this subject.—*Religious Herald*, Richmond, Va.

"It will be found to be the production of a master mind. It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference; while atheism and infidelity will find that they are brought to a law and a testimony which they cannot doubt or confute."—*Albany Spectator*.

It is a pretty full encyclopedia of all the theories and authorities extant, in relation to the Scripture Prophecies of "the time of the end." Without endorsing the author's theory, we can cheerfully endorse the spirit with which he enters upon his work. We can cheerfully recommend it, too, to all who desire to know what has been said and can be said on a subject which will probably never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church.—*Concord Independent Democrat*.

On so momentous a subject, and an array of such distinguished writers, this work will command attention.—*Providence Daily Journal*.

Those who are curious in such matters, will have an ample fund of interesting relics in this book. The index of authors referred to is large, and shows that the writer has intended to give a thorough treatment of the subject.—*Star of the West*.

A compendious collection of Second Advent essays.—*N. Y. Evangelist*.

We commend it to those whose inquiries lie in this direction.—*Haverhill Gazette*.

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind."—*International Journal*.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject.—*Boston Traveller*.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Religious*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Utica American Baptist*.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book.—*New Bedford Standard*.

The writer shows that he has studied his subject, and evinces much ability in the treatment of it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—*Boston Evening Telegraph*.

Those at all interested in the subject of this volume, will find in it a great abundance of materials for the prosecution of the study.—*Portland Christian Mirror*.

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies.—*Boston Ch. Witness and Advocate*.

We feel assured, that it is very cleverly written. Whoever "A Congregationalist" is, he can wield the pen with vigor and grace; and what is, perhaps, more, he has the knack of attracting the general reader, more than any other recent writer on the subject of religion. "The Time of the End" is, in a word, a striking work, and we would recommend all Protestants to read it.—*Philadelph. Daily News*.

To those who feel an interest in these topics, and whose devout mind does not?—this book will prove a mine of interesting research.—*Montreal Canadian Rev. and Jour. of Lit.*

Altogether, the book is a complete digest of prophetic interpretation, and should be the companion of every Biblical student.—*Detroit Free Press*.

This is more comprehensive than the works generally published on the great controversial questions of theology. It presents very fully the side of the question which is maintained by the Rev. Dr. Cumming. . . . The book contains the testimony of many theologians upon the subject, so that it is almost an encyclopedia upon the doctrine. We know of no book which contains in so little space so much interesting matter on this subject.—*St. Johnsbury (Vt.) Caledonian*.

## ADVERSE OPINIONS.

We modestly pronounce the whole thing a pure and unmitigated humbug.—*Nashua Oasis*.

"We are so exhausted by the perusal of the title page, as to be wholly unable to attempt a comment upon the volume itself."—*Boston Congregationalist*.

ERRATA.—Bro. Himes:—You will permit me to point out several typographical errors in my "Pencilings by the Way," published last week. In my reference to Manchester, please read, labors, instead of labor of Elder Morse; Calais, please to read, Bro. Davis preaches, instead of preached; Waterbury, please read Weathersfield, instead of Weathersfields; also, near by the hospitable dome, instead of nearly in, &c.; Bristol, please read, and we hope, instead of "and hope." Yours truly, N. BILLINGS.  
Roxbury, Dec. 13th, 1855.

WANTED.—Wanted, a few numbers of the *Advent Herald*, of the date of April 21st, 1855, (No. 16, of vol. 15) for the purpose of making a few complete sets for binding. By some oversight none of that number were preserved in the office. Those who can send us single, or more copies, of that number and date, will much oblige us.

HARPS AND HYMNS OF HARPS.—I should like for agents who have either of the above works, to report the number they have on hand.

The New Hymn Book is in progress, and will be out in a few weeks. It will pay for the delay.

The annual meeting of the Rutland and Addison counties' Tract Society, will be held at Addison, commencing Jan. 11th, 6 o'clock in the evening. D. Bosworth, for Directors.

## Appointments, &amp;c.

(D. V.) I will preach in Westboro', Sunday, Dec. 30th, and in Worcester the 2d and 3d Sundays in Jan., 1856. C. CUNNINGHAM, JR.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

L. D. Mansfield.—Sent you books on the 1st inst.  
Elder John Shaw.—It is all right. We understood it at the time we sent.  
T. G. Legare.—We received \$1 from brother B.  
I. R. Gates.—Yours was received and appreciated.  
G. Sutton \$5.—We must have made a mistake. You were before credited to No. 794; and this pays to No. 924. Was your name on the bill? If so it was a mistake.  
C. P. Dow on account, \$3.—The price of the Harp will be the same for the present.  
J. Slater \$2.—Sent book the 26th of Dec., and credit on G. to No. 143.  
Elder I. Smith.—Books to Orleans Dec. 26th.  
F. S. Sage.—Since our note of last week, we find that the letter referred to was received, and the books duly forwarded. Last week we again sent brother Litch's work, and will send the *Stories* soon.  
Elder L. Crowell.—Have bal. book account, and credit on Herald to No. 763.  
J. Evans \$10.—Have credited on H. to 815 and sent books the 28th, in four packages—such as we had. We have no Urgent Questions, Evidences of Christianity, or Tracts on Romanism, &c. Will send them if we get them, also Hymn book when out, and deduct from the \$25 now your due.  
J. A. Packard \$1.20.—Sent book the 29th.  
Rev. A. Stone.—You were credited \$1 on Herald, from 670 to 716, and 25 cents for G. to 102, Dec. 20th, 1854. If the \$2 to which you refer, which we received in 1854, was from you, and not from another A. Stone, then your paper should be credited to the present time. You of course know the amount you sent, and so we credit you to No. 763. The Guide we always stop when the time is out to which it is paid.  
Earl Hathaway.—Have credited you to No. 763.  
M. D. Richardson \$1.—This with the dividend of Jan. 1st, pays the books sent Dec. 31st, and Herald to No. 802.  
G. O. Somers.—Sent books on Dec. 31st.  
S. Fletcher.—You are on the (M. L.) and credit you a year ahead.  
John Norton.—We have doubtless omitted to credit you on book, and now do so to No. 784. Have mailed the G. regularly and now missing Nos. except August, which we are out of.  
Rev. J. Blair \$10.—Have sent you 4 books, and credit you the bal. \$5.75, to be appropriated as you think best. You are on Herald ten years ahead.

## PROPOSITION OF S. M. WOOLAN.

To raise \$1000 in aid of the *Herald* office by having two hundred persons pay five dollars each, by the 1st of January, 1856.

V. Streeter.....Paid.....5.00  
Thos. Hasbary.....".....5.00  
A New Year's Gift.....".....5.00

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Elder S. Fletcher (M. L.) \$15; J. Winner 763; A. Labounty 763; W. Brown 763; A. Loomis 763; W. J. Churchill 794; Wm. Clark 760; C. Robinson 789; J. Schutt 781; J. Telford 763; E. H. Hastings 763; N. Call 763; B. Trethter 763; R. W. Emerson 768; N. Brown 800; M. M. Brown 789; E. Bean 749; J. Jenne 763; M. L. Clark 779; H. Honsinger 763—in full; E. Stubbs 763; Dr. D. Barber 789 and \$1.20 for book sent; Geo. Logue 789; A. R. Burlingame 789; J. Mahan 789; J. H. Berry 763 J. Fairbanks 789 and \$1 for book; M. Boyden 789; A. A. Townbridge 763; A. Banning 785; J. W. Sargent 789 T. Lee 789 sent G's. to L. B. C.; A. Brown 789; T. Pratt 794; D. Sawyer 789; J. M. Husick 763; C. F. Millet 763; E. Weld 789; W. Bushy (2 cops.) 776; F. Davis 805; E. Pickering 789; J. Aldrich 794 D. Sanborn 789; D. G. Drake 789; A. Wadleigh 789; G. T. Cole 789; T. B. Libbey 794; D. Davis 789; E. Davis 789; E. Pickering 789; W. B. Weeks 789; J. Morrill 789—each \$1.

L. Catlin 747; J. Douglass 815; S. Starr 789; R. Miller 815; J. H. Tarble 815; H. C. Harriman 763; D. Guild 815; H. L. Rich 789; J. Freeman 763; E. Rich 815; Wm. Griffith 751; R. Willis 815; Rufus C. Parmelee 798; J. Lombard 763; B. Keith 822; Mrs. L. Dunlap 789; Mrs. M. J. Taylor 789; C. B. Lyman 815; M. Logue 815; C. E. Wykof 815; W. B. Taylor 815; Thos. Logue 815; Thomas Booth 815; J. Keeler 815; G. Gay 763; N. Warner 801; R. E. Berry 800; M. Leonard 763; Mrs. E. Chandler 788; A. P. Lynde 820; Mrs. E. Edson 763; in full; A. Colby 805; J. Jewell 851; C. R. Griggs 841; F. Parker 789; L. M. Richmond 876; Dr. S. T. Rowley 778; V. C. Dexter 815; J. Kelley 925; N. Smith 815; C. Stoddard 763; M. Shipley 815; J. P. Simpson 763; E. Parker 763; S. A. Geer 789; G. Gear 763; J. Range 763; C. Pond 763; H. Woodbury 789; A. Severance 789; Mrs. A. Pollard 815; J. Butler 789; J. Campbell 841; D. Demmon 763 N. Woodman 815; Mrs. L. Cochran 815 and 50 cts. for G.; to No. 126; A. Town 822; J. Spaulding Jr. 763; J. Clay 789—each \$2.

R. Bennett 752; H. or J. Nash 728—you were credited \$1 Pd. to J. C. Jr., and now owe \$1.36; C. Taylor 768; A. Keyes 763; Dr. W. Richardson 803; T. O. Cole 815; M. D. Proctor 789 and books; A. Cook 788 and books; A. C. Parks 763; J. Lyon 815; N. Christie (8 cops.) 789; M. E. Wedd 778; J. Seeley 783; C. N. Crawford 815—each \$3.

J. T. Dixon 789 and 50 cts. acc't.; S. Palmer 768; Mrs. E. Howe 763; S. C. Berry 789; F. M. Berry 794—each \$4.—P. Howard 815; J. Brewster 815 and gift; L. Cooley 802 and books, sent the 1st—each \$5.

O. Duane 763—\$6.51; W. Smith 763—\$1.81; S. E. Brown 763—\$1.54; J. N. Spear 815 \$2.50; E. C. Dixon 763—\$1.44; A. G. Thomas 763—\$1.80.

\* There was no such name at Gifford, and so we entered it there as a new sub. Is this correct?  
† Could not send back Nos. from May, but begin with Nov.





Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 765.

BOSTON, SATURDAY, JANUARY 12, 1856.

VOLUME XVII, NO. 2.

## THE LORD JESUS.

"For such a High-priest became us, who is holy, harmless, and undefiled, separate from sinners, and made them higher than the heavens."—Heb. 7:26.

When by guilt and fears distressed;  
When my troubled soul seeks rest;  
When within I look with pain,  
Seeking aid without in vain,  
Then I lift my tearful eye  
To the "sinless" One on high.

When I falsely suffer blame,  
Or a blight rests on my name;  
Thwarted when I would do good,  
When I am not understood;  
May I bear the smarting rod  
Like thee, "harmless" Son of God.

When my treacherous heart has strayed,  
When to die I am afraid;  
Satan, whispering in my ear,  
Bids me feel no help is near,  
Own me Saviour reconciled;  
Cleanse me, O thou "undefiled."

When I view my whole life o'er,  
As I near the eternal shore,  
And no good in aught I see  
Jesus, then remember me:  
Open for me heaven's gate,  
Thou "from sinners separate."

Great High-priest, before the throne  
Bearing guilt, but not thine own,  
Can I make thy wounds my plea?  
Dost thou intercede for me?  
"Higher than the heavens" thou  
Seest where the lowly bow.

## An Auto de Fe.

Prescott's forth-coming history gives the following sketch of the cruel exhibition with which Philip the Second was welcomed to his Catholic dominions:

The *auto de fe*—"act of faith"—was the most imposing, as it was the most awful, of the solemnities authorized by the Roman Catholic Church. It was intended, somewhat profanely, as has been intimated, to combine the pomp of the Roman triumph with the terrors of the day of judgment. It may remind one quite as much of those bloody festivals prepared for the entertainment of the Cæsars in the Coliseum. The religious import of the *auto de fe* was intimated by the circumstance of its being celebrated on a Sunday, or some other holiday of the church. An indulgence for forty days was granted by his holiness to all who should be present at the spectacle; as if the appetite for witnessing the scenes of human suffering required to be stimulated by a bounty; that too in Spain, where the amusements were and still are, of the most sanguinary character.

The scene for this second *auto de fe* at Valladolid was the great square in front of the church of St. Francis. At one end a platform was raised, covered with rich carpeting, on which were ranged the seats of the inquisitors, emblazoned with the arms of the Holy Office. Near to this was the royal gallery, a private entrance to which secured the inmates from molestation by the crowd. Opposite to this gallery a large scaffold was erected, so as to be visible from all parts of the arena, and was appropriated to the unhappy martyrs who were to suffer in the *auto*.

At six in the morning all the bells in the capital began to toll, and a solemn procession was seen to move from the dismal fortress of the Inquisition. In the van marched a body of troops, to secure a free passage for the procession. Then came the condemned, each attended by two familiars of the Holy Office, and those who were to suffer at the stake by two friars, in addition, exhorting the heretic to abjure his errors. Those admitted to penitence wore a sable dress; while the unfortunate martyr was enveloped in a loose sack of yellow cloth—the *san benito*—with his head surmounted by a cap of pasteboard of conical form, which, together with the cloak, was embroidered with figures of

flames and of devils fanning and feeding them; all emblematical of the destiny of the heretic's soul in the world to come, as well as of his body in the present. Then came the magistrates of the city, the judges of the courts, the ecclesiastical orders, and the nobles of the land, on horseback. These were followed by the members of the dread tribunal, and the fiscal, bearing a standard of crimson damask, on one side of which were displayed the arms of the Inquisition, and on the other the insignia of its founders, Sixtus the Fifth and Ferdinand the Catholic. Next came a numerous train of familiars, well mounted, among whom were many of the gentry of the province, proud to act as the body-guard of the Holy Office. The rear was brought up by an immense concourse of the common people, stimulated on the present occasion, no doubt, by the loyal desire to see their new sovereign, as well as by the ambition to share in the triumphs of the *auto de fe*. The number thus drawn together from the capital and the country, far exceeded what was usual on such occasions, is estimated by one present at full two hundred thousand.

As the multitude defiled into the square, the inquisitors took their place on the seats prepared for their reception. The condemned were conducted to the scaffold, and the royal station was occupied by Philip, with the different members of his household. At his side sat his sister, the late regent, his son Don Carlos, his nephew, Alexander Farnese, several foreign ambassadors and the principal grandees and higher ecclesiastics in attendance on the court. It was an august assembly of the greatest and the proudest in the land. But the most indifferent spectator, who had a spark of humanity in his bosom, might have turned with feelings of admiration from this array of worldly power, to the poor martyr, who, with no support but what he drew from within, was prepared to defy this power, and to lay down his life in vindication of the rights of conscience. But their number was small indeed in comparison with those who looked on the wretched victim as the enemy of God, and his approaching sacrifice as the most glorious triumph of the cross.

The ceremonies began with a sermon, "the sermon of the faith," by the bishop of Zamora. The subject of it may well be guessed, from the occasion. It was no doubt plentifully larded with texts of Scripture, and, unless the preacher departed from the fashion of the time, with passages from the heathen writers, however much out of place they may seem in an orthodox discourse.

When the bishop had concluded, the grand inquisitor administered an oath to the assembled multitude, who on their knees solemnly swore to defend the Inquisition, to maintain the purity of the faith, and to inform against any one who should swerve from it. As Philip repeated an oath similar in import, he suited the action to the word, and, rising from his seat, drew his sword from its scabbard, as if to announce himself the determined champion of the Holy Office. In the earlier *autos* of the Moorish and Jewish infidels, so humiliating an oath had never been exacted from the sovereign.

After this, the secretary of the tribunal read aloud an instrument reciting the grounds for the conviction of the prisoners, and the respective sentences pronounced against them. Those who were to be admitted to penitence, each as his sentence was proclaimed, knelt down, and, with his hands on the missal, solemnly adjured his errors, and was absolved by the grand inquisitor. The absolution, however, was not so entire as to relieve the offender from the penalty of his transgressions in this world. Some were doomed to perpetual imprisonment in the cells of the Inquisition, others to lighter penances. All were doomed to the confiscation of their property—a point of too great moment to the welfare of the tribunal ever to be omitted. Besides this, in many cases the offender, and, by a glaring perversion of justice, his immediate descendants, were rendered forever ineligible to public office of any kind, and their names branded with per-

petual infamy. Thus blighted in fortune and character, they were said in the soft language of the Inquisition, to be *reconciled*.

As these unfortunate persons were remanded, under a strong guard, to their prisons, all eyes were turned on the little company of martyrs, who, clothed in the ignominious garb of the *san benito*, stood waiting the sentence of their judges—with cords around their necks and in their hands a cross, or sometimes an inverted torch, typical of their own speedy dissolution. The interest of the spectators was still further excited, in the present instance, by the fact that several of these victims were not only illustrious for their rank, but yet more so for their talents and virtues. In their haggard looks, their emaciated forms, and too often, alas! their distorted limbs, it was easy to read the story of their sufferings in their long imprisonment, for some of them had been confined in the dark cells of the Inquisition much more than a year. Yet their countenances, though haggard, far from showing any weakness or fear, were lighted up with the glow of holy enthusiasm, as of men prepared to seal their testimony with their blood.

When that part of the process showing the grounds of their conviction had been read, the grand inquisitor consigned them to the hands of the corregidor of the city, beseeching him to deal with the prisoners in *all kindness and mercy*; a honeyed, but hypocritical phrase, since no choice was left to the civil magistrate but to execute the terrible sentence of the law against heretics, the preparations for which had been made by him a week before.

The whole number of convicts amounted to thirty, of whom sixteen were *reconciled*, and the remainder *relaxed* to the secular arm—in other words, turned over to the civil magistrate for execution. There were few of those thus condemned who, when brought to the stake, did not so far shrink from the dreadful doom that awaited them as to consent to purchase a commutation of it by confession before they died; in which case they were strangled by the *garrote*, before their bodies were thrown into the flames.

Of the present number there were only two whose constancy triumphed to the last over the dread of suffering, and who refused to purchase any mitigation of it by a compromise with conscience. The names of these martyrs should be engraven on the record of history.

One of them was Don Carlos de Seso, a noble Florentine, who had stood high in the favor of Charles the Fifth. Being united with a lady of rank in Castile, he removed to that country, and took up his residence in Valladolid. He had become a convert to the Lutheran doctrines, which he first communicated to his own family, and afterwards showed equal zeal in propagating among the people of Valladolid and its neighborhood. In short there is no man to whose untiring and intrepid labors the cause of the Reformed religion in Spain was more indebted. He was of course, a conspicuous mark for the Inquisition.

During the fifteen months in which he lay in its gloomy cells, cut off from human sympathy and support, his constancy remained unshaken. The night preceding his execution, when his sentence had been announced to him, De Seso called for writing materials. It was thought he designed to propitiate his judges by a full confession of his errors. But the confession he made was of another kind. He insisted on the errors of the Romish Church and avowed his unshaken trust in the great truths of the Reformation. The document, covering two sheets of paper, is pronounced by the secretary of the Inquisition to be a composition equally remarkable for its energy and precision. When led before the royal gallery, on his way to the place of execution, De Seso pathetically exclaimed to Philip, "Is it thus that you allow your innocent subjects to be persecuted?" To which the king made the memorable reply, "If it were my own son, I would fetch the wood to burn him, were he such a wretch as thou art!" It was certainly a characteristic answer.

At the stake De Seso showed the same un-

shaken constancy, bearing his testimony to the truth of the great cause for which he gave up his life. As the flames crept slowly around him, he called on the soldiers to heap up the fagots, that his agonies might be sooner ended; and his executioners, indignant at the obstinacy—the heroism—of the martyr, were not slow in obeying his commands.

The companion and fellow-sufferer of De Seso was Domingo de Roxas, son of the Marquis de Poza, an unhappy noble, who had seen five of his family, including his eldest son, condemned to various humiliating penances by the Inquisition for their heretical opinions. This one was now to suffer death. De Roxas was a Dominican monk. It is singular that this order, from which the ministers of the Holy Office were particularly taken, furnished many proselytes to the Reformed religion. De Roxas, as was the usage with ecclesiastics, was allowed to retain his sacerdotal habit until his sentence had been read, when he was degraded from his ecclesiastical rank, his vestments were stripped off one after another, and the hideous dress of the *san benito* thrown over him, amid the shouts and derision of the populace. Thus apparelled, he made an attempt to address the spectators around the scaffold; but no sooner did he begin to raise his voice against the errors and cruelties of Rome, than Philip indignantly commanded him to be gagged. The gag was a piece of cleft wood, which forcibly compressing the tongue, had the additional advantage of causing great pain while it silenced the offender. Even when he was bound to the stake, the gag, though contrary to custom, was suffered to remain in the mouth of De Roxas, as if his enemies dreaded the effect of an eloquence that triumphed over the anguish of death.

The place of execution—the *quemadero*, the burning-place, as it was called—was a spot selected for the purpose without the walls of the city. Those who attended an *auto de fe* were not, therefore, necessarily, as is commonly imagined, spectators of the tragic scene that concluded it. The great body of the people, and many of higher rank no doubt, followed to the place of execution. On this occasion, there is reason to think, from the language—somewhat equivocal, it is true—of Philip's biographer, that the monarch chose to testify his devotion to the Inquisition by witnessing in person the appalling close of the drama; while his guards mingled with the menials of the Holy Office, and heaped up the fagots around their victims.

Such was the cruel exhibition which, under the garb of a religious festival, was thought the most fitting ceremonial for welcoming the Catholic monarch to his dominions! During the whole time of its duration in the public square, from six in the morning till two in the afternoon, no symptom of impatience was exhibited by the spectators, and, as may well be believed, no sign of sympathy for the sufferers. It would be difficult to devise a better school for perverting the moral sense, and deadening the sensibilities of a nation.

## Discovery of the Grave of Sir John Franklin.

A TELEGRAPHIC dispatch recently announced the discovery of the locality where the ill-fated Sir John Franklin and his companions passed the last moments of their lives ere the rigors of the frigid zone had overpowered them, and the spot where some of them laid down to "sleep their last sleep." It would appear from the accounts given by the Esquimaux, that Sir John and his party died a lingering death from that most terrible of all causes—hunger—their ships having been crushed by icebergs and themselves forced to wander, cold, hungry, and weary, upon a desolate shore, where, one after another, they perished. It was a terrible fate, which it makes one shudder to think of.

From the St. Paul (Minnesota) *Pioneer* we learn some particulars in regard to this interest-



ing discovery, additional to those given by telegraph.

The expedition which brings the present intelligence, was sent out by the Hudson's Bay Company, by direction of the British government, to ascertain whether, as Dr. Rea reported on his return from the Arctic regions in the summer of 1854, the Esquimaux were in possession of any relics of Sir John Franklin, or information in regard to his fate. The expedition consisted of a party of sixteen Red River men, of the North, three Indians, and Messrs. James Green Stewart and James Anderson as joint commanders. The party started on the 7th of February, 1855, and proceeded to Fort Chipewyan, at the head of Lake Athabasca, where they arrived on the 5th of March and remained until the 26th of May, busily engaged in constructing boats, in which to prosecute their dreary journey. At that date the party journeyed by canoe through Peace river to Fort Resolution, in Slave Lake, where another halt was made to complete the last preparations before attempting to penetrate the icy regions of the North. On the 22d day of June they started again for the head of Great Fish or Black river, in latitude 64 degrees, and followed the stream to the Arctic Ocean in their birch canoes, arriving on the 30th of July. At this point, according to the *Pioneer*, they obtained a clue to the object of their search, and subsequent proceedings and discoveries are thus reported:

"Here they met with Esquimaux, who corroborated the reports of Dr. Rea, and directed them to Montreal Island, a short distance from the mouth of Black river, as the spot where according to their instructions, they were to commence minute exploration. From this time until the 9th of August, the party were industriously engaged in searches on the Island, and on the main land, between 67 deg. and 69 deg. north latitude. We cannot recapitulate the perils escaped, and privations endured by the brave band while seeking to find traces of their countrymen, who had perished on those desolate shores.

"Three times they providentially escaped being 'nipped,' as Mr. Stewart expressed it, or crushed between moving mountains of ice. At last on Montreal Island, where their explorations commenced, they found snow shoes, known to be of English make, with the name of Dr. Stanley, who was the surgeon of Sir John Franklin's ship, the *Erebus*, cut in them with a knife. Afterwards they found on the same island a boat belonging to the Franklin expedition, with the name 'Terror' still distinctly visible. A piece of this boat containing this name was brought along with him by Mr. Stewart.

"Among the Esquimaux were found iron kettles, corresponding in shape and size with those furnished the Franklin expedition, and bearing the marks of the British government. Other articles, known to have belonged to the expedition, were obtained from the Esquimaux, and brought by the party for deposit with the British government. No bodies, however, were found, or traces of any. The report of the Esquimaux was, that one man died on Montreal Island, and that the balance of the party wandered on the beach of the main land opposite, until, worn out by fatigue and starvation, they, one by one, laid themselves down and died too.

"The Esquimaux reported further that Indians far to the north of them, who had seen the ships of Franklin's party, and visited them, stated that they had both been crushed between the icebergs. Mr. Stewart took especial pains to ascertain whether the party had come to their death by fair means or foul. But to every enquiry, the Esquimaux protested that they had died of starvation.

"Gathering together the relics found, the party set out on their return on the 9th day of August last. The return route did not vary materially from that taken on their way north. Mr. Stewart has occupied the whole time since in reaching our city—having come by the way of the Red river country, and having been absent in all about ten months."

The Esquimaux, from whom their information was obtained by signs, pressed their fingers into their cheeks, and placing their hands on their stomachs, endeavored to indicate the manner of the horrible death of Sir John and his companions. They were charged with killing them, but merely answered with their signs.

### Rhoda Wakeman.

THE following is the confession of the prophetess, referred to in the murder case, in our columns of last week.

"I shall be 70 years old next November—have lived in New Haven 17 years—have had 17 children, nine of whom are now living; have been a widow 20 years. I formerly resided in Greenfield—then moved to New Haven; my brother has also resided here; he is about 50 years of age. I have been a 'messenger' from God about 30 years; experienced religion at

that time, and walked with Jesus Christ ever since; first experienced religion because my husband abused me and I expected to die, and he finally killed me. After my husband killed me I was dead seven hours, and then raised; two angels stood beside me when I went to Heaven, and touched me with their bright swords and I rose again; saw there all that were dead, and there they were under the cloud of death; when I was there this cloud parted, and my spirit went one way and theirs the other; they all then held up their little right hands, and I rejoiced. The two angels then turned to me and then I went up to Heaven; there was a red light and many white clouds there; Christ came to me when I was in Heaven, with his nails in his hands, and spoke peace to my soul. Because he spoke peace to my soul I raised up, and another spirit came to me and spoke, saying: 'Make your peace with God.' I then kept on praying; he soon took me to Paradise and told me all about Adam and Eve, and all the other spirits. This light then came on me so that I had to look up, and the spirits said I was numbered as one of them; was taken up to Heaven from this place of light, and then saw Christ and all the holy angels; Christ had on the thorns and looked as he was when crucified; then saw God sitting upon his throne in all his glory. About the throne were all the angels in their white robes, and they were all happy spirits there. This spirit then came and took me back to earth, and when I got back to earth again I saw my dead body lying on the floor. I felt bad because I had come back to this wicked world to live again. I soon saw my wicked husband, who said, 'By God, she's raised!' Soon after I saw two angels who came to me and spoke to me kindly, and then Christ appeared to me and I fell down before him. And oh! how happy I felt! and how happy I then was! I went to God with my case last night, and had a revelation from Him. That man was in league with the devil. He (meaning Matthews) got his evil spirit from Amos Hunt. Hunt attempted to poison me. (She went on and gave a long, rambling account of Amos Hunt's poisoning her.) The first thing I knew of the murder was when they came up stairs searching for a hatchet. I knew that my brother had a stick of witch-hazel in the house. He sells the bark and lives by so doing. I was sick that night and expected to die, and asked them to take Matthews out of the house. He had such a bad spirit that he was taking away my divine spirit, and killing me by it. Amos Hunt was the man of sin, and he put his spirit on Matthews. If I should die the judgment would come! This man of sin cursed God, and when he died there was a black spot on the throne of God! In my revelations from God, last night, He said, if I was condemned in this case the world would be immediately destroyed! In this revelation I was told by God that my brother did kill Matthews, and that he did it to save the world!"

### Human Greatness.

MRS. M. L. GARDINER.

"WHAT though we wade in wealth, or soar in fame,  
Earth's highest station ends in 'Here lies';  
And 'dust to dust,' concludes her noblest song."  
YOUNG.

Where are those ancient cities fled,  
For which whole armies fought and bled,  
When by their gallant chieftains led  
To face the foe?

Where is the eye that flashed so bright,  
When urging on the deadly fight,  
That weakness rallied 'neath its light,  
And twanged the blow.

Thebes—where is she, of all the states  
The greatest—with her hundred gates?  
No warrior now around her waits  
With martial pride.

Proud Babylon—where are her walls,  
Her thrones of gold, her gilded halls,  
Which echoed with their monarchs' calls,  
Like music on the tide.

Where are the palaces of Rome,  
Her lofty towers and sacred dome,  
A nation's pride, a Cæsar's home,  
Her images of gold?

Where beauteous Athens—flower of Greece,  
Her heroes and Acropolis?  
Where lovers met in vales of bliss,  
'Neath mountains high and bold.

Where now, alas! is ancient Tyre,  
Which mart of wealth like blazing fire,  
Urged Alexander to aspire,  
To conquer or to die?

These ancient cities! where, oh! where,  
Can they be found? Nor earth, nor air,  
One remnant of their glory share.  
They all in ruins lie.

Upon the summit of those towers,  
Which cost men lives of weary hours,

The owl her solemn watch song pours,  
A solitary tone.

The spider on his bed of leaves,  
Within the imperial palace weaves  
His tiny web, where moans the breeze,  
O'er nature's harp—alone.

Then why should man forever sigh,  
Why cast around his anxious eye,  
For what must surely fade and die,  
For glory, wealth and power.

Transient, as bubbles on the air,  
As false, as vain, as fair,  
Nought to his heart, they bring but care,  
All perish in an hour.

Weekly Messenger.

### DR. ELLIOTT'S GREAT WORK.

#### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

II. 1. The scenic vision, then, was as follows. "And another angel came,"—i. e. after the delivery of the seven trumpets to the seven trumpet-angels,—and stood at the altar, having a golden censer. And there was given to him much incense, that he should offer it with the prayers of all the saints upon the golden altar before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." After which follows: "And the angel took the censer, and filled it with fire of the altar, and cast it upon the earth: and there were voices, and thunderings, and lightnings, and an earthquake."—Such was the vision. And to understand that its significance was to the purport that I stated, it only needs that we attend carefully to three points: viz. the angel-priest ministering; his position at the altar ere receiving the incense; and the persons described as offering incense through him, in contrast with others who did it not.

First, the angel-priest ministering. And whom can we scripturally suppose to be hereby intended but the Lord Jesus? For He is "the High Priest over the house of God, passed into the heavens." In that character He was expressly represented as acting on the mystic temple-scene, at the opening of the Apocalyptic visions. Nor is the angelic-title here ascribed to the ministering priest inconsistent with our supposition; seeing that this priesthood was but one of the functions of Christ as Angel of the covenant.—An argument confirmatory of this interpretation is derived from Sir I. Newton and others, from the specification of the censer as a golden one that was used by the angel-priest. For they state, from the Rabbins, that the High Priest alone used a golden censer in the Jewish ritual; the common priests using one of silver.—Besides which there is yet another confirmatory argument, and which I cannot pass over in silence, deducible from the vision in Ezek. 9:—a vision of which the first part was noted by me as strikingly parallel to the Apocalyptic vision of the sealing; and of which the concluding part is as strikingly similar to that we are now considering. In Ezekiel it is the same person, clothed in the linen garb of the priesthood, that had been previously marking God's servants on their foreheads, who is described as afterwards coming into the sanctuary, to make report of the fulfilment of his commission; and then taking the fire from between the cherubim, and scattering it over the apostatized city Jerusalem.—What then the natural inference, but that here, too, (immediately consequent as the present incense-offering vision is on that of the sealing,) the angel who now goes into the Holy Place, and afterwards takes of the altar-fire to scatter over the apostatizing land of Roman Christendom, must be the same as the sealing angel of the former vision, whom we saw reason to conclude was the Lord Jesus:—He having passed into the sanctuary, we may suppose, from acting out one of his characters before St. John, in the illumination and sealing of his own people; and, ere he scatter fire on the earth, stopping in another, viz. in his priestly and mediatorial character, (still before St. John,) to receive and present the prayers of his people.

The next thing to be here noted and explain-

ed is the angel's representation, at the opening of the vision, as standing with his censer beside the altar, to receive the incense of the people offering; i. e. beside the great brazen altar of sacrifice in the temple-court. "He stood," it is said, "at the altar, and much incense was given him." The position was that of the officiating priest under the Levitical law, when about to exercise the same ministration: and it arose out of the divine ordinance, that forthwith, on receiving the incense of the worshippers, he should take burning coals from off the altar, place them on his censer, and carrying them at the same time as the incense into the sanctuary, apply the sacred fire to the incense to make it burn, after laying it on the golden altar before the veil. The which particular in the ritual was insisted on as most important, indeed essential. Other fire than this in the ministration was called "strange fire:" and, for offering incense with such strange fire, Nadab and Abihu, though sons of Aaron, were struck dead by God upon the spot. The true reason for all which particularity was, that a deep and holy mystery was shadowed forth in this ordinance of the Mosaic ritual; viz. that except by association with the meritorious atoning sacrifice of the Lamb of God, and the application to them of its purifying and propitiatory virtue, the prayers and praises of his people could never rise up acceptably before the mercy-seat.—Now then in the symbolic vision before us, the angel's standing by the altar, and receiving the incense of such as offered it, indicated that in their case this essential, in order to acceptableness, was attended to. There was the association of Christ with their offering, in his two-fold antitypical character and office,—of sacrifice and of priest. Just as the true Christian's privilege is elsewhere stated: "We have an advocate (intercessory priest) with the Father, Jesus Christ the righteous; and He is the propitiatory (the propitiatory sacrifice) for our sins."

And thus we are led to inquire, thirdly, who were, and who were not, the offerers that gave him incense? This is a question soon answered. It was "the saints" that offered it; i. e. the 144,000, the sealed ones.—It was these,—all these," we read,—and (let this be marked) these alone. There is evidently an allusive contrast here (just as before in the sealing vision) to those that were not the Lord's saints; as pointedly not present, and not partaking in the action. Indeed the inhabitants of the earth, generally, (for "the earth," mentioned in verse 5 as the object of God's wrath and judgment, implies its inhabitants,) may be almost said to be expressly noted in contrast, as not participating.

But how not participating? Was it to be inferred that they had forsaken the altar-court, and virtually at least renounced the offered privileges of Christ's atoning sacrifice and Christ's mediatorship? Such in truth seemed the meaning of the symbol;—a meaning fully confirmed by a subsequent and most notable use of the same symbol in the same sense in a later chapter. Indeed, as the vision depicted what passed in the altar-court, the scene of what used to be visible in the ancient Jewish public worship, it seemed implied that this forsaking of the altar-fire and the High Priest of the altar, by the mass of the inhabitants of Roman Christendom, would be characteristic, not of their private worship and devotions only at this time, but of their public worship also;—inasmuch that, even publicly, Christ's saints would be now peculiar in availing themselves simply and sincerely of his mediation, and of his propitiatory atoning sacrifice.

But how, and for what, could they thus have forsaken Him? For the answer to this question we must recur, as proposed secondly under this head, to history.

2. And indeed the history of the times at once answers the inquiry. For it tells how the invocation of saints and martyrs, and new means of propitiating God, had now come into vogue among the inhabitants of the Roman world; and how they were thus quick relapsing, though under the Christian name and profession, into a Christ-renouncing idolatry. This was in fact the second great step of the anti-Christian apostasy: and it was one that specially deserved observation, as being that whereby the invisible world itself became allied with the visible in strengthening it. Hear Dean Waddington's account of the strange lapse of the professing church into it. The Christians of the ante-Nicene church, he says, shunned with horror every approach to the abomination of idolatry. "So definite and broad was the space which in this point separated between Christianity and Paganism, that it seemed impossible that... a compromise could ever be effected between principles so fundamentally hostile. Yet the contrary result took place: and a reconciliation, which in the beginning of the fourth century could not easily have been imagined, was virtually accomplished before its termination. Enthusiasm [respecting the martyrs] easily passed into superstition. Those who had sealed a Christian's faith by a martyr's death were exalted above the condition of men,



and enthroned among superior beings. Superstition gave birth to credulity. Those who sate among the powers of heaven might sustain by miraculous assistance their votaries on earth. . . . Hence the stupid veneration for bones and relics. It was inculcated that prayer was never so efficacious as when offered at the tomb of some saint. And, as to the kind of public worship resulting, take the graphic sketch of Gibbon. "If in the beginning of the fifth century Tertullian or Lactantius had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle, which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must have been offended by the smoke of the incense, the perfume of flowers, and the glare of lamps and tapers; which diffused at noon-day a gaudy, superfluous, and in their opinion a sacrilegious light. If they approached the balustrade of the altar, they made their way through the prostrate crowd: consisting for the most part of strangers and pilgrims, who resorted to the city on the vigil of the feast, and who already felt the strong intoxication of fanaticism, and perhaps of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice; and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes of the saints, which were usually concealed by a linen or silken veil from the eyes of the vulgar. They frequented the tombs of the martyrs, in hope of obtaining from their powerful intercession every sort of spiritual, but more especially of temporal blessings. . . . [In case of the fulfilment of their wishes] they again hastened to the martyrs' tombs, to celebrate with grateful thanksgiving their obligations to the memory and relics of those heavenly patrons. The walls were hung round with symbols of the favors which they had received;—eyes and hands and feet of gold and silver: and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotions, represented the image, the attributes, and the miracles of the tutelar saint."

Such is Gibbon's graphic sketch. It occurs in a chapter thus significantly headed, "Destruction of Paganism; Introduction of the worship of saints and relics among the Christians;" and which, I beg the reader to observe, is placed, in exact chronological accordance with our incense-vision, between the epoch of Theodosius' death, A.D. 395, with which epoch, as I suppose, the seventh Apocalyptic seal opened, and that of the Gothic revolt and first irruptions A.D. 395, 396, the fulfilment, I further conceive, of the immediately-following earthquake, lightnings, &c., of the Apocalyptic vision.—Nor, I am persuaded, will he who candidly consults the most authentic memorials of the times fail to acknowledge, that whether as regards the main fact asserted of saint and martyr-worship having now come in, (even as of beings who both chiefly exercised the intercessorial office between man and God, and constituted moreover God's chief executive to favor the supplicants addressing them,) or as regards the relics and images through which that worship was paid, the fictitious miracles that supported it, or the pilgrimages and the revellings with which it was accompanied.—I say in respect of all these points the candid investigator will, I am persuaded, be forced to acknowledge that Gibbon's historic sketch is here, as usual, literally correct. And, let it be observed, that it was not a mere few of the population, or simply the lower and less instructed, that thus deserted Christ Jesus, the one only appointed Mediator between God and man, for other and imaginary mediators and intercessors. The highest and most influential of their bishops and doctors, Pope Damasus, Gregory Nyssen, Paulinus, Sulpitius, (may I not add Jerome?) these led, and the multitudes followed. And when (not to speak of certain discerning and scriptural Christians, of whom more presently,) alike the Manichean heretic, and the Pagan sophist, (of which latter class still a few remained,) objected and ridiculed the heathenish character of the new worship, — when, in sequence of the apostate Julian somewhat earlier, Eunapius the pagan exclaimed in A. D. 396, "These are the gods the earth now-a-days brings forth, — these, the intercessors with the gods,—men called martyrs; before whose bones and skulls, picked up and salted, the monks kneel, and lay prostrate, covered with filth and dust,"—and the Manichean Faustus, A. D. 400, "You have but exchanged the old idols for martyrs, and offer to the latter the same prayers as once to the former,"—what was the defence put forth for the church by its chief and most influential champions, such as the monk St. Jerome? He did but, while most loudly disclaiming the charge of idolatry, both admit, and indeed contend for, just such a veneration and view of dead saints and martyrs, as was essentially anti-christian. For throughout the whole of his two treatises, in answer to the

charge of saint-worship and martyr-worship, — while not one word was said about Christ's being our great mediator and high priest, not one word expressive of jealousy for his honor, or to show that He was not to be superseded in the office, — the whole strength of this church-advocate's oratory was expended in magnifying the dead saints and martyrs in question: asserting, as he did, their ubiquity, influence with God, and power to hear and answer supplicants, even to the extent of miracle-working in their behalf; as also to punish neglectors, and torture demons. In short he asserted a relation between men and them, which, if not that of worshippers and the worshipped, was yet that of clients and patrons; — patrons invested with the chief intercessory and mediatorial, as well as chief ministerial functions, between God and man. A view this which could not but involve practically the supercession of Christ, in his character of the one Mediator, to whom was given all power for the help of his saints, alike in heaven and earth: — as well as in that also which could not be separated from the former, (and which was also most unequivocally noted in the Apocalyptic vision,) of the propitiatory meritorious sacrifice; whereby alone sinful man's incense-offering could be purified, and made acceptable before God.—I say which could not be separated from the former. For how was Christ a prevailing Advocate with the Father, except as being Christ the righteous, who had made atonement for our sins? And how, in the counter-system, could departed saints be supposed successful mediators, except as having a stock of merit, sufficient to propitiate God?—Besides which, human merit was now needed of such kind as might propitiate the saints; (for an anti-christian system like this, once begun, knew no ending;) especially of ritual devotion, or rather rioting, at their tombs, and of church-gifts and alms-deeds. So that it was all strange fire now with the offerings. God's own ashes of the altar-fire, as well as God's own High Priest, were, according to the Apocalyptic figuration, forsaken by the mass in Roman Christendom.

Oh! sad apostasy of the church from that which was its proper and glorious office, (I mean the directing each sinner's soul to personal communion with Christ as its Mediator, atonement, righteousness, and Saviour,) into a system whereby it became more and more the instrument of interposing itself and each sacred thing between Christ and the soul;—whether the sacraments, or church-ritual, or tradition; or the dead saints, or the living priests! Surely, had but God's holy written word, construed in the simple unperverted sense, been taken for its guide and rule, neither example, nor church authority, nor traditional observances, would have availed so to lead it wrong. No doubt the seeds of martyr-worship were early sown. They were sown as innocently as unconsciously. What more allowable, as well as natural, than that when the early martyrs fell under the enemies of the faith, their remains should be regarded as precious, and their remembrance be kept up annually, on the returns of those their birthdays into eternal life? Again, what more innocent, as well as natural, than the solemn commemorative services at their tombs? And then what more natural than the inquisitive searchings into their actual state in the world of spirits; and the persuasion that they were not only still living and conscious, but with the same affectionate interest about surviving friends, which ere while on earth prompted them on their behalf to intercessory prayer? Once more what more natural (but ah! here began the danger of speculating on things secret, here the trenching on the great Mediator's office) than the speaking to and asking their prayers?—Alas! nature's was no safe guiding. What said the Scripture? Was it not just such a stealthy rise and growth, from earliest beginnings, that had been predicted of the great apostasy? "The mystery of iniquity," said St. Paul, "doth even now work." And were not ominous words spoken in Scripture about the worship of demons, or deified dead men, as one marked feature that would characterize the unfolded apostasy? As it was, these holy warnings were neglected; and as might be expected, whatever other and human checks there might be to the grosser excesses of the incoming superstition, proved also vain. Perhaps there might seem to be a grave check in the canon of the Council of Laodicea, which forbade the worship of angels. But in truth it was almost beside the mark, and quite ineffectual: for those the people now chiefly invoked as intercessors, were departed saints, not angels. And herein indeed appeared the master-hand of Him that was from the first, and ever after, directing the course of man's corruption, though under a Christian profession, into the great apostasy. The angels, having nothing material about them, could not be so well visibly connected with certain particular ecclesiastical localities, as the dead saints, whose bodies must needs have each their own place of sepulture; nor consequently so associated with the priestly functionaries of the martyrdom, or church built over the martyr's tomb. On the other

hand, in the latter case, and supposing the saint to be the effectual intercessor with God, who so effectual a helper to the saint's favor as the priest that watched the saint's relics? Hence a co-partnership in the anti-christianism of the apostasy, as now unfolded at the closing in of the fourth century; a co-partnership between the visible world and the invisible, the earthly priest, and the heavenly martyr. So that indeed the priests came even thus early, as well as the departed saints, to be viewed as and entitled mediators. — And hence too, more and more, a superstitious awe among the people of the clerical body; and a regard to them and to the monks, not only as the specially holy and elect, but as those who had the dispensing of the favor and the wrath of heaven. Not to add, what could not but follow also, an awful increase of pride and vanity among the clerics; of pride altogether the most contrary to their Master's spirit, and their Master's charge.

So had the apostasy advanced, just as pre-imagined in the vision before us, yet another and a mighty step in its anti-christian course. And here let the reader again stop and think whether he can imagine to himself an emblematic vision that could more exactly suggest by allusive contrast, the characteristic error of the time, as well as more truly the contrasted faith of the saints, than this in the Apocalypse. Point by point the parallelism might be drawn out by us, just as before. But indeed Gibbon has saved us the task. It needs but to put his lately cited picture of the professing world's worship at this epoch, and the Apocalyptic picture of the saints' worship, side by side, to be struck with the perfectness of the contrast. So this error was now established; and, like the former, or baptismal error, it was abiding. Well then might the prophecy speak henceforward of the mass of the inhabitants of Roman professing Christendom under the self-same title as of its heathen population previously, — "the inhabitants of the earth." For heathenism had indeed now joined with Judaism, by its idolatry, as before by its philosophy, in corrupting the Christianity that had overthrown it. Alike the infidel Gibbon, and the Christian Bishop Van Mildert, speak of heathenism as revived in the empire. And so too the Christian philosopher Coleridge: "The pastors of the church had gradually changed the life and light of the gospel into the very superstitions they were commissioned to disperse;—and thus paganized Christianity in order to christen paganism."

To be continued.

For the Herald.

### The Nearness of the End as a Motive to Godliness.

"He hath appointed a day in which he will judge the world in righteousness, or righteousness." Therefore, says Paul, God commands sinners to repent, and not because that day is near. In reply to the question in a former number of the *Herald*, "Will the belief that the end of the world is near add anything to the power of the gospel, or is it among the motives which Christ taught his disciples to use and make prominent in persuading men to be reconciled to God?" you refer to about thirty texts of Scripture as proof, that the nearness of the end was to be used as an additional motive in urging men to prepare for it; after which you ask, Why should not the second advent be preached as eminently near? &c., and imply that those who do not preach it fail to preach the whole gospel.

We answer, 1st. Because Christ did not teach his ministers to preach doubtful things, which the time of the end yet is. For of that day and that hour knoweth no man.

2d. Because all who in former days have taught that the end was near have made sad mistakes.

3d. Because Paul taught the Thessalonians that the end was not near, and to give themselves no trouble about it as if it were.

4th. Because we think Christ has, neither by himself or apostles, used this argument, or taught others to do it.

Of the thirty texts referred to as proof that the nearness of the end was to be preached as a motive to urge sinners to prepare for it, after a somewhat careful examination of them I can only find five that seem to refer to the time of the end, or the day of Christ's second coming,—viz. Rev. 22:7 and 12; Phil. 4:5; Heb. 10:36; James 5:7, 8. And these, we think, do not at all prove your position, as we shall attempt to show. All the others, we are constrained to think, are wholly irrelevant, nor do they assert that the end is near. In reference to Rev. 22:7 and 12,—"Behold I come quickly," &c.—we remark, it seems a mere prediction connected with what was then passing before the mind of the prophet, and was not presented as a motive to be used to persuade sinners then or at any other time to prepare for it. The texts referred to,—Matt. 24:42, 44 and 46; and 25:13: and Luke 12:35, 36, "Be ye also

ready; for in such an hour as ye think not the Son of man cometh," &c., urge the uncertainty of the time of the coming of the Son of man as the motive. Besides, these do not appear to refer to the time of Christ's second coming, but to his coming at death to award each person: the time to which he refers, John 14:3, "If I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." Has not Christ taken the disciples to himself?—the very persons cautioned to be ready in Matt. 24:42-44? Did he not when they died, as he did the penitent thief?—to whom he said, "This day thou shalt be with me in paradise." And does he not sentence all when the time of probation ends, and take all his to himself, and hence the warning to be ready because they knew not how soon death might come, more than when a thief would come? This uncertainty gives power to the motive. If the hour of death was not the coming to which Christ refers, how could he say to his disciples, "Be ye also ready; for in such an hour as ye think not the Son of man cometh"? Would a subscriber of yours deal justly with you if he should say, "I will send your pay by mail;" intimating it would be soon by saying, "Watch every mail;" when he did not intend to send it till long after you was dead?—And could Christ honestly charge millions to watch for his second coming, when he knew they would be in heaven long before that day, and all their preparations be ended? That this, too, is the time to which Paul has reference, Heb. 10:39, is manifest from the fact that he had before declared to the Thessalonians that the final day of judgment was not then nigh, and how could he then say to the Hebrews, "Yet a little while and he that shall come will come," when he knew that it would be near two thousand yrs? Was that a little while compared with that between Christ's resurrection and the time of Paul's speaking? But referring to the time of death, and then going with Christ to heaven, it was a little while. So, too, James persuades the saints then living to be patient, for the coming of Christ draweth nigh. This was emphatically true of his coming to award them at death, but not at his coming to the final judgment, which was then far beyond the time of their death.

In conclusion, then, we repeat that we think we preach the whole gospel without teaching that the time of the end is near, as an additional reason why saint or sinner should prepare for it; and that we should not add this to the gospel, 1st. Because Christ did not use this motive, as he could not with truth say it to those whom he addressed in the sense in which you now use it. 2d. Because the apostles did not use this argument; for they could not say with truth that the end was then near, and Paul asserts that it was not near, and would not have them *fear it was*, as a motive to urge them to prepare for it. 3. Because all who have taught that the end was to be before this, have taught what Christ did not commission them to teach; and 4th. Because we cannot find any such instructions from Christ to his disciples, or from them to their successors. But on the contrary, the assertion that the time of the end is hid, and we think to be hid from all men till the end comes. A. W.

COMMERCE AND TONNAGE OF BOSTON AND NEW YORK.—From recent published statistics it appears that the tonnage of the port of New York surpasses that of the ports of London and Liverpool combined. That of Boston is about one-half of the tonnage of New York, and these two cities wield over one-half of the total navigation of the United States. The great excess of the tonnage of New York over Boston, consists in its immense fleet of European Packets and of ocean and inland steamers. In many great branches of commerce, such as the East India, African, Pacific, South American and Mediterranean trade, Boston has the largest tonnage employed. The city of Philadelphia is now importing many dry goods in her new lines of steamships to England, and her trade in this branch is rapidly growing. But, with this exception, the great commercial transactions of the country mostly centre at New York and Boston, and all other ports are very limited and contracted in the sphere of their commercial operations. The wealth of these two cities now amounts to nearly seven hundred millions of dollars, which enables them to control all the great commercial and monetary interests of the country, thus rendering all other cities in some degree tributary to them. The tonnage of Boston was never increasing faster than at present, probably at the rate of more than 10 per cent. a year. Not a ship-yard in New England is without a ship, building for some Boston house, and in many places all that are building are to come here.

DOUBTS.—It is admirably well expressed by a late writer, "When there is great strength of argument set before us, if we will refuse to do



what appears most fit for us, until every little objection is removed, we shall never take one wise resolution as long as we live." — *Isaac Watts.*



## The Advent Herald.

BOSTON, JANUARY 12, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE NEARNESS OF THE END AS A MOTIVE TO GODLINESS.

This is the title which we have placed to an article in another column, from our Presbyterian correspondent, Rev. Mr. Williamson, which is written in reply to our answer to his question: "Will the belief that the end of the world is near, add anything to the power of the gospel, or is it among the motives which Christ taught his disciples to use and make prominent in persuading men to be reconciled to God?"

Mr. W. first quotes Acts 17:30-31—God "now commandeth all men everywhere to repent, because he hath appointed a day, in which he will judge the world in righteousness, by that Man whom he hath ordained;" and from it he argues that it is the fact of the day of judgment, and not the nearness of it, that is presented as a motive to repentance. We have no dispute with him, that such is the import of this particular passage. But, because the fact and not the nearness of that day is here made especially prominent, does it follow that the nearness of the event may not also be made, in other scriptures, a motive to the same? Even if it could not be shown by any passage that the nearness of the event is specified as a motive power, if the event itself is admitted to be such, will not evidence of its nearness give additional importance to the event? That which is known to be very distant, does not command such immediate consideration as that which possibly may be very near. But is the nearness of the event, nowhere made an inducement to immediate godliness? So argues Mr. W. when he replies:

"1. Christ did not teach his ministers to preach doubtful things, which the time of the end is; for 'of that day and hour knoweth no man.'"

This reason, however, we think Mr. W. will admit is not a valid one, because it is not the knowledge of the precise time of the event, which is unknown to man, but its probable nearness, that is the subject of the discussion. In the same connection, (in Matt. 24:33-36,) in which the Saviour declares that the epoch, is unknown, he commands a knowledge of its nearness by the injunction: "When ye see all these things, know that it is near even at the doors." And therefore, a want of the exact time, is no evidence of doubtfulness respecting the general period of the second advent.

The second reason of Mr. W. for not believing the end to be near, is "Because all who in former days have taught that the end was near, have made sad mistakes."

This argument is no better than the former; for to make either of them of any value, it must be shown that the end is not near, or, at least, that the arguments on which its nearness is predicted are inconclusive. If the fact that mistakes have been made in days past, is proof that we are not near the end now, then it would follow that we could never be near the end; it will never be untrue that there have been sad mistakes made in days past! Nor do past mistakes in the time of the end, prove that there can never be any knowledge of its nearness. For, has not the Saviour given the evidences by which its nearness may be known? And because mistakes are made before those evidences are unfolded, does it follow that when they are manifested, that they shall be no index to the proximity of the event? We think that on second thoughts, Mr. W. will see that the fact of past mistakes, while they should lead to cautiousness and modesty in the expression of opinion, and while they show that mistakes are possible, are no evidence of present incorrectness; and that the present question is not whether there have been mistakes, but whether there is any pres-

ent evidence of our position in the prophetic calendar.

The third reason of Mr. W. is, "Because Paul taught the Thessalonians that the end was not near, and to give themselves no trouble about it as if it were."

This reason, also, we think his candor will enable him to see is insufficient. For Paul taught them, not that the day would never come, but that it would not come previous to the apostasy and the revelation of the Man of Sin, who was to wear out the saints twelve hundred prophetic days. Because before that apostasy, they were not to regard the event as imminent, it does not follow that they were not so to regard it afterwards; for after the apostasy, the reason which Paul gave for not considering it at the doors would have passed by, and could no longer be offered as an obstacle to its nearness. Mr. W. doubtless adopts the Protestant opinion that the predicted man of sin is the Papacy; and if so, he will not contend that its development is now a hindrance to the near advent.

The fourth argument of Mr. W., is that "Christ has neither by himself or the apostles used this argument, or taught others to do it."

This argument, if founded on correct premises would be more to the point; but it would not follow that such a motive might not be profitably presented. Neither the Saviour, nor his apostles anywhere use, or command the use of the nearness of death, as a motive to repentance; and yet that is the great motive most frequently presented. We will however come down to the simple question whether the premises of Mr. W. are here correct.

Of the passages we have before quoted, Mr. W. finds but five which, he is willing to admit, have any reference to Christ's second coming—the others being considered by him as irrelevant. And these five, he argues, do not support our position. The first of these, is Rev. 22:7 and 12. Beginning with v. 5, we read of the final inheritance of the saints; and then in v. 6 we are told that "The Lord God of the holy prophets, sent his angel to show unto his servants the things which must shortly be done," &c. Then it is added, v. 7, "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Again in v. 12 we read, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be."

These texts Mr. W. thinks a mere prediction, connected with what was then passing before the mind of the prophet, and are not presented as a motive to persuade sinners then or at any other time to prepare to meet it!

We confess ourselves very much surprised at Mr. W.'s disposition of this Scripture. The moral conduct of individuals, the day of the Lord as that of their final award, and its nearness, are all here connected. The apostle affirms that "Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17. And it is as true of what has been written since Paul wrote, as before, that "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15:4. Of what possible use is the prediction referred to if the fact that He cometh quickly is not to be a motive to holy living?

His next text is Phil. 4:5, "Let your moderation be known unto all men. The Lord is at hand." Here the Lord's being at hand is given as the reason for making their moderation known. Is it made no motive for human conduct?

He refers to Heb. 10:36-38—"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while, and he that shall come will come and will not tarry. Now the just shall live by faith"—faith in what? In his coming! We marvel that any should fail to see that its nearness is presented as a motive to patience.

His fifth text is James 5:7, 8—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." We have no argument in support of the position, to offer to those who will deny that the drawing nigh of the coming of the Lord is here offered as an incentive to patience!

Of texts which Mr. W. rejects as referring to Christ's second coming, are the following:

Matt. 24:42—"Watch therefore: for ye know not what hour your Lord doth come."

"44—"Therefore, be ye also ready; for

in such an hour as ye think not, the Son of man cometh."

"46—"Blessed is that servant, whom his lord when he cometh, shall find so doing."

"25:13—"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Luke 12:35-27—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching; verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them."

Respecting these, Mr. W. argues 1st. that not the nearness, but the uncertainty of the time of the coming of the Son of man is the motive urged.

To this we reply that the uncertainty of the time of his coming made the nearness possible; and without a possibility of its being comparatively near, the uncertainty of the time would be so much lessened. It is this very uncertainty, which makes its possible nearness so effectual as a motive; for it is not that Christ will come this year, but that He may come, which makes it so imperative that the disciple be ready at all times for His coming.

2d. He argues that it is not Christ's second coming, but His coming at death, that these Scriptures bring to view. But where, pray are we informed that Christ comes at death? Mr. W. refers to John 14:3, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." But the place which Christ will prepare, according to numerous passages, is the new earth. When they sang a new song, (Rev. 5:9, 10,) it ended with, "And we shall reign on the earth." It is there (Rev. 21:3,) that "the tabernacle of God is with men, and He will dwell with them, and they shall be His people." It is at the second advent that Christ invites the saints, (Matt. 25:34) to occupy their prepared place, when He says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—then prepared, but since marred and cursed by Satan and sin, so that it needs a regeneration; and so Christ will again prepare it for His waiting ones.

Mr. W. asks "Has not Christ taken his disciples to Himself?" &c. We reply, not by coming to them, but, as Paul expresses it, they depart hence to be with Him.

Mr. W. asks, "If the hour of death was not the coming to which Christ refers, how could He say to His disciples, 'Be ye also ready?'" He could say it because He spoke not to the disciples individually, but to all His church. When the Saviour said, (Luke 12:40,) "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not," Peter enquired, (v. 41,) "Lord, speakest thou this parable unto us, or even to all?" And the Lord said, "Blessed is that servant, whom His Lord when He cometh shall find so doing," showing that He spoke to all. Paul in speaking of the resurrection, (1 Cor. 15:51,) does not hesitate to say, "We shall not all sleep, but we shall all be changed," when he knew that none then living would be among the quick at Christ's appearing.

That death is the time to which Paul refers in Heb. 10:36, Mr. W. thinks evident from the fact that Paul had assured the Thessalonians that the second advent was not nigh; and how then, he asks could he refer to it as nigh? It was because it was not nigh in the sense that the Thessalonians looked for it—i. e., before the falling away came first, while it was nigh inasmuch as it was a sure event the epoch of which was involved in uncertainty.

He argues the same of the texts in James 5:7, 8; but as in the commencement of his article he specifies them and the context of this in Heb. 10:36, as among the five that do "refer to the time of the end," he is not consistent with himself in now claiming that they only refer to death.

It is evident however that the texts referred to, beginning with Matt. 24:42, do refer to Christ's second advent, from the consideration that the coming then brought to view must be the same coming that is referred to in the context. When the disciples asked, (Matt. 24:3,) "What shall be the sign of thy coming and of the end of the world?" the word rendered coming is from the Greek word *parousia*, denoting his personal presence. It is a word that is used 24 times in the Scriptures, seventeen of which refer to Christ's coming. In the seven remaining instances of its use it indicates the actual presence or arrival of the person to whom it is applied: Thus, (1 Cor. 16:17,) "I am glad of the coming of Stephanus," &c. 2 Cor. 7:6—"God comforted us by the coming of Titus," &c.

2 Cor. 10:10—"His bodily presence is weak." Phil. 1:26, "By my coming to you again." Phil. 2:12, "not as in my presence only," 5:9, "Whose coming," &c. This being the invariable usage of the word, such must be its meaning in Matt. 24:3, 27, 29, 30 and 25:37, 39. That such is their reference, is also shown by the events that were to precede it, and those that were to indicate its approach. This coming being the subject of Christ's discourse, it and not some other event must be that for which he admonishes them to be ever ready. It is sufficient for us that Christ refers to it as His coming. Those who deny that He meant His coming, need to show that something besides His coming is referred to.

In conclusion Mr. W. reiterates the reasons, with which he commences his reply, to which we have already replied; and he closes with the supposition that the time of the end will be hid from all men till the end. But why attempt to make the issue here, when it is not its epoch, but its nearness that we contend there will be knowledge of? If he admits this last, then its being Scriptural makes its preaching profitable. If he denies this, how does he avoid being at issue with Scriptures like these? Matt. 24:33—"So likewise ye, when ye shall see all these things, know that it is near even at the doors." Mark 13:29—"So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." Luke 21:28—"And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh," &c.

We impute to Mr. W. candor, and a desire to be perfectly fair on his part in this discussion. With a possession of these qualifications, we see not how he can fail to admit that his position is less defensible than he had supposed.

### Inquiries.

DEAR BROTHER:—I would like to have you give your opinion on John 12:31. 1. What does the Saviour mean by "Now is the judgment of this world?"

2. Who is the Prince of this world? It would seem that it was not Christ; for he said, "The Prince of this world cometh, and hath nothing in me." Again, there are other scriptures that plainly teach that Satan is the Prince of this world. If so, in what sense was he cast out?

Who was Melchizedek? Some suppose him to have been Christ. I do not; however, I would like to have you give your opinion through the Herald, for the instruction of myself and others.

Please comment on Heb. 7:1-4.

Yours in much tribulation, O. ROCKWELL.

There have been applied to this passage two, and entirely opposite meanings. Some understand that by the judgment of this world, is meant that now shall they of the world be condemned who believe not, and Satan be dispossessed of his usurped dominions—the word *now*, not being there used as an adverb of time, but because of the certainty of the result: As the voice from heaven was evidence of Christ's divine mission, there could then be no doubt respecting its ultimate result. We use the word "now" in a similar manner when we say in the spring, the trees show no evidence of blossoming, and now we shall have no fruit—i. e., in the future autumn. The other meaning that is imputed to it refers to the judgment of this world as that which it was about to pronounce upon Christ—condemning him as a malefactor. Satan being only an usurper of the principedom of earth, this interpretation recognizes Christ as the true Prince, to whom its dominion is to be given forever, but who was then to be rejected and cast out as unworthy of them. We feel hardly able to pronounce upon the merits of the two interpretations.

2. We suppose that Melchizedek may have been Shem. Shem was living at that time; according to patriarchal usage, he would be both king and priest to his posterity; he was Abraham's direct ancestor, the oldest man living, and the only one known to history sufficiently greater than Abraham, to be honored by him with tithes, or from whom Abraham would condescend to receive a blessing. Said Paul, Heb. 7:4, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of his spoils." Abraham was himself great. No Canaanish prince could be greater: and Shem alone, of those known to be living, was worthy of such distinguished honor. The Jews say it was Shem. His being king of righteousness shows that he was a good man, as also does his being a priest of the Most High God. The Salem of which he was king, may have been Jerusalem, which was then called Salem: or, perhaps, as some suppose, it was the Salem near which John baptized (John 3:23), that being as they think, more in the direct route



of Abraham's return. His having no father, mother, or descent, means simply that his priesthood was not dependent on his pedigree as that of Levi, but was exercised independent of it, as is Christ's.

**DEATH OF MRS. MINOR, IN PALESTINE.**—The intelligence has reached this country of the death of Mrs. Minor, the eccentric woman who has been for several years engaged in an agricultural missionary enterprise in Palestine. Her health was very delicate when we saw her two years ago at her own house, and we are not surprised to hear of her decease. She was enthusiastically devoted to her work, but did not live to see any important results. The scheme is in the hands of the Seventh Day Baptists and Millenarians, and thus far, though receiving sums of money from others who do not understand the views of the people engaged in the work, they have done but very little.—*N. Y. Obs.*

Mrs. Minor will be remembered by many of our readers, as a frequent writer over the signature of C. M. S., in the years 1843-4, but more frequently in the cols. of the *Midnight Cry*. She was a very able, and apparently a very devoted woman, and a vigorous writer. After 1844 she embraced views respecting the closing of the door of mercy, the Sabbath, &c., which cut off her sympathy from the *Herald*, so that she ceased to write for it. About 1848 she went to Palestine in the company of a Mr. Boyd. They at first went by the name of Adams, and as a brother and sister. On her return she wrote a book called *Mesullam*, giving an account of her visit there, and of the labors of Mesullam, a Christian Jew, who was engaged in efforts at agriculture on the plain of Sharon, near Jaffa. Mrs. M. returned to Palestine under her own proper name, but had a misunderstanding of some kind with Mesullam, who denounced her, and refused to be associated with her. She however made an effort to act independent of him, in attempting agricultural experiments in Judea, and was sympathized with by many persons in this country, who assisted her by contributions of various kinds.

The above extract from the *N. Y. Observer*, is probably from the pen of the Rev. Dr. Prime, one of the editors of that paper, and who has lately returned from a visit to Palestine.

#### The Papacy and Austria.

"Austria is daily throwing herself more completely into the embraces of the priesthood. This is the direction in which the wind is now blowing. Policy, feeling the ground tremble under its feet, looks to Rome for its salvation. There is in Austria a place of pilgrimage called Maria Zell, whither, every year, at a certain period, crowds of pilgrims resort to bring their contributions to the priests. Until now, this superstition had been left to the most ignorant classes of society. It is so no longer. Amongst the 80,000 persons who went thither this year to merit or to purchase heaven, were the following, whose names are significant enough:—The Archdukes Francis, Charles and Henry, the Ministers Buol and Bach, the Chevalier von Toggenburg, the Count Taffe, the Prince-Bishop of Seckau, the Count de Chambord, the Countess de Moran, (wife of the Archduke John,) the French ambassador, Baron de Bourqueney, several noble families, and more than 300 priests. And you should see with what an air of triumph the Catholic journals, the organs of this worldly and theatrical religion, take note of such successes. As respects the great of the world, we know that these religious acts are matters of mere policy, having no other end than to evince their conformity to the spirit of the Court, and to impose on the lower classes, whom they aim to gag by means of religion. In this point of view, it is truly rich to see the Count de Chambord and the ambassador of Napoleon meeting on the same scenes of this politico-religious farce! Those who wish, like M. Bunsen, to study the signs of the times, ought, above all things, to be attentive to the part which Popery is now playing in the politics of the continent. In this, as I believe, will be found the most characteristic feature of the present epoch. What future is this conduct preparing for those States which thus retrograde towards the mediæval age, and labour to re-establish the dominion of the priesthood? A grave and melancholy question! Happy, in the moment of trial, will be those who shall have betaken themselves for refuge, not to the Pope, but to Jesus, the Saviour, the King of kings, the Lord of lords!

"A correspondence from Rome states that an ecclesiastical emissary has arrived in that city from Madagascar, whence he pretends that the Methodist missionaries have been expelled. He requests from the Pope a supply of missionaries, and his spiritual protection. From Rome this emissary, who is a Frenchman, goes to Paris on the same business. Can this announcement by possibility indicate a repetition of the shameful history of

Tahiti! To this underhand procedure, I would request the most serious attention of the Christians of England, and, in particular, of those Missionary Societies, who have cultivated, to this day, through so many dangers, and at the price of so much blood, the missionary field of Madagascar."—*Cor. London Christian Times.*

#### Foreign News.

**NEW YORK, Jan. 6th.**—The steamship *Arago*, from Southampton, with dates from London of 19th ult., arrived at this port at 2 o'clock this afternoon, bringing 140 passengers.

The steamship *Canada* arrived at Liverpool on the 16th ult., and the *Washington* at Southampton next day.

The correspondent of the *Daily News* affirms that Sweden has ratified the treaty with England and France, whereby the allied powers guaranty the territorial integrity of Sweden; and the latter power engages not to alienate any of her territory to Russia. The contracting powers also engage to communicate reciprocally all propositions received from Russia.

Rumors of peace still continue abundant. Count Esterhazy left Vienna for St. Petersburg on the 16th ult., with important dispatches, it is said, containing propositions of a pacific tendency, and it is stated that if the Czar refuses their acceptance, Austria will withdraw her ambassador from St. Petersburg. Both the *Daily News* and *Times* express strong doubts as to the acceptance of the propositions by the Czar. It is affirmed that Esterhazy's instructions are to return immediately, in the event of the Czar's refusal.

The difficulty which existed between the English and French Governments relative to the conditions on which peace should be made, had been arranged, it is said, through the efforts of the King of Sardinia.

The surrender of Kars is confirmed. Nine paschas, together with Gen. Williams and 16,000 troops, had been taken prisoners. Among the munitions of war which have been captured were 120 field pieces including some heavy guns.

The Russian General Bebutoff had established his headquarters at Kutais, and intends shortly to resume offensive operations against Anaka and Redoubt Kaleh. The defiles between Kars and Erzeroum were held by the Russians.

Affairs in the Crimea remain quiet.

Great preparations are being made by the British for the operations of the Baltic fleet in the ensuing spring. Contracts are being made in Sweden for supplying the French fleet and its accompanying army. The Persian ambassador arrived at St. Petersburg on the 9th of December.

**PENN'S LANDING AT PHILADELPHIA.**—The *Philadelphia Bulletin*, in noticing the anniversary of the landing of Wm. Penn, says: "If the illustrious founder of the State and city could revisit the spot in which so much commendable pride and ambition were centered he would find but few traces left of the original Philadelphia. We believe that there are but three buildings now standing in the city that were in existence in 1648, to wit: the Swedes' Church, the Slate-roof house, in Second street, and the Letitia House, in Letitia Court, Market street. But even these ancient structures with which the proprietor was familiar when in the city, are so changed and so crowded upon by the march of trade and by modern improvements that he would probably fail to recognize them were it possible for him to pay them a posthumous visit."

The occasion was celebrated by the Historical Society.

**SUNDAY IN NEW ORLEANS.**—"Yesterday (Sunday) was excessively dull, and the only excitement we had to relieve the dullness was the display made by a fire Company No. 20 at a funeral of one of their members, and the turn out on a Sunday parade of the Washington Regiment. This latter corps, composed of the Louisiana Greys, Montgomery Guards, Jackson Guard, and Emmet Guards—as fine a body of soldiers altogether as we have seen parade our streets, barring the super-excellent Continentals and Washington Artillery—paraded the streets yesterday, headed by a fine band of music, and enlivened a little the otherwise tedious monotony of the times."—*New Orleans Paper.*

**EXTRAORDINARY LONGEVITY.**—In a late "Paris letter" we find the following curious statement; "Towards the last century, an individual of the age of 22 years, was condemned to the hulks for life. It was the custom, or at any rate in this case was the humor of the court to pronounce the sentence for the term of 99 years. The criminal has undergone his somewhat prolonged confine-

ment and a few days ago was set at liberty. Though bent double, and almost bowed down to his knees, he is in the enjoyment of excellent health. He attains next month his 121st birthday."

**MISSIONS IN TURKEY.**—A few days since, says one of the editors of the *Independent* we inquired of the son of an American Missionary, just arrived from Constantinople, "If Russia should take Constantinople, how long could your father remain there, at his work?" "Not a day," was the instant reply. That answer is a true exponent of the respective attitudes of Russia and Turkey towards the missionary work. The father of this young gentleman once knew something of Austrian persecution towards the Christian missionary; but in Turkey he has labored for years, not only without molestation, but with positive encouragement.

**CANNIBALISM.**—Two Raratongan teachers and their wives were murdered on the island of Fate, nineteen days after their arrival there, to supply materials for a cannibal banquet. Such are "the habitations of cruelty" in the Pacific islands.

**S. E. STRATTON** of Bridgeport, Ct., father of General Tom Thumb, died at that place last Friday evening, leaving a large fortune to be divided between the widow, the renowned dwarf, and two married sisters.

**MAGAZINE UNDER THE REDAN.**—An extract of a letter from Sebastopol professes to show how the Redan escaped being blown up by the Russians. Like other forts, "A sapper who was exploring the batteries of the Redan just as the Russians were evacuating the town, discovered a large cable, which he cut in two by a blow of an axe, and then called the attention of the officers to it. On further examination, it was found to be a thick metallic wire covered with a coating of gutta percha. This wire led to a very large powder magazine, dug under the Redan, the discovery of which made the boldest tremble, when they thought of the frightful explosion from which they had escaped. The wire came from across the town as far as the sea, which it crossed to the other shore, from whence the electric spark was to be dispatched to set fire to that volcano. It was discovered just at the nick of time, as the last soldiers had not evacuated the town when the forts blew up one after another filling the trenches with the ruins. The Carreing Fort, the Flagstaff Battery, the Central Bastion, the forts of the bay, the arsenals, and all the principal edifices, crumbled to the ground beneath the combined action of shells, fire and mines. The Redan and Malakoff alone remained unscathed, the former saved by the sapper as just mentioned, and the latter saved by the shell which, directed by Providence, had cut the electric wire in two."

**AN ACCOMPLISHED BLIND MAN.**—The *Journal de Chartres* gives an account of a water-mill, in the hamlet of Olsiemme, near Chartres, built entirely by a blind man, without either assistance or advice from any one. The masonry, carpenter's work, roofing, stairs, paddle-wheel, cogs, in a word, all the machinery pertaining to the mill, has been made, put up, and set in motion by him alone.

He has also, the above journal asserts, made his own furniture. When the water is low and the mill does not work, our blind miller becomes a joiner, and also a turner, on a lathe of his own invention, and so he makes all manner of utensils, and pretty toy windmills for the juveniles. He lives quite alone, sweeps his own room, and cooks his own dinner; his mother, who has 15 children to care for, lives a mile off, and does not trouble her head about "her blind boy," for, "he earns his bread now," she says, "and does not want her." In 1852 this blind miller was rewarded with a medal by the agricultural society of the arrondissement, for a machine serving the double purpose of winnowing corn and separating the best grains from the common sort.

#### PROSPECTUS OF THE ADVENT HERALD FOR THE YEAR 1856.

With the year 1856, the *Advent Herald* enters upon its seventeenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others, a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident, that if unstained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly

investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, if permitted, during the year to discuss in full in the *Herald*, and in successive articles, the following questions.

The nature of the Second Advent.

The nature of the millennium.

The resurrection of the body.

The Priority of the resurrection of the just.

The Eternity and Universality of the Kingdom.

The New Creation.

The Abrahamic Inheritance.

Our position in the Prophetic Calendar, &c. &c.

We purpose so to discuss these and kindred questions, that those to whom the discussion of them is new, may be instructed and others be made more familiar with the evidences by which they are defended.

One feature of the *Herald*, is to give expositions of continuous portions of the Scriptures. The books of Daniel, Revelations, Hebrews, and Isaiah have thus passed in review in these columns. Early in the 17th volume we purpose commencing with the book of Zechariah, designating its symbols and tropes, and endeavoring to learn their significance.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of the mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page,—as in the late publication and review of Prof. Sanborn's article on the Millennium. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during sixteen years of arduous toil. It was the first periodical of the kind ever printed in America; and it has kept steadily in view the great question for the discussion of which it was originated. Other papers have been commenced in imitation of it, but without exception they have all departed on other tracks, or made other questions of paramount importance, so that it now stands alone as an exponent and defender of the prophetic views of the General Conference of Adventists in America.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the sixteen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons. Large numbers of those who have hailed its weekly issue, are now sleeping in the dust of the earth till the resurrection morning. Other friends have become advanced in years, or are become peculiarly or otherwise disqualified for the exercise of the active interest which characterized their early support. While others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith. Who shall fill the places of these! There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness. We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place. Some would doubtless engage in a measure in this labor, as a free will offering to the *Herald*; but those who are disposed, and will make an effort to increase our list, we will permit to retain 50 cents for every new subscriber who shall pay \$2 for one year in advance, or a proportionate amount for payment for a shorter term. Get up clubs, send it to your friends, or send it to clergymen or other acquaintances who would be likely to be pleased and profited by the reading of the *Herald*. In these and other ways, contributions may be made for its support, which will relieve this office of much anxiety and care, benefit the cause, and also benefit those who aid.

All the present subscribers of the "*Herald*" will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the "*Herald*," God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation. JOSHUA V. HINES.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## A SERMON ON THE BREVITY AND UNCERTAINTY OF LIFE.

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psa. 90:12.

When death, the "king of terrors" enters our midst and tears from our embrace those we love on earth; when he selects as his victim the young, those in the beginning and morning of their days, or in the noontide of life; when, either by slow disease he marks his victim, and makes sure of his prey after months and years of pain and care, or more suddenly and unexpectedly executes his work, we are led to consider the shortness and uncertainty of life, and the need there is of a preparation to meet, on our part, the same common enemy of man, and the same common fate of our race; and then, too, are we in a frame of mind to pray with the Psalmist in the text: "So teach us to number our days, that we may apply our hearts unto wisdom."

It is well to have our thoughts arrested at times, that we may duly consider our "latter end." That we may suitably reflect upon the shortness of the period of our stay on earth, the certainty of death and judgment, and the solemn realities of a future state. We are so occupied with the business, cares and pleasures of this life, that we reflect but little,—too little, on eternal things: and it is often, only by some afflicting providence, solemn and unmistakable warnings, and indications that the Divine hand is arresting us, that we are made to reflect on our frailty and future destiny as we should. Heaven, in mercy, gives us warnings of approaching ills, that we be not overtaken unawares, but prepared to meet them; to endure them if they are to be endured; and shun them if they are to be avoided. So it is in the approach of our dissolution; one after another of our kindred and friends fall by our side to teach us of our mortality; and the weakness and decay of our systems also indicate to us that we, too, must die. But how often is it the case that we close our eyes, shut our ears, and harden our hearts against all these evidences of our frailty and fast approaching end! To think of death abstractly is in no view pleasant. It is far from agreeable. The thought of death, is a fearful thought! Death is a ghastly foe from which we intuitively shrink as from a monster of horrid mien! We start back alarmed at his distant tread and spectre-like form, as seen in the dim distance of future years. And more so, when we become conscious of his certain nearer approach, as seen and felt when he poisons the breath, undermines the constitution, and destroys the secret springs of life. How terribly sad are death's ravages! What ruin it brings to our race! What a breach it makes in communities, states and families! And then to think that we too, must die; that we must experience its sad realities, and fall a victim to the destroyer; and that this fate is as certain in our case as in those who have gone before, the thought is appalling. And yet this is true of us, if we are not favored with living near the last day, when the righteous living shall be changed, and not die. Yes, if this be not so, we must give up the ghost,—part with life and all we hold dear to us on earth, close the eye on all earthly scenes, shut the ear to all earthly sounds, and become an inhabitant of the tomb. The coffin's narrow precincts our cot, and the grave our resting place till the last trump shall sound to awaken and raise the dead to life. Corruption and the worm become our companions in dust, and we look no more on the sun, the moon, and stars, tread no more upon the earth's green sod, and the places that now know us, know us no more forever! Fearful and unwelcome thought! But unwelcome and sad as it is, the edict is past, the declaration has gone forth: "Dust thou art, and unto dust shalt thou return." "It is appointed unto man once to die, and after this the judgment." The word of God, the providence of God, and our constitutional weakness and frailty, and all nature declare this truth to us.

But though abstractly considered death and the thought of death be thus chilling and afflicting to all our nature; yet there is a brighter side to this

dark picture. Our reflections become pleasanter when we begin to associate other ideas with the subject, those which divine wisdom and goodness has associated with it that we need not despair. As the thunder-cloud is tinged with sun-light, and the retiring storm with the bow of promise; as midnight is followed by the bright beams of morning, so mortality is to be succeeded by immortality;—death by life;—and that future life unsullied by care, unclouded by sorrow, and untermi-nated by death! Hence adds the apostle: "But I would not have ye ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."—1 Thess. 4:13-18.

This is the bow of promise that spans the dark portals of death and the grave. This the torch of hope that lights up the graves of the departed just. "The dead shall be raised incorruptible." They shall be made "equal unto the angels," and shall "die no more."

When the dark clouds are dispersed by the coming of the Just One in all the glories of the upper world; when the sable curtain of death is rended, and when the grave shall give up its treasures by the voice of the archangel and trump of God, then will burst upon our enraptured vision one eternal day, darkened by no cloud, and followed by no night. Beyond death is the resurrection to life. Beyond the dark night of the tomb, shines the morning of joy; and beyond "the dark valley of the shadow of death" are the sun-lit hills of Zion where the Sun of righteousness arises with healing in his wings, and noon-day glories never to go down!

These are the reflections which change the tone of our feelings, and dissipate all the sad thoughts which otherwise would disturb our trust. And it was for this that our Saviour came, and suffered and died, to give us peace. "Peace on earth, and good will to men," was the angelic announcement. Not only did he come that we might be saved from our sins and live through him, but that we might be delivered from all fear of death. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Let us, then, through the victory of faith bid all our fears depart, as does the dying saint, dying in triumphant hope. And let us consider our theme in the light of Christianity, which has dispelled the darkness and lit up the dreary portals of death and the grave with the hope of resurrection and life everlasting.

When the Psalmist thought of the frailty of man, his uncertain and short existence on earth, he was led to consider the eternity of Jehovah, the immortality inherent in him, and his power to impart and give life to his creatures, and the universe ruined by sin. "My days are like the shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure forever; and thy remembrance unto all generations." "Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed."

It was under such reflections as these also that he was led to utter the sentiment of the text. Hence, he breaks forth in the following graphic and sublime language and thoughts of God. "Lord thou has been our dwelling-place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like the grass that groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet

is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger! Even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom."

The doctrine elucidated and drawn from the text, is therefore this: Suitable thoughts respecting the brevity and uncertainty of human life, will lead to ways of wisdom.

1. It will have this result, inasmuch as it will lead us to estimate this world, and this present life, according to their true value.

In general, mankind are too much taken up with this world and the transitory joys of this present life. They live too much as though they were to live here always, and that this world was their only and eternal home. Notwithstanding they have continual warnings of their mortality and transient stay, yet thoughts of this character are driven from the mind, and they would feign consider all mortal but themselves. But let our thoughts be arrested. Let us duly reflect on our situation and the prospects before us. Our days on earth are limited; our bounds are set, and beyond them we cannot pass; our times are determined by the Almighty. To this fact David alludes in the context, when he says: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away." How few of our race reach even this period of existence. How very few exceed them! Here and there we find one whose patriarchal look gives evidence he has passed the common boundary of our days, and that he is living on borrowed time; but this only, it would seem, to assure us the more certainly of the truth of the scriptural declaration, they are but "labor and sorrow." Says the patriarch David, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." And this must and will be the experience of all in this world, however few or many be their years.

How few, how very few reach their threescore years and ten! The majority of our race die in childhood and youth, never attaining even middle age. They die, and pass away in the morning of their days. How often is the bud plucked from its parent stem ere it has unfolded its leaves to the rising sun; and how often are these taken away in tender years, just as they were opening into manhood and womanhood. Just as they were anticipating happy future years, and had begun life in glee and joyful hope, the cruel and merciless hand of death has plucked the opening flower and it has withered and decayed, blighting the hopes and fond expectations of surviving friends. No age is exempt from his ruthless grasp! The harmlessness of childhood, the buoyancy of youth, the vigor of manhood, and the wisdom and experience of age, all succumb to his power, and are palsied by his breath. The same dark pall of death that has hid others from our view may most suddenly and unexpectedly fall on our pathway, and shut out the world, and all anticipated good. The dark abode of the dead may soon become our habitation—where eternal silence reigns: "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Let such reflections as these be encouraged, and they cannot but have a salutary influence upon our conduct and life. We shall think less of earth and all its transient joys. Less of the follies of youth, and the sins and desires of age. It will lead us to set a proper estimate on all temporal things. It will make us better men, better citizens, better heads of families, better children, and better Christians. For who would think of spending the few brief years of probationary time in folly, pleasure, and sin? Who in riot and evil? Who in despising and rejecting mercy, till its efforts are forever closed, and its sweet accents forever hushed.

3. Thoughts of this character will lead us to estimate the "world to come," and eternal things, according to their true value.

That which is comparatively of the most value, should enlist and interest most our minds and hearts. This life is but a dream! This world an empty show! How inconsiderate, and what folly to have such transient things occupy and engross all our thoughts and desires. Time, with all that pertains to the present will soon have an end; and then eternity is here! Then, endless realities are to be experienced! How all this outweighs in importance the present! How the things of eternity out-measure those of time! The apostle in full view of this subject, when under the direct influence of the Holy Spirit which illuminates the mind to comprehend eternal things, says: "We look

not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." Every one on due reflection, must admit, however much they may esteem the present, and consider that it should occupy our time and thoughts, that it is far more the part of wisdom to reflect properly and considerably upon our future existence. To make due preparation in heart and life to meet a peaceful and happy end, and a joyful entrance into the world to come. Almost the first thought that rushes into the mind when one has departed this life, is, how were such prepared to meet their end, and what were their prospects for a future and glorious resurrection, among the saints in light. Scarce a thought is bestowed on what of worldly good they possessed, or how enjoyed; but the great inquiry of the mind is, have they a treasure in heaven? Will they meet God in peace? Is it all well with them in respect to a future world? And how it relieves the mourning friends of much sad reflection, when they can be assured that with the departed, "all is well." The more, therefore, our mind dwells on future things, the more shall we appreciate their importance, the less shall we esteem the present, and our constant and daily prayer will be in accordance with that of David: "So teach us to number our days, that we may apply our hearts unto wisdom."

## REFLECTIONS.

1. We see that what is regarded as true wisdom, does not pertain to the present life, but that which is to come. It has respect to our future and eternal welfare.

David's prayer was not for worldly prosperity, or for worldly wisdom, but to so consider and lay to heart the uncertainty and transitory character of all earthly things, and especially of human life, as to be induced to secure and lay hold of eternal life, and heavenly, and incorruptible, and unfading joys.

2. Human science and worldly wisdom is not the wisdom we most need or should seek most to attain.

It is well to have this, to store the mind with knowledge, and be well versed in literature and the arts and sciences; for the discipline of the mind in attaining them, and the knowledge itself, will qualify us for more enjoyment and greater usefulness while we tabernacle here. But first of all we should secure heavenly wisdom, divine knowledge; that wisdom which "makes wise unto salvation," and "lays hold of eternal life." Says the preacher:

"Let us hear the conclusion of the whole matter; Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil." Let these truths ever impress us, and these thoughts ever be present with us, actuating us in all our motives, conduct and words in life; and when our days are ended, if called to go down to the grave, it will be in peace, and honored and loved by God, or if living at the advent of our blessed Lord and Redeemer when he shall come in the glory of his Father, and all the holy angels with him, it will be with joy, exceeding joy, that we shall meet him, and hail him ours. O happy day when "we shall see him as he is," and "be made like him," immortal and glorious. When he shall take us to himself to dwell in his presence, and at his right hand forevermore. Amen.

O. R. FASSETT.

## THE CROWN OF THE CHRISTIAN.

The kingly office in the world, and the priestly in the church were the most exalted offices known among the ancients, and these have been chosen by the Holy Spirit to represent the greatness of the people of God. Hence the words of the new song, "Thou hast made us unto our God kings and priests and we shall reign on the earth."

When we speak of the crown of the Christian, we do not intend to convey the idea that God will place on the head of each saint a crown of gold and of precious stones, like that put on the head of an earthly monarch in the day of his coronation, but use the word metaphorically to denote the honor and dignity conferred on believers in the world to come.

A "crown of righteousness" will be theirs. Many have obtained regal dignity unjustly, and have passed to the throne over the mangled bodies of their fellow-men, but every saint will obtain his crown righteously, by virtue of his union with the King of kings. It is the privilege of all, to say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of



righteousness; which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that love his appearing."

It is a crown of glory. The victors in the Olympic games, received a laurel crown which quickly faded. Vigorous exertions were put forth to obtain it. They did it to obtain a corruptible crown, but we an incorruptible. The cross and the crown are in Scripture united, and "what God hath joined together let not man put asunder." We need not expect pleasure without pain, rest without labor, victory without a struggle, and the crown without the cross. Shame and reproach may be associated with Christ's cause here, but glory and honor will assuredly come hereafter. Faint not then, weary saint, for "when the Chief Shepherd shall appear, you shall receive a crown of glory which fadeth not away."

It is a crown of life too. Those who share in the joys of the coronation day will never die, but be permitted to range the blissful plains of the new earth, bask in the sunshine of the city of God, and recline in Eden bowers. Their conversation will be with angels and redeemed men, and the fears of sickness and death will have forever departed. Surely "blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "Hold fast that which thou hast that no man take thy crown." The day of deliverance is at hand; live for a home in the heavenly country,

Even the land that faith espies,  
Which blooms beneath unclouded skies,—  
Where weary saints in robes of white,  
Shall rest with infinite delight,—  
Where death's tyrannic sway is o'er,  
And friends shall meet to part no more,—  
Where grief shall in no bosom dwell,  
And none shall speak the word, "farewell."  
J. M. ORROCK.

#### STARS OF THE FIRST MAGNITUDE—FEW IN NUMBER.

Dr. Adam Clarke, in his commentary on 1 Cor. 15th chapter, writing relative to the small number of the stars of the first magnitude, says:

"The reader is probably amazed at the paucity of large stars in the whole firmament of heaven! Will he permit one to carry his mind a little farther, and either stand astonished at, or deplore with me the fact, that out of millions of Christians in the vicinity and splendor of the eternal Sun of righteousness, how very few are found of the first order! How very few can stand examination by the test laid down in the 13th chapter of this epistle! How very few love God with all their heart, soul, mind, and strength; and their neighbor as themselves! How few native Christians are found in the church! How few are in all things living for eternity! How little light, how little heat, how little influence and activity are to be found among them that bear the name of Christ! How few stars of the first magnitude will the Son of God have to deck the crown of his glory! Few are striving to excel in righteousness; and it seems to be a principal concern with many to find out how little grace they may have and yet escape hell! How little conformity to the will of God they may have, and yet get to heaven! In the fear of God I register this testimony, that I have perceived it to be the labor of many to lower the standard of Christianity; and to soften down and explain away those promises of God that himself has linked with duties; and because they know that they cannot be saved by their good works, they are contented to have no good works at all; and thus the necessity of Christian obedience, and Christian holiness makes no prominent part of some modern creeds."

The above extract too well applies to the state of religion in our day. While there are doubtless some stars of the first magnitude in the Christian firmament, it is to be regretted that there are so few. How few, like Enoch, walk with God! How few, like Caleb and Joshua, follow the Lord fully. How few like the apostles, can say, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." How few like Madam Guyon in the 17th century, possess that perfect love, and inward faith, giving unutterable and constant peace in the deepest trials and persecutions.

While many are looking to the manger and the cross, and some to the clouds, how few have Christ fully and habitually seated in the affections! We ought to look both back to the first advent and forward to the second; but this will amount to nothing unless there is a present union between our souls and the One for whom we look. Christ felt, prepares for Christ seen. Every thought is now to be brought into captivity to the obedience of Christ. And in the enjoyment of this vital

connexion with the great source of blessing, we may grow in grace, and in this way the most obscure Christian may become a star of the first order.

Reader, let us draw more light and heat from the Sun of righteousness; let us aspire to higher attainments in Christian knowledge and grace—in truth and love; let us seek to be stars of such a magnitude that the "star-gazers" may not need a telescope in order to see us, but may be able with the "naked eye" to take knowledge of us that we have been with Jesus. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." R. HUTCHINSON.

PS. The *Life of Madam Guyon*, published by Harper & Brothers, well repays a perusal. R. H.

#### Inquiries.

WILL you inform me what evidence we have from the word of the Lord that Christ is soon to come? Have the signs spoken of by Matt. 24:29, been fulfilled; and is it not important that Christians should be one as God and Christ are one? Are the Scriptures plain on what we must be to inherit eternal life? If I have an understanding of the word, I fear many that professed to be looking for the Lord, will come short of that kingdom where righteousness will dwell. I fear sometimes I shall come short, when I think of the strictness of the way: but thank God his grace is sufficient, if we put our trust in him. Amen. Yours,

ELISHA MITCHELL.

That is our understanding of the subject.

DERIVATION OF "FILIBUSTERS."—The title of Filibusters is a mere corruption of the English word freebooters—a German term, imported into England during the low country wars of Elizabeth's reign. It has been erroneously traced to the Dutch word flyboat: but the Jesuit traveller, Charlevoix, asserts that in fact, this species of craft derives its title from being used by the Filibusters, and not from its swiftness. This, however, is evidently a mistake, as Drayton and Hakuyt use the word; and it seems to be of even earlier standing in the French language. The derivation from the English word freebooter is at once seen when the (s) in Filibuster becomes lost in pronunciation.

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Goff's Hill, N. H., Dec. 7th, Mrs. SARAH GILBERT MOORE, wife of James Moore, and daughter of Willard and Sarah Colburn, of Manchester, N. H., at the age of 19 years and 10 months.

Her disease was consumption, and she suffered much; but she endured all with patience. She was of a mild and affectionate disposition, and much beloved by all who knew her. Though blest with many dear friends, and a kind husband, from whom it was hard to part, yet she murmured not; but meekly bowed to the destroyer death, and calmly died, resigned, and in hope of immortal life, beyond this vale of tears. Sad and lonely is the heart of her husband, yet he is cheered mid his loneliness, with the blest hope, of meeting her again, on that eternal shore, where the eye never grows dim with weeping, nor the heart sad with sorrow, but all is one bright eternal day, and the golden chain which binds heart to heart is never broken.

She left a large circle of friends, to mourn her early departure. May they find consolation in the religion of Jesus, and so live, that when Christ comes, they may find a home, in the haven of rest, the land of promise. There may that family circle all meet, an unbroken number.

Lowell, Dec. 27th, 1855. LESTINA.

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FAIRHAVEN, Vt.	Elder J. P. Farrar.
HALLOWELL, Me.	I. C. Wellcome.
HARTFORD, Ct.	Amos Clapp.
HOMER, N. Y.	J. L. Clapp.
HAVENHILL, Mass.	Edmund E. Chase.
LOCKPORT, N. Y.	R. W. Beck.
JOHNSON'S CREEK, N. Y.	Hiram Russell.
LOWELL, Mass.	Elder John Cummings, Jr.
MOLINE, Illinois county, Ill.	J. G. Downing.
NEWBURYPORT, Mass.	Elder John Cummings, Jr.
NEW YORK CITY	Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.	J. Litch, No. 47 North 11th street.
PORTLAND, Me.	Alex. Edmonds.
PROVIDENCE, R. I.	A. Pearce.
ROCHESTER, N. Y.	Wm. Busby, 215 Exchange-street.
SALEM, Mass.	Lemuel Oster.
SHARONAS GROVE, De Kalb county, Ill.	Elder N. W. Spencer.
SOMONIAK, De Kalb county, Ill.	Wells A. Fay.
SHREVEPORT, La.	William Trowbridge.
TORONTO, C. W.	D. Campbell.
WATERLOO, Shefford, C. E.	R. Hutchinson, M. D.
WORCESTER, Mass.	J. J. Bigelow.



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## ADVENT HERALD.

BOSTON, JANUARY 12, 1856.

**WANTED.**—Wanted, a few numbers of the *Advent Herald*, of the date of April 21st, 1855, (No. 16, of vol. 15) for the purpose of making a few complete sets for binding. By some oversight none of that number were preserved in the office. Those who can send us single, or more copies, of that number and date, will much oblige us.

**HARPS AND HYMNS OF HARPS.**—I should like for agents who have either of the above works, to report the number they have on hand.

**BILLS.**—In the sending out bills, some blunders were made, by which bills were put into the wrong papers; so that some got bills, who should not, and others were omitted who should have received them. We regret this, and hope the explanation will be sufficient.

**REVIEW OF PROF. SANBORN.**—We have received from the publishers of the "Theological and Literary Journal," a pamphlet edition of Mr. D. N. Lord's Review of Prof. Sanborn—re-printed from the Journal. No enemy of any one could wish him a worse wish, than that he might "write a book" that should subject him to an excommunication such as Professor Sanborn gets from Mr. Lord. He is shown up in a masterly manner, made to turn sudden summersets, and to perform various feats that could be done only by a theological rope dancer.

By the way, the January number of the Journal has not come to hand yet; nor have we heard that it is published.

**BARCLAY'S PANORAMA OF JERUSALEM.**—A new and magnificent Panorama of Jerusalem and Periscope of Palestine are now on exhibition in this city, at Horticultural Hall, accompanied by an interesting lecture from Mr. Barclay, who has resided four years among the Arabs.

We visited it a week since, on the day of its opening, and were much pleased with the views of and remarks respecting the scenes and localities of Sacred Writ. The whole has been very highly recommended by the clergy and press, including many names of persons who have visited the localities presented. We have no hesitation in recommending this exhibition as well worthy a visit from every one who is interested in sacred scenes and historical reminiscences.

**"THE PEOPLE'S PAPER."**—There has been lately instituted in this city an institution, called "The House of Equity," at which it is proposed to sell to the people, goods at cost—viz, coal, flour, groceries, &c. In furtherance of this object, Mr. Keith, the originator and mover in this work, issues a weekly paper, with the above title, "devoted to the interests and progress of man." It gives plans of model houses, the prices of articles sold at the House of Equity, hints respecting many things needful for the comfort and convenience of man, &c. The plan of Mr. Keith appears to be feasible, and we hope it may prove successful.

**"THE VOICE OF THE CHURCH."**—Dear Brethren. —Permit me to ask you if you have availed yourselves of the privilege of purchasing brother Taylor's book, with the above title. If so you will agree with me that it is a very important work for these times, and should be circulated extensively among the churches, and put into the hands of all the candid ministers who are preaching the false cry of universal peace before the judgment. I have circulated enough of them to see good men put to the blush, and called to retrace their steps when finding themselves giving an uncertain sound with the trumpet.

I hope all will buy it who can, and recommend it to the strangers to our hope. I. C. WELLCOME.

**SUICIDE AT LEWISTON, ME.**—A man by the name of Putnam, belonging to Lewiston, Me., threw himself from the railroad bridge between Lewiston

and Auburn, about 4 o'clock on Sunday afternoon last, and his body was at once carried down the stream under the ice. The deceased went to work very coolly, deliberately taking off his coat, vest and hat and depositing them upon the railroad track before taking the fatal leap. We learn that he had been suffering with the delirium tremens for a week previous to his death, and within a few days his wife had been obliged to separate herself from him. The deceased was between thirty-five and forty years of age.

**SAD RESULT.**—The *American Missionary* for January states that Mr. Mills, who many of our readers will remember came to this country about a year ago, with his wife, to obtain missionaries to go to the Marquesas Islands, and who started on his return last August, with Rev. Mr. Seymour and his wife, has pursued such a course since the death of his wife in California, as to destroy all confidence in him by the Association, and they refused to allow their missionaries to proceed any further in his company. The committee however state that they have not yet abandoned the hope of establishing a mission on the Islands, although they do not think it prudent for their missionaries to go immediately to Ohivaoa. They have been advised to visit other parts of that Ocean, from whence they can explore the Marquesas Islands.

**NARROW ESCAPE.**—As the Lynn train was approaching Charleston at half past six o'clock last evening, the cars came to a stand-still upon the bridge beyond the Charlestown depot, when a passenger stepped from the platform, supposing the cars were at the depot, and fell into the water. The train started before the conductor knew of the accident, but upon reaching the depot an engine was sent back, when it was discovered that the man had caught hold of one of the piles, and kept his head above water. A rope was lowered, and he got hold of it, and was rescued. He belonged in Charlestown, but our informant did not ascertain his name.—*Herald*, 1st.

**MR. ORDWAY,** a large, healthy, enterprising man, of Chelsea, Vt., took great pains to drown himself in the only hole to be found in the Worcester Branch at Montpelier. In his pocket was found a good note for \$1000 which he held against a gentleman in Chelsea, payable Jan. 1st.

**THE MEADOWS OF AMERICA.**—Gov. Wright, of Indiana, says that our grass crop is not properly appreciated. No crop, he says, approaches so near a spontaneous yield, and none yields so large a profit. The hay crop of the United States in 1850 he estimates at 13,000,000 tons; that for 1855, he estimates at 15,000,000 tons; which is worth \$150,000,000; while the whole cotton crop is valued at only \$128,000,000. Of this crop more than half is produced by the four States—New York, (which yields one fourth of the whole), Ohio, Indiana, and Illinois. The grass crop which is used for pasturage, is at least as valuable; so that single herb is worth annually over three hundred millions of dollars. Few people will believe that the grass crop of New York State is worth more than its wheat, and yet statistics show that such is the fact.

## NEW WORK.

**"THE TIME OF THE END,"** a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, "our present position in the prophetic calendar," with his "apocalyptic seven-sealed scroll," by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittier theory of a millennium before the advent. By a Congregationalist. "Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased."—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856.

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

The book is valuable as containing a compendium of millenarian views from the early ages of the church to the present time, and the author discovers great research and untiring labor.—*Religious Intelligencer*, (Saint John, N. B.)

The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the Church and the world. This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for "the coming of the Son of Man."—*New York Chronicle*.

We do not think there are any but will give him credit for uttering a great many

wholesome truths. He deals fairly, manfully, and religiously, with his opponents, and when differs with them as regards any material point, he states his grounds for such difference, plainly and boldly, and draws his conclusions accordingly, without stooping to denunciation, or speaking depreciatingly of their faith, other than as the facts which he brings forward speak for themselves.

We like his work, and, therefore, commend it to our readers.—*Niagara Democrat*.

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the Church.—*Missouri Republican*.

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world. The inquiring christian will find much to engage his attention in "THE TIME OF THE END."—*Due West* (S. C.) Telescope.

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.—*Hartford Christian Secretary*.

It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world.

We have been pleased with its spirit, interested in its statements, and have received valuable information, and we commend it to all who feel an interest in this subject.—*Religious Herald*, Richmond, Va.

"It will be found to be the production of a master mind. It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference; while atheism and infidelity will find that they are brought to a law and a testimony which they cannot doubt or confute."—*Albany Spectator*.

It is a pretty full encyclopedia of all the theories and authorities extant, in relation to the Scripture Prophecies of "the time of the end." Without endorsing the author's theory, we can cheerfully endorse the spirit with which he enters upon his work. We can cheerfully recommend it, too, to all who desire to know what has been said and can be said on a subject which will probably never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church.—*Concord Independent Democrat*.

On so momentous a subject, and an array of such distinguished writers, this work will command attention.—*Providence Daily Journal*.

Those who are curious in such matters, will have an ample fund of interesting relics in this book. The index of authors referred to is large, and shows that the writer has intended to give a thorough treatment of the subject.—*Star of the West*.

A compendious collection of Second Advent essays.—*N. Y. Evangelist*.

We commend it to those whose inquiries lie in this direction.—*Haverhill Gazette*.

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind."—*International Journal*.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject.—*Boston Traveller*.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Utica American Baptist*.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book.—*New Bedford Standard*.

The writer shows that he has studied his subject, and evinces much ability in the treatment of it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—*Boston Evening Telegraph*.

Those at all interested in the subject of this volume, will find in it a great abundance of materials for the prosecution of the study.—*Portland Christian Mirror*.

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies.—*Boston Ch. Witness and Advocate*.

We feel assured, that it is very cleverly written. Whoever "A Congregationalist" is, he can wield

the pen with vigor and grace; and what is, perhaps, more, he has the knack of attracting the general reader, more than any other recent writer on the subject of religion. "The Time of the End" is, in a word, a striking work, and we would recommend all Protestants to read it.—*Philadelph. Daily News*.

To those who feel an interest in these topics,—and what devout mind does not!—this book will prove a mine of interesting research.—*Montreal Canadian Rev. and Jour. of Lit.*

Altogether, the book is a complete digest of prophetic interpretation, and should be the companion of every Biblical student.—*Detroit Free Press*.

This is more comprehensive than the works generally published on the great controversial questions of theology. It presents very fully the side of the question which is maintained by the Rev. Dr. Cumming. . . . The book contains the testimony of many theologians upon the subject, so that it is almost an encyclopedia upon the doctrine. We know of no book which contains in so little space so much interesting matter on this subject.—*St. Johnsbury (Vt.) Caledonian*.

ADVERSE OPINIONS.

We modestly pronounce the whole thing a pure and unspiced humbug.—*Nashua Oasis*

"We are so exhausted by the perusal of the title page, as to be wholly unable to attempt a comment upon the volume itself."—*Boston Congregationalist*.

Appointments, &c.

(D. V.) I will preach in Westboro', Sunday, Dec. 30th, and in Worcester the 2d and 3d Sundays in Jan., 1856.  
C. CUNNINGHAM, JR.

I. C. Wellcome will preach in Richmond, Read meeting house, Sunday, Jan. 13th.

Elder D. T. Taylor will preach in Providence, R. I., the 2d and 3d Sundays in this month, January.

I have appointments to preach as follows:—Concord, N. H., in the chapel, Sunday, 13th inst.; Lake Village, Sunday, 20th; and also a Conference at Danbury, N. H., to commence on Friday, 25, at 10 o'clock A.M., and continue over the Sabbath; meeting expected to be held in the new school house, near brother Knowlton's. Elder Daniel Leavitt is expected to attend; also brethren at West Boscawen, and Hillsborough, are not forgotten; and as soon as I can make arrangements, I will give seasonable notice, and visit them. Probably some time in Feb.  
T. M. PREBLE.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

G. Sutton, \$5.—You now pay to No. 924. No bill should have been sent you, and you were paid to No. 794—was it in your name?

I. H. Suttle—All right.

P. M. Newell—We will remember you when any one shall come your way.

I. Cole—All right.

A. Billingham—We have now credited you to No. 789.

H. Smith—You are correct. It was designed for another H. Smith.

M. L. Brush—We sent all but the Prayers on the receipt of your letter of Dec. 21st. If not received let us know.

L. N. Andrews—You have paid to No. 789—July 1st.

Wm. H. Sage—Have credited 25 on G. and sent books on the 5th inst.—Price and postage \$1.84. You are credited on the Herald to No. 792—44 cents due—total due, \$2.28.

J. W. Daniels—We send no bundle to Brooklyn, so she will get it by mail as before.

W. Burnham—Sent books by Niles' express, Jan. 5th.

D. Wait—We have put the name of W. Story among our agents as you wish. Will brother S. please to act as such?

Carla Stone—According to our books you have had a year's papers—a part of it, however, may have been back Nos. sent you when you subscribed. We have now credited you to number 763.

O. Rockwell, on account—\$3.97 and \$2.48 for books and postage.

T. M. Preble \$7 on account—We do not see how a bill could have been sent to brother Dockham—it must have been for some one else sent him by mistake; for he owed but a part of a dollar, and the \$2 now sent pays him to number 794.

H. H. Hall—It was an omission of ours. You are paid to number 763.

M. Shipman—The fault must be either in the direction, or in the mails. We are hoping to have our papers directed so plainly, that there shall be no blame here.

J. Brooks \$1—Have not the book now, but will send when we get it.

## PROPOSITION OF S. M. WOOLAN,

To raise \$1000 in aid of the Herald office by having two hundred persons pay five dollars each, by the 1st of January, 1856.

W. H. Sage.....Paid.....5 00

"Ac—n".....".....5 00

## RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

E. Dearborn 789; S. C. Watson 789; C. L. Simpson 789; M. M. Barrett 815—A year ahead; P. Howard 789; S. Miliken 775; J. Prince 789; Mrs. E. Osgood (Sarah) 794 and 1 dol. for book sent; S. D. Marden 789; M. Marden 789; G. Murphy 789; W. Page 794; J. Colby 789; J. Perkins 844 and book; J. Burditt 789; W. Story 789; N. Danae 789; Mrs. D. Hunt 789; A. Clapp 789; J. B. Terry 789; S. Hurlburt 789; J. F. Huber 789; E. H. Sherman 789; C. Greene 789; M. B. Corby 789; R. Scott 632; R. H. Bird 794; N. L. Doolittle 794; O. M. Preble 789; S. S. Mooney 806; T. M. Preble 815; Elder B. Locke 815; J. Lamb 789; A. J. Blackman 792; J. Richardson 789; P. Buck 789 (A. N. S.—each 1 dol.).

S. H. Fisher 789; E. P. Guild 815; S. B. Hastings 789; J. G. Christ 820; R. Dudley 815; S. Heath sent book; C. D. Severance 789; J. Leonard 789; M. R. Wickes 789 S. M. Holbrook 720; K. A. Hunt 815; A. G. Holcomb 789; F. Keeler 808; P. Parsons 789; C. L. Baldwin 789; A. R. Upson 789; E. Gillett 815; J. Smith 794; W. M. Atwood 790; J. W. Philbrick 789; M. C. Philbrick 789; L. H. Suttle 794; U. Hayden 815; N. Hayden 815; W. Baker 815; D. T. Beebe 776; I. Hodgken 834; B. Myers 815 and 2 dol. for books sent; S. M. Newell 763; J. Whittmore 763 and \$1.21 for books sent; J. Kinney 789; L. Stiekney 850; N. Hunter 789; J. P. Farrar 789, with 5 dol. on acc't., and 3 Div.; N. Doekham 792; J. Heagy 815 and 50 cents with tracts sent; I. Calkins 796; J. Birtingham 820; J. P. Pinto 822 and book sent; H. Oswell 768; S. D. Sullivan 781; M. Peck 783; E. B. Cryderman 760, book and postage; O. Bean 815—each 2 dol.

Geo. W. de Rochemont 690; J. Marden 787 and books; D. Wait 781; J. G. Rice 815; S. Stone 904 and book; J. Martin 820; M. E. Colby 774; R. B. Avery 777 and G. A. Bordon 768; W. W. Patten 815; H. Sage 822 and book sent—each \$2.—H. Tyrrell 789; J. Titterton 780—Have no way to send the M. E. Sheldon 792 and book—each \$4.—G. Locke (9 cops.) 712; L. D. E. Armstrong 848—each 5 dol.

M. Watson, for 4 Gs. books and postage, to No. 795 on paper sent R. Moody, \$3.75; J. G. M. Murray (2 cops.) 789 10 dol.; W. A. Gaskill 815—\$3.20; S. Wilkins 763—\$1.53; D. Locklin 763—\$1.57; J. Hinkle 815—\$2.50; C. P. Dow on account—10 dol.

\* The other we are out of. † Sent another number.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 766.

BOSTON, SATURDAY, JANUARY 19, 1856.

VOLUME XVII. NO. 3.

## TRUST IN GOD.

Trust in God! He will direct thee,  
He will love and will protect thee;  
Lean upon his mighty arm,  
Fear no danger, fear no harm,  
Trust Him for his grace and power,  
Trust Him in each trying hour.  
Trust in God whate'er betide thee!  
Trust Him though he sometimes chide thee;  
'Tis in love to lead thee back,  
When thou turnest from the track,  
Trust Him, cling to Him forever,  
And He will desert thee—never.  
Trust in God the Rock of ages!  
Louder still the tempest rages,  
Earthquakes heave and thunders roar,  
Mountain surges lash the shore,  
Nations tremble—hark! the warning,  
"Comes the night, and comes the morning."  
Watchmen on the walls of Zion,  
Catch a glimpse of Judah's Lion,  
Man of sorrows, Lamb once slain  
Comes as King of kings to reign,  
And from long oppressed Creation,  
Break the anthems of salvation.  
Trust in God! the morn awaits thee,  
And while such a hope elates thee,  
Wilt thou fold thy hands in ease?  
No, the golden moments seize!  
Lay thy gift upon the altar,  
Thou hast duties—do not falter!

H. N. J.

## The Old Preachers in Mississippi Valley.

THE following is a sketch of one of a series of lectures recently delivered in this city, under the patronage of the Lowell Institute, on the early history and settlement of the Mississippi Valley, by the Rev. Mr. Milburn, the blind preacher of Washington, D. C.

The tenth lecture of the course by Mr. Milburn, on Friday evening, was entitled "Manna in the Wilderness; or the old Preachers and their Preaching." He first glanced at the early efforts of the Moravian Missionaries among the Indians near Fort Duquesne, and of the barbarous slaughter of 100 of these converted aborigines in 1782 by a party of settlers, under the command of Col. Williamson. He spoke of it as one of the most fearful, atrocious, devilish deeds that ever was perpetrated upon the face of God Almighty's earth. These Moravian brethren were the first to bring the Word of Life and Truth into the boundless regions of the Mississippi Valley, excepting of course the old Jesuit Fathers and Catholic Missionaries, who came from the French.

South of the Ohio, the earliest Christian comers with the tide of population into Kentucky were the Baptists, a large and powerful Christian denomination, in Virginia and North Carolina; and they were not long after followed by Presbyterian Ministers and Missionaries. He should notice, however, more particularly the preachers of his own denomination, the Methodist, because he was best acquainted with their labors, and they were comparatively little known. The Baptists did noble and excellent work, as also the Presbyterians, in early times in the West; the Methodist was a younger church than these, its regular preachers having landed upon this continent in 1770, and in 14 years afterwards their pioneer missionaries commenced to penetrate the wilds of the Far West.—At first there was a great deal of pugnacious controversy between the various denominations, and public discussions of doctrine were often held in the open air. There was also much French infidelity and atheism with which to contend. Towards the close of the last century the Presbyterians and Methodists conjoined their efforts, and held camp-meetings in the lower parts of Kentucky. The people at length became a good deal excited on the subject of religion; and there broke out in the spring of 1800 one of the most extraordinary manifestations and revivals of religion that ever appeared on this continent, or was perhaps ever seen in the church since the Day of Pente-

cost. It was called the Cumberland revival. The people were seized as by a sort of supernatural power—physical energy was lost—the senses seemed to refuse to perform their functions, and all forms of manifesting consciousness were for a time abrogated and annulled. Strong men would fall to the ground utterly helpless; and the women would be taken with strange spasmodic notions, heaved to fro, and sometimes falling upon their backs with their hair disheveled. The violence with which they struck the floor was so great that their hair cracked against it as if it were a teamsters whip. These peculiarities characterized the first meeting. The meetings went on, and at length there was held a grand convention at Cane Ridge, Kentucky. It was conducted by the Presbyterian minister, Barton W. Stone, and people attended it from all the neighboring States, coming distances of 70, 100, and even 300 miles, 30,000 people were assembled, men, women, and children. There were eight or ten preachers of various denominations who mounted upon stages and who addressed the people at the very top of their voices. The people were taken up as by a tornado, and prostrated to the earth at once by some apparently invisible agency; some had singular motions, some fearful contortions; and then jerks, in which scoffers, doubters, deniers, men who had come to make ridicule and fun were coiled up and ran on the ground like cart-wheels trying in vain to stop themselves by clutching to the trunks of trees! He fancied that physiology, psychology, and all the inquiries and disquisitions on the subject, had yet failed to give any explanation of the singular manifestations that attended this great revival. All the churches were split up more or less on the abatement of this great excitement; and many extravagances of opinion appeared. One man, who had gathered round him what he called the Twelve Apostles, set off on a search of the Holy Land, and died of starvation on an island in the Mississippi. Another said he held direct converse with angels and spirits, and that physical food was quite unnecessary for him. He also starved to death, and then his church broke up. (Laughter.) There were various opinions as to these results and consequences; but he had been told by old men who had watched the current of affairs since then, for these 55 years, that the good results of that meeting were not to be calculated.

The missionaries of the Methodist Church to the West consisted of those who thought they had a special call, and their office was no sinecure. Their salary was only 64 dollars per annum, and out of this they had to find the means of subsistence, a horse, wearing apparel; and if they received presents which made the salary exceed this amount, they had to refund the balance to the church. Marriage was discountenanced amongst them. They went forth to the wilderness to face perils, want, weariness, unkindness, cold and hunger, and the crack of the Indian rifle was no unusual sound to them. The bare earth, in winter as in summer, was three-fourths of the time their bed, their saddle for a pillow, and the sky for a coverlid. Their library generally consisted of only a Bible and hymn-book (they were generally great in singing); and rising from the snow they would read on the stump of a tree some eight or ten chapters before setting out, and then study it as they went upon their way. A third volume they also had, which they constantly, carefully perused—that was the ever-open volume of human nature.

Though not cultivated, they were necessarily earnest, forcible preachers—of vim, stamina and method—who spoke with their whole body—their feet and hands were brought into requisition as well as their tongues and eyes.

Mr. Milburn then referred to the labors of Bishop Asbury, the first Methodist minister of note in this country. He said he was, with all respect to the men of New England, the most important ecclesiastical personage that ever appeared on this continent, under whose auspices a church which numbered only 50 members grew up before his death to a million—and said

it was a burning shame and disgrace that in no history of the country was his name even mentioned.

He then entertained the audience with some specimens of the characteristic preaching to the Western settlers, of James Haxley and Father Craven, &c. Mr. Craven was much opposed to slavery and whiskey; and once in the heart of Virginia said:—"Now here are a great many of you professors of religion—sleek, fat, good-looking; yet there is something the matter with you; you are not the thing you ought to be. Now you have seen wheat (most of you are farmers,) that was very plump, round, and good-looking to the eye; but when you weighed it you found it only came to 45 or 48 lbs. to the bushel, instead of 60 lbs. to 63 lbs. Take a grain of that wheat between your thumb and finger, squeeze it, and out pops the weevil. Now (he said) you good-looking Christian people will only weigh like the wheat, 45 lbs. to the bushel. What is the matter? Why, when you are taken between the thumb of the law and the finger of the Gospel, out pops the Negro and the Whiskey bottle!" (Loud laughter.)

Mr. Milburn next referred to some labors and preaching adventures of an old friend of his in Illinois, Peter Cartwright. He had made many enemies by denouncing slavery; and on one of his tours, coming to a ferry, he heard the ferryman, a great stout fellow, haranguing a lot of people gathered about him, in which he said if Peter Cartwright came that way he would drown him in the river. Cartwright was unknown to any one there. When they had got half way across, Cartwright told the ferryman who he was, and said, "now, I will give you a chance to drown me in the river." The man, nothing loth, laid down his pole, and at it they go. Cartwright being sprightly and agile, as well as athletic, succeeded in catching the man by the nape of the neck and his breeches, and whirled him over, still keeping his hold. Cartwright sousing him under, raised him and said, "I baptize thee in the name of the devil, whose child thou art." He thus immersed him thrice, and drawing the poor ferryman up, said, "Did you ever pray?" "No," said the ferryman. "Well, it is time you had; I will teach you; say, 'Our Father who art in Heaven.'" "I won't," said the ferryman. He popped him down again, and held him under for some time. When he raised him up, "Will you pray now?" The ferryman was nearly strangled, and wanted to gain time: "let me breathe and think," he said. "No, I will make you." He immersed him again, when the ferryman, nearly exhausted said he would do anything; so Cartwright made him repeat the Lord's Prayer. "Now let me up." "No," said Cartwright, "not yet. Make me three promises—that you will repeat that prayer every morning of your life, and that you will in future put every Methodist preacher across this ferry free of expense, and that you will go to hear every one who preaches within five miles from henceforth." The ferryman promised, and Cartwright went upon his way. That ferryman joined the church afterwards, and became a sort of light! (Loud laughter.)

Such were the preachers. They were deadly in earnest; and although they lacked the delicacies and refinements of civilized society, they were well adapted to the state of things amongst those to whom they preached. Mr. Milburn concluded by deprecating the sort of "patronage" now bestowed upon preachers, as if they were half woman and half children, and said on behalf of the order that they needed no condescension, compassion or pity; they were able to do their own work, and had done it; and if there were a lack of energy apparent here on the seaboard, we could fall back for an illustration of the energy of the ministerial character upon the indomitable pioneer missionaries of the West.

## Millenarianism.

ALL evangelical Christians believe that the Scriptures teach a second personal coming of

Christ to earth. But those who embrace millenarian views contend that he will come to set up a kingdom and personally reign on earth for a thousand years at least, before the final consummation of all things. At the present time these views seem to be gaining ground in this country. It is claimed that they rest upon a literal interpretation of prophecy.

It is not our purpose to enter upon an examination of prophecy in this article. We will only suggest that the so-called scheme of literal interpretation, which is used to extract millenarianism from the inspired pages, is rapidly leading to results that will, in a few years, disgust the sober sense of the Christian world. Instead of conceding to the dignified title of literal, we are inclined to call it material or carnal interpretation. We sincerely believe, that the same principles of exposition, now used to make prophecy teach that Christ will personally reign on earth and make Jerusalem his capital, would sustain the old Pharisees in expecting the actual return of Elijah to this life, and the re-establishment of the earthly throne of David in Jerusalem, at the time of the Messiah's advent.

But we wish to look at Millenarianism from another point of view. There seems to be a tendency in it to chill Christian zeal and Christian effort. Some who have embraced it begin to whisper, "the world is now growing worse instead of better, and we cannot expect much more to be done for it by the gospel." Hence they are not looking for outpourings of the Spirit, the revival of the slumbering energies of the churches, and the conversion of a large number of the ungodly, to arrest the alarming progress of iniquity, infidelity, and soul-destroying error. They feel that we have no triumphs to expect, until the Son of Man comes to sweep the wicked from the face of the earth, to call the righteous dead from their graves, and with his saints to take possession of the earth. It is in this manner that they understand prophecy and read the signs of the times. Many who are favorable to Millenarianism will recoil from any such results as this; but we are frank to confess, that if we concede to Millenarians their premises, we do not see how we can stave off such inferences. And we know that such is the practical result with some minds.

We are satisfied that the practical question involved in the controversy between Millenarians and their evangelical opponents is this: *Is the world to be subdued to Jesus Christ under the present dispensation?* We know that the enterprise of modern missions was commenced and carried to its present condition, under the animating hope that Christ is to conquer this earth through the agency of the Holy Spirit and by the instrumentality of the preached word. More than a century ago, ministers in Scotland appealed to the churches on the subject of a general concert of prayer for the conversion of the world, and they founded their appeal upon this doctrine. President Edwards took up that appeal in this country, and urged it on the same ground. Fuller and his associates, who established the monthly concert, out of which grew the work of missions, made this doctrine the justification of their earnest zeal. This view of the teachings of prophecy, we may say, roused the heart of evangelical Christendom to its responsibilities, fed the sacred flame of prayer, and led the Careys and the Judsons to choose pagan lands as their fields of labor. Instead of dispiriting the soldiers of the cross by telling them that their weapons are inadequate to achieve farther conquests, it assures them that the weapons of their warfare "are mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalts itself against the knowledge of God."

We think that the apostles labored with the expectation that the world is to be subjugated to Christ under the dispensation of the Spirit. We believe that prophecy, rightly understood, justifies such an expectation. We believe that when the people of God in modern times have ardently embraced this truth, they have acted, upon the whole, more in conformity with the



spirit of the great commission, than when they have neglected to cherish it, or harbored doubts concerning it. And we are constrained to add, we hope that it will never be given up for the sake of the ingenious and fanciful theories with which the brain of some good men teem at the present day; unless it can satisfactorily be shown to be without Scriptural foundation,—an achievement which we are persuaded cannot be accomplished by any sound exposition of the oracles of truth. Let men, like the Bereans, search the Scriptures and see if these things are so.—*Christian Secretary.*

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,  
CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

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But all had not thus become blinded to, and forsaken, their only true and divine High Priest and Intercessor. Far from it. "There was given to the Angel much incense, that he should offer it with the prayers of all the saints upon the golden altar before the throne." So the prefiguration. And does not history verify this its direct picture, as well as its allusion?—"Whom shall I look to as my Mediator," said Augustine, A.D. 400, just when all this forsaking of Christ was manifested at Rome and Nola, at Primuliac and Bethlehem; "Whom shall I look to as my Mediator? Shall I go to Angels? Many have tried this, and deserved to be the sport of the illusions that they loved. A mediator between God and man must have the nature of both. The true Mediator, whom in thy secret mercy thou hast shewn to the humble, the man Christ Jesus, hath appeared a mediator between mortal sinners and the immortal Holy One; that by his divine righteousness he might justify the ungodly. He was shown to ancient saints, that they might be saved by faith in his future sufferings; and we by faith in the same sufferings already past. How hast thou loved us, O Father, delivering up thy Son for us: for whom he, our priest and sacrifice, (our priest because our sacrifice,) was subjected to death. Well may my hope be strong in such an Intercessor."

Yes! it is no doubt true that Augustine was not altogether uninfected with the prevalent superstitions about departed saints: for he credulously believed in miracles wrought by their relics; and even joined in the established commemorative services, in which mention was made of their praying for the living. Alike his humility and his charity made him credulous. The living authority of the Church, the opinions and practices of friends, and ritualistic tradition handed down even from men like Cyprian, so far swayed him. But what he did was with such views and such explanations to his people and the public, as showed his regard to Christ, as the Christian's only and all perfect mediator, to be just as clear, direct, and influential as our own. When consulted by Paulinus on the state of the departed saints, their knowledge, and the functions they might exercise in behalf of those they had left behind, he stated explicitly that he did not believe they were present at their shrines, or knew what passed on earth at the time; excepting only what they might hear from other souls more recently departed from earth, or by communication from God: moreover, as to miracles said to be done by them, that these might probably be by angelic ministration, even though under the martyr's semblance. Between which confessedly doubtful and restricted views, as to the saints knowing, hearing, and acting, and the views of Paulinus and Jerome, what a contrast! and how comparatively innocuous in such case the belief that whilst in the separate state departed saints pray for men; I mean innocuous as to diverting the eye from Christ!—And thus, when any question arose about the mediator and High Priest that was to make man's offerings acceptable to God, we have seen how clear he was, and how strong. In his sermons on the saints' commemorations he still as expressly stated the same opinion. In his answer to Faustus the Manichean, (while allowing much evil in the matter that the Church unwillingly tolerated) he added with regard to the honor judged due by him to departed saints, that it was but of the same nature as was paid to them

when alive, though warmer in degree; and that the saints themselves would repudiate any higher worship, as more hateful to them than even drunkenness itself at their feasts.—So that in this, as in every other point, the holy Augustine was as eminently and essentially Christian,—as eminently with the eye and heart directed to Christ, as the alone Mediator, propitiatory sacrifice, and High Priest,—as the prevailing system was eminently and essentially anti-Christian. It was a subject indeed which he delighted to dwell on. And he declared that whosoever directed men to another mediator might be considered Antichrist.

Nor was Augustine as yet so singular in his views and feelings. "There was much incense given to the Angel." Multitudes doubtless under his influence, as well as others elsewhere under other teaching, united in offering the incense of their prayer and praise simply through the mediation and propitiatory atonement of Jesus. May we not trust that the promoters of the Laodicean Council, however timid and partial in their restriction of the crying evil, were yet influenced by sincere regard to Christ? Again of Jovinian may we not hope the same? Aye, and of not a few clouded on this point, and superstitious?—Most of all we must note "the Protestant of his age" Vigilantius: one that was more prominent than Augustine himself in the direct act of protesting against the prevalent superstitions; and whom we may well believe with Dr. Gilly to have done this not in the mere way of protesting against false mediators, but as himself seeing, and worshipping through, the true one.

And what the result of their so offering? It was indicated in the vision. The Covenant-Angel received their offering: "and the smoke of the incense, which came with the prayers of the saints, ascended up (accepted) before God out of the Angel's hand." Yes! they might, some at least, like Vigilantius, be cast out as heretics by their fellow men: but they were accepted before God. But on the rest the earthly ones in Roman Christendom, and neglectors of Christ the Saviour, judgment must follow. "The Angel took the censer and filled it with the fire of the altar, and cast it (the fire) upon the earth: and there were thunders, and lightnings, and voices, and an earthquake.—And (then) the seven angels that had the seven trumpets prepared themselves to sound."

III. Reserving my explanation of the historical fulfilment of the thunders, lightnings, and earthquake, here spoken of, to the next chapter, let me, in what remains of the present, add a few observations on the probably intended significance of the trumpet-soundings under which, in sevenfold succession, the judgments fore-doomed were about to be represented to the evangelist. For, since we are told that it was by God's own appointment that trumpets were made and used in the ancient Israel, as also that their uses were all expressly defined by him, and these uses of them to be made in the Jewish temple, by priests that "stood before God," Deut. 10:8,—and since in the apocalyptic visions the temple was similarly the locality of the trumpet-blasts, and the trumpet-angels similarly designated as those that stood before God,—therefore we seem warranted in supposing analogy between the two cases; and that a significance attached to the trumpets in the latter case not dissimilar from what attached to them in the former.

Now under the Levitical law the uses of the priestly trumpet were of a twofold character. 1st, and as regarded the Israelites, its use was to proclaim to them the epochs of advancing time,—the sabbaths, the new moons, the new years, and annual or other festivals; on these summoning the congregations for praise and prayer: besides that it served also, whilst they sojourned in the wilderness, to proclaim each forward movement of the camp, and thus to note their advancing steps towards the end of their pilgrimage. — 2ndly, during war-time, and as regarded their enemies, its use was to proclaim war against those enemies, as from God Himself: the trumpets blown by his priests against them being a declaration that the Lord had taken up Israel's cause as his own cause, and that he would fight for Israel.

And it seems to me that of these two kinds of uses, we may apply not the one only, but both, to the emblematic trumpet-soundings in the Apocalypse. To his own Israel, to the 144,000,—emerged indeed out of the Egypt of Pagan oppression, but having still the tribulation and long pilgrimage of the wilderness to pass through,—each trumpet-angel's sounding, like the hour-striking on a chronometer, might be regarded as a chronological epoch in the prophecy, a note of advance towards the consummation. Such, for instance, is the chronological use made of them in the vision of Ap. 10: in which vision the sun-beaming angel, that descended and stood with his feet on land and sea, when he would distinguish the true time of the consummation from the wrong, thus expressed his meaning; "He sware by Him

that liveth forever and ever, that,"—not in the days of the sixth trumpet-angel, under which his descent took place,—but "in the days of the seventh, the mystery of God should be finished." This, I say, was one thing signified to St. John by the successive trumpet-soundings. And just as to him by the figurative trumpet-clangs, so to the saints from time to time living—in so far as understanding on the subject might be given them,—by the voices of the actual events prefigured; as one, and then another, they pealed upon a startled world. — Further, since during all this time there was a state and a people in open opposition to the truth and the true Israel, therefore the successive trumpet-soundings might be considered, also, as the repeated proclamations of war from the Lord against them. Indeed this is the meaning most prominently marked in the trumpet-soundings of the Apocalypse; as it is the use most frequent of the figure in other scriptures. Let me just add that, supposing the trumpets to have been blown in the temple of vision, like those in the ancient temple of Jerusalem, "over the burnt-offerings and peace-offerings" on the great altar, then it must have looked like an intimation that the cause, thus espoused by God, was espoused as the cause of those who had made a covenant with him by sacrifice; and as against them specially that had forsaken that holy covenant.

There were to be seven trumpets sounded, and under the seventh trumpet seven vials poured out. The numerical resemblance of these to the seven trumpet-blasts sounded on seven successive days against the ancient Jericho, and which were followed on the seventh day by seven compassings of its wall, till on the last the wall fell down, and entrance was given to Israel into that first city of the promised Canaan,—this interesting resemblance, I say, has been noted by Ambrose Ansbret in old times, and in more modern times by Vitringa, and other apocalyptic commentators after him. It almost seemed as if some power were marked out hereby as the New Testament Jericho; whose domination opposed, and whose overthrow would introduce, the saints' enjoyment of the heavenly Canaan. And if so, what power but that of the now nearly dominant antichristian apostasy? — It is observable, and perhaps confirmatory of this view, that in the ancient Jewish feast of tabernacles, there was kept up a constant commemoration of the above-noted manner of the fall of ancient Jericho; and this with a certain reference to the future, in the ritual, as well as to the past. On seven successive days, (according to the divine ordinance,) a palm-bearing procession, with trumpets blowing, were then wont to visit the temple; and, on the last of the seven, seven times to compass the altar, still sounding the trumpets, and chanting Hosanna! Now as the cry Hosanna was, as I think I have elsewhere had occasion to observe, supplicatory, signifying Save, Lord, it seemed to refer to some enemy yet to be conquered by Messiah for his people, some Jericho yet to be overthrown.—Many a time must St. John himself have witnessed the celebration of this ceremonial. And thus when he saw prefigured an earthly antichristian power, to which the duration meted out was that of the seven trumpet-soundings, and under the seventh trumpet the seven vials out-pouring, the remembrance of it, and the application, could scarce fail to strike him.—Of the fall of the first, or Canaanitish Jericho, the commemoration was in that Jewish feast of tabernacles of which I was just speaking. Of the fall of the second, the celebration was to be in the anti-typical heavenly feast of tabernacles, yet future:—that same festival that Saint John had a little while before seen figured anticipatively in vision; and to which the eyes of the saints have ever since been directed, as the destined term to all the evils of the wilderness, and to the persecutions and opposition of every enemy.

To be continued.

## Hope!

Ho! all ye weary souls that grope  
Along this vale of tears,  
Your minds ne'er filled with buoyant hope,  
But with foreboding fears:  
Look upward, upward as ye go;  
Cease, then, this dull repining;  
There's ne'er a cloud, howe'er so dark,  
But hath a silver lining.

Ho! all ye weary, mourning ones,  
Who wander broken-hearted,  
Dissevered long from native homes,  
From cherished friends long parted:  
Look upward, and these words ye'll see,  
In golden letters shining:  
There's ne'er a cloud, howe'er so dark,  
But hath a silver lining.

And should misfortune's clouds arise,  
And dim the light of day,  
Or adverse winds blow cold around  
Your tenement of clay,

Look upward, where seraphic Hope  
Her heavenly wreath is twining,—  
There's ne'er a cloud, howe'er so dark,  
But hath a silver lining.

## Pray without Ceasing.

What Christian will not be pleased with the following practical exposition of the text—"Pray without ceasing." We admire its brevity and simplicity. To us, it has been as good as a sermon.

A number of ministers were assembled for the discussion of difficult questions, and among others, it was asked how the command, *Pray without ceasing*, could be complied with. Various suppositions were stated, and at length one of the number was appointed to write upon the subject, and read it at the next meeting, which being overheard by a plain, sensible girl, she exclaimed,—

"What, a whole month, wanted to tell the meaning of that text? It is one of the easiest and best texts in the whole Bible."

"Well," said an old minister, "Mary, what can you say about it; can you pray all the time?"

"O yes, sir."

"What, when you have so many things to do?"

"Why, sir, the more I have to do the more I can pray."

"Indeed, Mary, let us know how it is—for most people think otherwise."

"Well, sir, when I first open my eyes in the morning, I pray,—Lord, open the eyes of my understanding, to behold wondrous things out of thy law. And while I am washing, I pray that my soul may be washed and sanctified and justified in the name of the Lord Jesus. And while I am dressing, I pray that my heart may be clothed with humility. And as I begin my work, I pray that I may have strength unto my day. When I begin to kindle the fire, I pray that the love of God may burn in my heart. And as I sweep out the house, I pray that my heart may be cleansed from all impurity. And while I am preparing and partaking of breakfast, I desire to be fed with the hidden manna, and sincere milk of the word. And when I am busy with the children, I look up to God as my Father, and pray for the spirit of adoption; and that I may be his child. And so all the day, everything I do furnishes me with something for prayer."

## Tobacco.

What think you a lad of sixteen said to us lately, when we remonstrated with him upon the base indulgence of tobacco.

"I don't smoke because I love it, but because it's a habit I can't overcome."

It was at the same time a very sad and very laughable excuse. Can't overcome it—a boy—can't overcome the filthy habit of smoking cigars, and chewing filthy tobacco; had rather deny himself the pleasure of decent company; rather possess a breath filled with the odor of corruption, than give up the pleasure of sucking at one of the most nauseous compounds that man, in his foolishness, ever concocted.

We pity that boy—we pity anybody who has not sufficient resolution to cast off a habit that he acknowledges is hourly committing ravages upon his health; who loses self-respect, allows his teeth to accumulate offensive matter; lounges in ungraceful postures; obliges every one to open the windows wherever he goes; his own olfactory organs being deadened by the constant effluvia, so that he is not aware how great a nuisance he is; gives up all refinement in the midst of a puffing, lolling, spitting circle!—Who ever saw refinement in the low bar-room, the street-corner loungers, the mean vile dens of the most infamous haunts?

But what shall we do, when infants use the destructive agent—infants of six and seven years, some of them smoke *manfully*, if that word pleases the grown up sucklings?

Not long ago, a little boy, not seven years old, came into the house where we were staying, stupid and sick, reeled unsteadily, and fell, almost senseless, upon the floor, causing great panic, as may be supposed. We found out the cause in a few moments. Another little boy, somewhat older, had coaxed him to smoke a few puffs on an old cigar, and the alarming symptoms of poison were the result of his first effort. Thus even babes are teaching one another, and it behoves parents to be on the watch, to guard these poor innocents from a habit that too often leads to infamy—that infamy cherishes as one of its most darling sins—*N. Y. People's Organ.*

## Deep Artesian Well.—Heat of the Earth.

A brief discussion has been maintained on the above subject in the Newark, N. J., papers, by Seth Boyden and another correspondent signing himself J. P. The former takes the ground



that the center of the earth is not a molten mass, according to the theory maintained by Prof. Silliman and the great majority of geologists; while the latter endeavors to sustain the Plutonic theory. In Mr. Boyden's communication to the *Newark Mercury* of the 31st ult., he states that he had received a communication from Messrs. Belcher, of St. Louis, Mo., respecting their artesian well, which is the deepest in the world, being about 2,200 feet deep, and still progressing, while the celebrated artesian well at Grenelle, France, which was believed to be the deepest, is but 1797 feet deep. The water of this well at St. Louis contains minerals in solution, and is unfit for sugar refinery, but by boring still deeper, hopes are entertained that pure water will be found. The temperature of the water at its bottom cannot be obtained on account of a great vein which flows rapidly in at 1480 feet of its depth—down to this point its temperature gradually increased to 63 degs., but below this, Mr. Boyden is positive it will not increase in the same ratio.

Mr. Boyden has forwarded us the above-mentioned letter, accompanied with a diagram of the well, from L. Holm, the foreman of Messrs. B., showing the strata which has been penetrated in reaching its present depth. The first stratum was twenty-eight feet of limestone; the second two feet of shale; the third, two hundred and twenty feet of limestone; the fourth, fifteen feet of cherty rock; the fifth, eighty-five feet of soft limestone; the sixth, thirty feet of shale; the seventh, seventy-five feet of limestone; the eighth, two feet of shale; the ninth, thirty-eight feet of limestone; the tenth, five and a half feet of blue sandstone; the eleventh, one hundred and twenty-eight and a half feet of limestone mixed with sand; the twelfth, fifteen feet of red marl; the thirteenth, thirty feet of shale; the fourteenth, fifty feet of red marl; the fifteenth, thirty feet of shale; the sixteenth, one hundred and nineteen feet magnesia limestone; the seventeenth, sixty-six feet of shale; the eighteenth, fifteen feet of bituminous marl; the nineteenth, eighty feet of shale; the twentieth, one hundred and thirty-four feet of limestone; the twenty-first, sixty-two feet cherty rock; the twenty-second, one hundred and thirty-eight feet of limestone; the twenty-third, seventeen feet of shale; the twenty-fourth, twenty feet of limestone; the twenty-fifth, fifty-six feet of shale; the twenty-sixth, one hundred and forty feet whiter sandstone; the twenty-eighth, one hundred and ninety-three feet hard red sandstone; the twenty-ninth, one hundred and seventy-one feet of sandstone with thin layers of clay; the thirtieth, two hundred feet of limestone and sandstone. The size of the bore is nine inches to about half the depth of the well, then three and a half inches to the bottom. The boring was commenced in 1848, by hand; in 1851, at a depth of 456 feet, a steam engine was employed. The work has not been steadily conducted, but was stopped for some months every year, and altogether since 1854; but it is to be proceeded with again. The temperature of the water which flows out is 72 degs., and the great vein at the depth of 1480 feet is strongly impregnated with sulphuretted hydrogen. The cost for boring this well has been about \$10 per foot, or, \$22,000 altogether. We can congratulate "young America" in having the deepest artesian well in the world, and as he has an unlimited amount of enterprise and stamina, we trust he will bore down to such a depth as will practically settle the central heat hypothesis forever.

The following are Mr. Boyden's views in opposition to the central heat theory: "The rapid increase of temperature as we descend into the earth in its polar parts has been offered as evidence of a high temperature at the center. But knowing that the heat can only leave the earth at the surface, and that the motion of heat by conduction is extremely slow, we readily see that the general temperature of the mass is at no great distance from the surface in this latitude, and when careful examination is made, I believe it will be seen that the temperature increases faster at one thousand feet deep than at two thousand feet deep, and the temperature decreases as we descend into the earth in its equatorial part."—*Scientific American*.

### The Murder and the Delusion.

We spent two or three hours, Wednesday, with a couple of friends, in Jail, chiefly in company of Samuel Sly the fanatic and murderer, and heard a long rambling account of his life and religious experience, and of his connection with the tragical event for which he is under arrest. He worked himself into a high state of enthusiasm in the course of his narration, and not only appeared to believe his assertions without a wavering doubt, but to think, also, that he was making converts of his hearers. He seemed not disposed to go into details in regard to the murder until he had convinced those

present that there was an actual necessity for killing Matthews.

Before he had reached his description of the dreadful tragedy, Dr. Jewett appeared at his cell door with a member of the bar, and said, "Sly, I am not satisfied that you made those wounds on the upper lip of Matthews with either the club, or the knife, or the fork. Think a little whether you did not have some other instrument?" Sly answered with great simplicity, "Well, I will. But I know there wasn't anything else." The Dr. told him to think it over, and he would call and see him again. Sly responded, "Well, do. Come in here any time. I should like to see you—and in the fear of the Lord, I will tell you all about it. I don't want to keep nothing back, but to tell you just as it was."

This man Sly, and his sister, Mrs. Wakeman, were, several years ago, quack doctors, in Ashmun street, occupying one of the small houses by the cemetery walls, near the corner of Grove street. Sly was one of those weak minded, lazy fellows, who prefer loafing about, going and coming, to any steady employment requiring fixed attention and persevering habits. He would spend a day in the woods for a sixpence worth of herbs, in preference to earning a dollar in the same length of time at sawing wood. While in the house in Ashmun street, the family sold a considerable amount of their root compounds for medicines to cure all diseases, and it is possible therefore, that Sly made a better business than he could have done by sawing wood. The prophetess assured us, that evening, that they had sold a great quantity of medicines. It is quite probable that some of their customers would now be ashamed to admit that they sought for medical relief from such half-witted specimens of humanity.

Near their residence was the well remembered Primitive Methodist Church, a small wooden building at the head of Grove street, now used we believe, as a store house. The church was independent of the regular Methodist organization and authorities, and of course the Primitives went their own gait, with "none to molest or make them afraid," except the boys who went their for sport. The Sly family were at home in this church, and would probable agonize as severely as the best of its apostles. The church came to a rather sudden termination from two causes, namely, the want of funds, and the licentiousness of one its priests. The family went from one point of illumination to another, until Sly's sister became a prophetess, who had died on earth—went to Heaven and returned to earth again—as a forerunner of the millenium.

Sly says he was born in Huntington, in Fairfield County. He will be 53 years of age on the 28th of February next. He came to New Haven about fifteen years ago. He now lives on Beaver street. He says it is about thirteen years since he became convicted of sin and converted to religion. This was all brought about by a single verse of scripture, which his sister, the prophetess read to him in these words (Hebrews, 1:14,)—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil."

Sly says he was "brought to see sin little by little so that I felt to be more and more a sinner, and it increased until up to a certain time, I felt it all go away. After feeling this relief, I gave a statement to some people, and it raised up an opposition. I regard the gospel and the law as opposed to each other. We reason upon the case of Christ in the ship in the storm. He said peace!—be still! and there came a calm. Now the devil has the power of the air. This is a manifestation, that the enemy which is the prince and power of the devil, caused the sea to rage, and Jesus calmed it." He is described as the man of sin in (Thesal. 2:2-4). "Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God." The devil killed Lazarus and Jesus raised him. Suppose our Heavenly Father raged the sea, and our Saviour calmed it, it would have been working against his own power.

It is manifest in a very clear light that the world did not understand before the coming of the Lord Jesus, the difference between the Gospel and the Law. Jesus came into the world and chose twelve apostles, who forsook all and followed him. It is put down that every man who fears God and doeth righteousness under the whole Heaven is accepted of the Father. But the man of sin spoken of in Thessalonians must be taken out of the way—he must come to his end, and none to help. As soon as this is done, the Bible is fulfilled and the whole earth is at rest. In the third verse of the 14th chapter of Isaiah, is the power referred to in Revelations, who was drunken with the blood of martyrs. Death was the greatest enemy Jesus ever had. He must reign until the last enemy is beneath his feet, and death is the greatest and last enemy. It is the devil who has the power

of death, and has given this power to man, (Rev. 1:3). So long as man lies dead to God, the world cannot be redeemed. This will not be done until the man of sin is taken out of the world. The woman received the fruit for man; now man must receive the truth from woman. The devil has the power of death and has given this power to man. When the Saviour sweat drops of blood, the man of sin put the Apostles asleep. It was not the Heavenly Father who caused the death of Christ, it was the devil in the exercise of the power of death. If sin is taken out of our lives, we never die. There will be no more death after the man of sin is taken out of the world. (Sly here proceeded to show how the power of death succeeded from Satan to Wakeman, his sister's husband—the next successor was one Eben Gould—the next was one Amos Hunt, and the next was Justus Matthews, whom he killed with the witch-hazel club, &c. He continues thus)—

Wakeman had power from all departed spirits from the fall of man, and it was transferred to Eben Gould. He died and Amos Hunt took it.—Hunt and his wife used to come to our house and read and pray, with us. He brought on Sunday seven little cakes. They were all poisoned and poisoned those who ate them. Mr. Stillman tested the cakes. Hunt was the greatest enemy we ever had. We boarded with him. When Hunt betrayed innocent blood by giving us the poison, he spiritually sold the whole world. Eben Gould was the second beast of Daniel. After his death the power was scattered over all the world. Those who possessed it, did so in different degrees. Hunt had light and knowledge, and was wonderfully informed about the Bible, and his knowledge being so great his fall was equally great, and he fell the lowest. He took all the power from Wakeman, and had all the scattered power. He changed the resurrection of life to the resurrection of damnation. The resurrection of life which he has taken, is what I want to have redeemed. As soon as Amos Hunt gives up his power, the world is redeemed in a moment. Amos Hunt laid the curse upon the throne of God. Then he brought it down on Justus Matthews' knife, (the murdered man.)—Matthews met Hunt near Davis' store, and talked with him and handled the knife. In conversation, he dropped the knife and handled it again. After that he went home. Then Matthews went home, and after that his wife became almost dead from speaking after the curse was laid upon the knife.

The voice of the spirit of the Lord came to my sister, saying, "Burn the knife!" He would not burn the knife, but put it into the candle, and asked sister if it would not do to hold it there? He was too stingy to burn the knife. He kept back part of the price like Ananias. Matthews saw the curse of God. It was as big as a hat. He kept the knife and went to the shop. So the curse distressed all in the house. If he had burnt the knife, we should have had the millenium at once. But Matthews destroyed the whole world spiritually.

I could not rest, and went to the shop and told Matthews. He came down, and he and Jackson went into the cellar kitchen and partly burned the knife. But he took it out to save a part of it.—After Matthews refused to work for the Lord, Amos Hunt said he should work for the devil. So Matthews brought the curse on every body and every thing he meets. His body, clothes, and every thing were cursed—and when he died the curse went back to Amos so that Amos has all the same power he had before he put it on Matthews, and when Amos dies, the millenium will come in the twinkling of an eye.

Amos Hunt is now the man spoken of in the 2 Thess. 2:3. He must be taken out of the way, and at that moment the world will be redeemed. Matthews would not give up the power he had. He could have done it in a moment, but would not. He came to the house alone about 10 o'clock in the evening."

(Sly here goes on to relate the circumstances of the murder, substantially as has already been published. We have gone quite far enough with this disgusting narrative. If it is not blasphemous, it is only because it is the ravings of a maniac.)—*New Haven Palladium*.

### Foreign News.

By the *Arago*, at New York from Havre, via Southampton, dates to the 19th ult. were received. The telegraphic summary of her news put our readers in possession of a record of the most important events.

Some of the continental journals speculate upon the re-opening of the Vienna Conferences, while others seem very positive that Russia will consent to nothing which she has hitherto rejected. The *London News*, in reference to Count Esterhazy's mission, says: "Blessed is he who expecteth nothing, for he will not be disappointed." The Paris correspondent of the *London Times* likewise expresses the existence

of strong doubts of the acceptance of the negotiations by the Czar. Count Esterhazy's instructions are to return immediately to Vienna, in the event of the propositions of Austria not being accepted by the Russian government. The *London Post* of Dec. 17, has the following remarks upon his mission:

"Count Esterhazy, the Austrian Ambassador at St. Petersburg, was to leave Vienna yesterday for his post, the bearer of the ultimatum which Austria has resolved to press upon the acceptance of the Czar. The tenor of the contents is no secret. We have repeatedly alluded in this journal to the terms that must be required from Russia to effect a peace that shall be safe and honorable. The annihilation of the maritime supremacy of Russia in the Black Sea, by the exclusion from its waters of all ships of war—by the dismantling of her fortresses on its coasts—and by the residence of Consuls, who may certify that no purposes but those of legitimate commerce are ever attempted to be compassed—would free Turkey from all danger by sea from her great neighbor; whilst the utter renunciation of all rights of interference with the Sultan's dominion over his subjects, and of protectorate over the Danubian Principalities, together with the cession of a portion of Bessarabia, comprising the mouths of the Danube, would secure the Porte in undisputed possession of its European territorial rights. These conditions, when confirmed by material guaranty, as well as by treaty, would solve the Eastern question. Other important terms, it is true, are demanded, such as that Bomarsund should not be rebuilt, but of these we do not wish to state more than that all is exactly and finally laid down."

"All the world knows that, in these matters, there are many crevices by which a subtle diplomacy may escape, and it may be suspected that Russia can now, as before, tamper with our demands and elude their objects. This cannot be. It has been provided against. Never was there a document so distinct and unmistakable as the paper which Count Esterhazy is bearing to St. Petersburg, and to it there are but two answers possible, namely, a positive refusal, or a positive acceptance. No evasive answer—no conditional acceptance—no counter propositions—will be received. It is stated to be the intention of Austria, in the event of the refusal of her ultimatum by the Czar, to withdraw her ambassador from St. Petersburg, and if we may judge by precedent, some fourteen days will be allowed the Emperor of Russia to consider his resolution, and give his answer."

The Paris correspondent of the *London Times*, in a letter dated Dec. 17, says that the propositions which Count Valentine Esterhazy will have to communicate to M. de Nesselrode are such as are considered acceptable to England and France. The differences between the English and French cabinets in relation to these propositions, it is said, were arranged through the intervention of the King of Sardinia. As to the result of Esterhazy's mission, the writer says it would be useless to speculate or even to hazard a conjecture. The most experienced, the best informed, and the most clear-sighted men, are divided in opinion; but the majority incline to the belief that Russia will not accept the propositions of which the Count is the bearer. The same writer says:

"Austria is not the first that has, after a certain interval of time, made renewed attempts towards an arrangement. It is not long since Baron Werther, the Prussian Minister at St. Petersburg, had a long and animated conversation with M. de Nesselrode on the same subject, and though the representative of such a sovereign as Prussia is blessed with, spoke, it is said, with surprising boldness. The temerity of a friend, an associate, if not an accomplice, is pardonable when it does not go beyond words, and M. de Nesselrode listened with patience to the end. When Baron Werther had exhausted all his own rhetoric, as well as the borrowed eloquence of his master, M. de Nesselrode replied, 'Russia will not accept such conditions; Russia will never treat while there is a single foreign soldier on her territory.'"

The Berlin correspondent of the *London Times*, writing Dec. 16, says:

"There is talk here of a circular note having been addressed by Count Nesselrode to the representatives of Russia, at the different Courts that have made representations to Russia on the subject of peace. The contents of this circular, as represented by those who pretend to know all about it, (for my own part, I do not believe in its existence,) resemble so much the views put forward by the representatives of Russia at the Vienna Conferences that, if true, the 'powers that be' in Russia still look upon her position as unchanged for the worse since then, or else that nothing is to be got out of her by diplomatic means."

We find nothing farther of special interest. In the Crimea the ground was covered with snow, but the condition of the armies was satisfactory. The Russians continued to fire upon



the Southern part of Sebastopol, but without effect. Everything was dull and stagnant.



## The Advent Herald.

BOSTON, JANUARY 19, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### MILLENARIANISM.

In another column is an article from the *Hartford Christian Secretary*, a Baptist paper, on Millenarianism; in which it is conceded that Millenarians are gaining ground in this country.

The article referred to does not propose to enter on an examination of prophecy; but, 1st, "suggests that the so-called scheme of *literal* interpretation, which is used to extract millenarianism from the inspired pages, is rapidly leading to results that will, in a few years, disgust the sober sense of the Christian world."

We are not informed what these dreaded results are, nor how the literal interpretation of Scripture will legitimately lead to them; and being thus left in the dark respecting the bug-bear-ous consequences which our Christian friend so prophetically deprecates, we can only wait for further light respecting them!

The *Secretary* proceeds: "Instead of conceding to it the dignified title of *literal*, we are inclined to call it the *material* or *carnal* principal of interpretation."

Now, were we informed what the *Secretary* supposes literal interpretation to consist in, and what he regards as the opposite and correct principles of interpretation, we should then have been able to determine whether he does, or does not, apprehend the subject on which he is discoursing.

As, however, that which is *technically* called *literal* interpretation, by students of prophecy, is only so called in opposition to an *allegorical* interpretation of it; and as those who oppose it as *literal*, use it, or interpret in accordance with its principles, it is evident that they greatly misapprehend the principle which they oppose, or else they are inconsistent with themselves in adopting it for the proof of all the great doctrines of grace, the fulfillment of past predictions, and the interpretation of all the historical scriptures.

*Literal* interpretation, is simply the *grammatical* interpretation of the language of Scripture—regarding symbols as symbols, and tropes as tropes, and interpreting each according to the grammatical laws which respectively govern their use. When its principles are departed from, there is no escape from Swedenborgianism, or the most fanciful allegorizing. It is important that writers should know whereof they affirm, before they denounce or stigmatize principles that they themselves adopt in all departments of scriptural study except in that of *unfulfilled* prophecy!

It is however from another point of lookout that the *Secretary* chooses to view, more particularly, the subject of Millenarianism. It fears that this doctrine will "chill Christian zeal and discourage Christian effort."

It is not impossible, we admit, that it may do so. But, *ought* it to do so! and what must be the *motives* of those who permit their zeal to be chilled by evidence of its truth?

The first question to be decided, is whether the Bible teaches millenarianism! Whatever its teachings are, must be believed irrespective of human considerations. Though its truths may prove to be stumbling stones to the Jew, and foolishness to the Greek; and though they may prevent them from manifesting that zeal for the gospel which they would exhibit were it divested of such drawbacks to their efforts, yet truths are not to be withheld, nor covered up, because of such considerations. But let whatever cannot be shown to be truth, be speedily exposed, and its advocates silenced.

If it be truth, then the question is how Christians ought to be actuated in view of it? and not how they will be! When Christ bids his disciples go into all the world and preach the gospel to

every creature, the fact that he that believeth not will be damned, should not deter them in the least.

Millenarians, however, do not, as they are too often represented, deny that success will attend the preaching of the gospel. They, too, claim the Saviour's promise to be with his ministers till the end of the world. They rejoice in the past success of the gospel, and they look for like success whenever it may be preached. But they do *not* look for results which are nowhere promised, viz., that all men everywhere on the earth will believe, while man is constituted as he is. They believe that the Scriptures teach that till the end of the world the majority of those who hear, will reject the gospel, as they have done in all past ages, but

that there will be also a believing portion, amply compensating for all the labor of love that can be put forth to save sinners.

The premises of Millenarians, are that the language of the Bible is to be understood in accordance with its natural import, according to the grammatical laws of language. And the *Secretary* admits that if their premises are admitted their conclusions will legitimately follow. It should bend itself, then, to disprove their premises.

The *Secretary* thinks that the apostles believed in the conversion of the world before the second advent. If it will support its supposition by scripture, we will willingly open our columns to the evidence.



### FIRST ANNUAL REPORT OF THE TRUSTEES OF THE BOSTON ADVENT ASSOCIATION.

This Association was organized for the purpose of erecting a Chapel for the society of Adventists in Boston, and for the purpose of furnishing the *Advent Herald* with a permanent office—both at reasonable rents—and the building to be so arranged that while individuals were solicited to take shares in this enterprise on a principle of benevolence, they should also have a reasonable hope of receiving from the net earnings of the building an annual six per cent. dividend on their investments.

This enterprise was commenced in March, 1854; but there were so many unsettled bills at the commencement of A.D. 1855, that a definite report could not be made; and it was deferred till the present time—the end of the first full year since the commencement of the undertaking.

At first it was proposed to build entirely of wood, after a plan that was exhibited: and without seating the church, or fitting the stores with shelves, counters, &c., it was supposed that the entire cost would be but about \$12,000. And the rent of the chapel to the Advent Society, and that of the Herald office being \$150 each, it was judged that the entire income of the building for rents might be from \$900 per year, to \$1300, at the outside.

As the work progressed, it was found that the cost would exceed the estimates.

1. One cause of this, was the greatly enhanced cost of labor and materials, which made the year 1854 a very unfavorable year for building. In the year previous, the same could doubtless have been built at \$1000, less expense.

2. An additional expense was the payment of interest on borrowed money,—the shares not being taken in season to give the means to meet bills as they became due.

3. As the land on which the building stands is made land, having been reclaimed from the ocean within a few years, and the tide daily flowing within a few feet of its surface, it was not expected to make under the building, a cellar available for anything excepting for the storage of fuel, &c., by the tenants of the building. It was afterwards judged to be an act of economy to dig a good deep cellar, and exclude the tide from it by clay boxing, and to so wall it, that it should serve for a sufficient foundation for a brick superstructure, if advisable, in case of any casualty, at any future time.

4. Instead of building entirely of wood, it was resolved, to make it more safe from fire, to purchase a part of the brick wall of the chapel of the Christian society, adjoining, for the west end of the building and to build a brick wall on its north side, so that only the side and end facing on Kneeland and Hudson streets, are of wood.

5. It was not expected to seat the chapel, nor to introduce gas and water into the building, at the expense of the Association. But it was afterwards concluded to do so.

6. In addition to the above, the entire building

was completed in a much more thorough, substantial manner, than was first intended, the stores were all made tenantable by being fitted up with shelves, counters, gas and water privileges, &c.

7. In the original estimates, no allowance was made for account books, a necessary safe for the keeping of papers, cost of circulars, lawyers fees for drafting documents, &c.

8. As the building was not judged to be safe until it was insured, an insurance was effected on it, a part for one, and a part for five years, in risks amounting to \$12,000, the cost of which, and taxes on the property, have been included in the expense of erecting,—the entire amount of which is about \$19,000.

The Association was instituted by a deed, dated March 10, 1854, of land in *trust*, from its owner to Joshua V. Himes, John Emerson, Apollos Hale, J. Warren West, and Sylvester Bliss, whose duties are defined in "Articles of Agreement," legally executed, and furnished to each shareholder.

The first meeting of the Trustees was an informal one, on the 10th of March, 1854, in which they verbally assented to the acceptance of their trusts,—subsequently affixing their hands and seals. On the 18th of that month, they were regularly organized by the choice of J. V. Himes as President, and S. Bliss, as Secretary and Treasurer. Their next act was to prepare and issue 500 copies of a circular with the "Articles of Agreement," and a specification of their plans and objects—soliciting subscriptions to the stock of the Association. Mr. West was appointed to draft a plan of the building and to superintend its erection.

On the 18th of March, Mr. West submitted his plan, which was approved, and he was instructed to proceed in the construction of the building.

The proposed site of the building was covered with old shops, the removal of which was commenced about the first of May. After clearing the ground, and completing the cellar, there was a delay in the procuring of lumber from Maine, so that the first floor was not laid till the last week in July. By the 23d of August, the building was up, enclosed, and roofed. The plastering of the upper story was done from the 20th to the 30th of September; and that of the chapel was commenced on the 2d of October. On the 23d of the same month, the office of the *Advent Herald* was removed to its rooms in the new building—then unfinished, being unpainted, and having no shelves, doors, nor windows, which were completed about the middle of November. The *Advent* society took possession of their vestry on the 29th of October and on the 6th of December their chapel was dedicated. By the first of January, 1855, the stores were all leased and occupied—the only part of the building unrented, being a corner cellar, which was not finished off till subsequently.

As completed, the *Advent* society have a vestry

in the third story: the remainder of this story comprising a suite of five rooms, and other conveniences, is occupied for the issue of the *Advent Herald*. In the cut, these rooms look low; but they are about nine feet high, overlook all other buildings, and are well situated for light and ventilation.

The second story, which is entirely occupied as a chapel, is 18 feet high, and, by the deceptive appearance of fresco painting, has an appearance of being about 24 feet high.

The lower story is occupied by five stores—which, with cellars under two of them, are now rented at the rate of twelve hundred and thirty dollars per year.

They have not been fully rented during the whole of the past year, and some of the first tenants proved to be irresponsible, and failed to pay their rents, so that including fifty dollars that is unpaid but considered good, the rent received from the building during the year, has been but \$1448.43. The present occupants of the stores appear to be permanent and responsible persons. The amount of rent lost by bad tenants during the year 1855 is \$75.

The cellar is about eight feet deep, and extends under the entire building. It is divided into four apartments, two of which are included in the rent of the stores above, one is common to the tenants of the other three stores, and one is unoccupied.

With this statement of the history of the building the Trustees are now prepared to present the financial condition of the Association, viz.:

The lot on which the building is erected was purchased (with interest from Jan. 1, 1854) for	\$5061.87
Paid D. O. Leary, for carting dirt from cellar,	120.53
Underwood & Lovering for piles, and the driving of them for the foundation of the cellar walls,	232.50
Forsyth & Tappan for brick, stone and mason work,	1706.27
Baldwin & Emerson, L. Richards, Wentworth & Churchill, C. J. Bullard, and J. Picket for stone and labor,	42.65
C. T. Sanford, for plastering,	685.98
T. Drake, J. Hoogan, and W. Sylvester, for sand and clay for boxing cellar,	29.87
Christian Society for one-third of their twelve-inch wall for the end of the building,	250.00
for lumber to A. Edmonds	539.44
C. H. Ham,	48.39
R. Cowdin,	91.15
H. D. Cushing,	17.70
Pope & King	193.90
J. Demerit,	475.30
W. S. Perry,	146.80
H. Pratt & co	57.98
W. A. Swift,	
A. Guild, R. W. Gage, B. Lound, W. C. Knowlton, and G. Moulton,	83.20
for floor boards to A. T. Stearns,	258.30
Sash to T. Morton,	102.03
doors and sash to Baker & Perry,	98.91
for mouldings to Boston Planing and Moulding Company,	177.32
Total cost of lumber,	2290.42
Paid for nails to M. C. Warren,	32.46
Geo. W. Haven,	208.88
Boynton & Kimball,	10.00
Total for nails,	251.34
for iron work to Pike & Simpson,	118.42
Jas. Perkins,	145.60
L. Hermon,	61.61
Smith & Felton, A. Chisholm, and Butler, Keith & Hill,	29.36
Total,	354.99
Paid Baker & Carpenter for paints	18.00
Stinson & Valentine,	
and glass	127.95
Haven & Dexter	23.26
Cook & Ringe	328.55
Total,	497.76
New England Roofing Co. for roof	163.40
J. Farquar for work &c on do	44.33
for the pews and cushions for chapel, with labor on the same,	694.00
S. A. Stetson & M. Howe for gas fixtures,	366.42
B. F. Dudley, for water pipes and plumbing,	246.88
W. C. Knowlton and Peak & Co. for sawing and turning,	46.73
R. Elder and J. Favor for work on the pulpit, and stairs to 3d story,	36.06
L. Callaghan for laying floors,	68.00
C. E. Gage, P. Guelpa, E. H. Whitaker, W. I. Brazier, and H. Reed, for painting,	560.55
C. D. Clemons, J. Willer, H. Towle, P. Kneeland, T. S. Thompson, and S. I. Millet, for carting lumber,	51.86
C. Norton and S. Glover for freight and wharfage,	91.79
for work by the day to fifty-five different men for 2010 days' labor and to J. W. West for draft of the building, and 188 1-2 days' oversight in its erection,	4093.15



for sundries paid by Mr. West, not included in specific bills,	64.18
for interest on borrowed money to Jan. 1, 1855,	669.24
for taxes on land for the year 1854,	42.34
for insurance on the building,	171.75
for a safe, account books, printing circulars, drafting articles of agreement and recording deeds,	193.84
Making	\$19,128.68
From this there should be deducted, for the value of materials sold on the completion of the building and for sundries,	\$114.62
Also for a small balance, to reduce the cost to \$19,000, and which included in subsequent expense account,	14.06
Making total cost of land and building	\$19,000
Such being the cost of the building, the capital of the Association was increased in June last by the shareholders—those holding 180 shares signing their assent in accordance with a provision made in the second article of the "Articles of Agreement,"—from thirteen to nineteen thousand dollars, and making 380 shares of \$50 each. This, if all taken up, would cover the cost of the building; which is \$200 less than the cost estimated in the Herald, Feb. 3d, 1855,—before the bills were all in.	
In addition to the first cost, the expenses have been more heavy during the year 1855, than it is expected they will be hereafter. This is owing to sundry alterations which are often found to be necessary, on the first completion of a building. And these have been increased by the finishing of a room in the cellar for a barber, who proved to be irresponsible, and has vacated it. The amount of all these during the year 1855 including the small balance which was over the \$19,000 of capital stock, has amounted to	
Paid also for taxes for 1855,	103.95
Interest on borrowed money,	469.27
For Insurance, only one policy having expired during the year, and the average annual cost of which will be about \$100,	26.25
The Trustees have also declared two three per cent. semi-annual dividends to the shareholders, for the year 1855, and credited each one a sum equal to the rate of six per cent. per annum for the whole time from the dates of their respective payments in 1854, making	740.57
Amounting in all to	\$1483.21
There has been collected in rents to Jan. 1st, 1856,	1485.34
Overplus,	2.13
The whole amount charged for rent, including \$90.91 in the year 1854, and ending Jan. 1, 1856, is	1610.34
Of this amount there has been collected	\$1485.34
Considered good,	50.00
Considered worthless,	75.00
	1610.34
Thus the income from rents up to Jan. 1st, '56, has paid all the expenses of the Association up to that date, the small balance of the cost of the building over the \$19,000 capital, and the shareholders six per cent on the investments.	
The Trustees have borrowed money of eight persons, in sums amounting to	4652.70
The Association owes for unpaid dividends,	131.17
Total debt,	\$4783.87
There have been issued to sixty-six persons certificates for 286 shares of 50 dollars each, amounting to	14,300.00
Net income of the building to Jan. 1, 1856,	52.13
Making	\$19136.00
To offset this, their assets are	
The Chapel building,	\$19000.00
Due on rent (good)	50.00
Paid, bills since Jan. 1, belonging to the year 1856,	36.00
Cash on hand,	50.00
Total,	19136.00

With the above statements, the shareholders have the history and cost of the building, its net earnings, the amount of capital invested and the present debt of the Association. To meet this last, the Trustees have 94 shares of unissued stock, which at \$50 a share would pay all arrearages, and leave a small surplus. Any who wish to avail themselves of this opportunity for an investment, will confer a favor on the Trustees, who wish to diminish the debt. They do not wish to pay it entirely in stock—hoping to pay a part of it from the net earnings of the building.

All of the above is respectfully submitted.

In behalf of the Trustees,

By the Secretary,

46 1-2 Kneeland Street, Boston, Jan. 12, 1856.

#### NEW BOOKS.

"And farther, by these, my son, be admonished; of the making many books there is no end; and much study is a weariness of the flesh."—Ecc. 12:12.

"THE SABBATH HARP: a collection of original hymn tunes, Anthems, Chants, and Sentences, in-

cluding a choice selection of hymns in different metres in three parts, calculated for congregations and Sunday schools; also a sketch of a new method in the art of singing, for organists and singing teachers in general. Composed by Charles T. Heuberger, Boston: published by Oliver Ditson, 115 Washington street, New York: S. Gordon. Philadelphia: J. E. Gould, Cincinnati: D. A. Truax."

"A multitude of hymn and anthem books have preceded this work," as the author remarks in his preface, some of which, we may add, possess little claim to merit. We however may say from an examination of this work, that it is a very excellent collection of psalmody.

"THE THEOLOGICAL AND LITERARY JOURNAL. Edited by David N. Lord. New York: published by Franklin Knight, 138 Nassau street. 1856."

Since our last, we have received the January number of this Journal, which has able articles on the following subjects: Prof. Sanborn's Essay on Millenarianism: Notes on Scripture—Critical Conjectures; The Parables of the New Testament; Prof. Lewis's Response in the New York Observer in Reference to his Six Days of Creation; A Designation and Exposition of the Figures of Isaiah, Chapter 34th; Literary and Critical Notices.

"FIVE HUNDRED MISTAKES of daily occurrence in speaking, pronouncing and writing the English language, corrected. New York: Daniel Burgess & Co., 60 John street. 1856."

This book was prepared to meet the wants of persons—numbered by multitudes in even the most intelligent and refined communities—who from deficiency of education, or from carelessness of manner, are in the habit of misusing the most common words of the English language, distorting its grammatical forms, destroying its beauty, and corrupting its purity.

The more frequent and less excusable mistakes that may be noticed in ordinary conversation or correspondence, are here taken up, one by one—exposed, explained and corrected. They consist variously of abuses of grammar, misapplications of words and phrases, improprieties of metaphor and comparison, misstatements of meaning, and faults of pronunciation. They are grouped miscellaneous without classification, not so much because of the difficulty of devising an arrangement that would be systematic and intelligible, as from the evident fact that a division of subjects would render no assistance to those for whom the book is specially designed; for an appropriate classification would necessarily derive its features from the forms of grammar, and with these the readers of this book are supposed to be to a great extent unfamiliar.

#### THE NEW HAVEN TRAGEDY.

On writing to brother George Phelps, of New Haven, to enquire if Starkweather had any connection with the tragedy, he writes that he probably had nothing to do with it. He lives there in New Haven with his spiritual wife and her mother, who support him, and he does their chores, but acts no part as a teacher. Mrs. Sables and Miss Hersey were the only two belonging to the party, who were ever believers in the advent near; and they both departed from the advent faith years ago. Miss Hersey went from Worcester to New Haven in 1844 as the spiritual wife of a Mr. Butler from Boston, who died there a year or two since. He pretended to be a prophet, and these women took care of him. The New Haven Palladium says of the parties implicated:

"It is evident that whatever the natural incompetency of Sly and the tribe associated with him, he has had no kind of either mental or religious training; but that his mind has been left to grow up like the weeds of the wayside, subject to any influence that may happen to sweep over it. He was well calculated for a Mormon, a Spiritual Rapper or Spiritual Doctor, with power on the mere sight of a lock of the patient's hair, to cure any disease of the afflicted; he was equally good, if he has brains enough, for a Fortune Teller, a Mohammedan, or one of the Italian Faithful who bring the horses to Rome to be sprinkled with holy water to keep away evil spirits. Though he has evidently been a reader of Bible, he has had no 'Philip' to guide him, and he has regarded its detached declarations as the Greeks and Romans did the mystical words of their oracles,—and as subject to such interpretations as suited the fancy of the listener for the time being.

"He appears to have no idea of the Bible as a great history or as exhibiting the gradual development of a great plan for great purposes—but he makes a chaotic jumble of texts and chapters, applying most of them to Amos Hunt and the murdered Justus Matthews. Sly claims that 'the power'—meaning 'the power' of death, &c., was transmitted by regular succession, from

Wakeman, the deceased husband of his sister and the Queen hag of the tribe, to Eben Gould, and from thence to Justus Matthews, the murdered man. The first two being dead, and Matthews being dead, the only man of sin left is Amos Hunt, and we doubt not that if he had been at Wakeman's house on Sunday night, the gang would have contrived to kill him.

"The worst spirit of all we believe to be Mrs. Wakeman, the Prophetess. She lived unhappily with her first husband, and it is confidently stated that she assisted in maiming him in a revolting manner many years ago so that he subsequently died from its effects. Miss Hersey is a woman of forty-five or fifty years of age, wears quite a coat of black hair on her upper lip and chin, and has a demoniacal expression of countenance. She does not look like an ungovernable fury, but like one that could come up stealthily in the dark and put a knife through the heart of Amos Hunt or anybody else, and sleep as quietly over it as if she had only disposed of a mouse. We think that the more the case is probed, the worse it will appear for the parties implicated. With the general intelligence of the people of New Haven it is insufferable that we should all be disgraced by such exorcences upon the face of society here, as this Wakeman, Sly and Hersey."

The following is the verdict of the Coroner's Jury:

"We, undersigned Jurors, being empaneled and sworn to enquire of the cause and manner of the death of Justus W. Matthews, late of Hamden, found dead in the town of New Haven, on the 24th of December, A.D., 1855, at the house of Rhoda Wakeman, and whose death was by violence—having viewed the body of the deceased, and duly and carefully considered the evidence presented to us, do on our oaths say that the said Justus W. Matthews came to his death at the aforesaid house on Sunday night last, December 23d or 24th, 1855, between the hours of twelve and four o'clock, from wounds received by him on his head, neck, and breast, which were inflicted upon him then and there by a stick—a knife and a fork, in the hands of Samuel Sly of said town; and the Jury also find Thankful S. Hersey of said town, accessory before and after the death."

Mr. and Mrs. Sanford, Mrs. Julia Davis, and Mr. Wooding, have been discharged, but the "prophetess," Misses Sable and Hersey, Jackson and Sly, still remain in prison.

#### Dr. Litch's Medicines.

I WAS afflicted 16 years with a severe cough, which has been cured by a few bottles of Dr. Litch's Restorative. 709 Pine street, Philadelphia, June 1st, 1855. Formerly of Buffalo, N. Y.

ELIHU HERON.

My daughter Mary Emma, had a severe cough two years. One bottle Dr. Litch's Restorative cured her. No. 1 Helmuth street, Philadelphia, January, 1855.

JOHN L. FULTON.

I have had a cough for ten years past; one bottle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

WM. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, L. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Gunner, and A. Hale.

#### PROSPECTUS OF THE ADVENT HERALD

FOR THE YEAR 1856.

With the year 1856, the *Advent Herald* enters upon its seventeenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others, a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident, that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly

investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, if permitted, during the year to discuss in full in the *Herald*, and in successive articles, the following questions.

The nature of the Second Advent.

The nature of the millennium.

The resurrection of the body.

The Priority of the resurrection of the just.

The Eternity and Universality of the Kingdom.

The New Creation.

The Abrahamic Inheritance.

Our position in the Prophetic Calendar, &c. &c.

We purpose so to discuss these and kindred questions, that those to whom the discussion of them is new, may be instructed and others be made more familiar with the evidences by which they are defended.

One feature of the *Herald*, is to give expositions of continuous portions of the Scriptures. The books of Daniel, Revelations, Hebrews, and Isaiah have thus passed in review in these columns. Early in the 17th volume we purpose commencing with the book of Zechariah, designating its symbols and tropes, and endeavoring to learn their significance.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of the mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page,—as in the late publication and review of Prof. Sanborn's article on the Millennium. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during sixteen years of arduous toil. It was the first periodical of the kind ever printed in America; and it has kept steadily in view the great question for the discussion of which it was originated. Other papers have been commenced in imitation of it, but without exception they have all departed on other tracks, or made other questions of paramount importance, so that it now stands alone as an exponent and defender of the prophetic views of the General Conference of Adventists in America.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the sixteen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons. Large numbers of those who have hailed its weekly issue, are now sleeping in the dust of the earth till the resurrection morning. Other friends have become advanced in years, or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith. Who shall fill the places of these? There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness. We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place. Some would doubtless engage in a measure in this labor, as a free will offering to the *Herald*; but those who are disposed, and will make an effort to increase our list, we will permit to retain 50 cents for every new subscriber who shall pay \$2 for one year in advance, or a proportionate amount for payment for a shorter term. Get up clubs, send it to your friends, or send it to clergymen or other acquaintances who would be likely to be pleased and profited by the reading of the *Herald*. In these and other ways, contributions may be made for its support, which will relieve this office of much anxiety and care, benefit the cause, and also benefit those who aid.

All the present subscribers of the "*Herald*" will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the "*Herald*," God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

JOSUAH V. HINES.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## TOUR IN CANADA WEST.

BRO. HIMES:—Having since my return from C. W. received a number of letters from brethren there, requesting me to give through the *Herald* a somewhat detailed account of my short tour and labors in the Upper Province, to gratify them, and not to please my own vanity, I submit the following.

I left home on Wednesday, Oct. 17th, and travelled by my own conveyance, twelve miles, to Centreville, on the Ogdensburg railroad, where I tarried for the night with a relative. Next morning, I took the cars for Brush's Mills depot, where I arrived about 2 P.M. In this village, my father resides, who is a member of the M. E. church, nevertheless, very friendly to Adventism. Indeed, I may say in truth, he fully embraces the principal doctrines of our faith. In the evening I preached to an audience of Methodists, Freewill Baptists, Christians, and others, who listened very attentively for over an hour, to a sermon founded on Rom. 13:11, 12, which appeared to be well received by all. A Methodist man and his wife who were present from a distance of three miles, urgently requested me to call on my return and preach in their neighborhood, promising me a full house.

Friday, P.M., I left my father's house, after a very pleasant, and I trust profitable interview; and, in one of Nahum's chariots (Nah. 3:4), pleasantly passed to Ogdensburg, where immediately upon my arrival, I stepped aboard of the splendid new steamer *Europa*, en route for Cobourg, C. W., the place of my next appointment.

I arrived at C. Saturday morning, after a pleasant trip over the beautiful, and almost unruffled waters of the river St. Lawrence, and Lake Ontario, a distance of 170 miles, without any occurrence worthy of note. I first called upon brother Geo. Hamilton, to whose hospitalities I was cordially welcomed. I felt assured that those proclaiming Bible truth, will continue to find a real friend in brother H., and a home at his house. He is a zealous believer in the personal and speedy advent and reign of Christ upon the earth. In company with brother H. I called upon brother S. Hurt and family, with whom I formed an agreeable acquaintance. I was also introduced by him to a number of other brethren. On Lord's day morning, I preached in the brick school house near the court house, to an audience of Adventists from the village, and surrounding country, and several brethren in Christ known as Disciples, believers in the peculiar doctrines of Alexander Campbell, from 1 Pet. 1:24, 25. Brother Andrew Elvin, a preacher of the Disciple order was present, and participated in the service. At its close he invited me to his house for dinner, with which invitation I cheerfully complied, and formed with himself and his companion, a pleasant acquaintance. Brother Elvin is decidedly an Adventist; and I trust a humble Christian, not a bigot, nor a sectarian. May God bless him and his labors of love, and make him successful as a minister.

In the P.M., by previous arrangement of brother Elvin, I met with his congregation in their place of worship, together with our Advent friends, and others, and enjoyed a season of worship, brother Pomeroy being present, another Disciple minister, with whom I had an agreeable interview. I preached from 2 Pet. 3:18, 19, after which, as is the custom with the Disciples, each "first day of the week," we joined to celebrate the abounding love of God toward us, by the use of bread and wine, according to divine appointment. In the evening I attended meeting at the brick school house, and listened to a very good sermon from the Rev. Mr. Wilson, President of the large Methodist Theological school of the place. Bro. Hamilton requested him to give way for me to preach, but he would not as he said it would disappoint some of his audience. However, he treated me with proper respect, and in prayer, referred very properly to Christ's second advent, asking that the audience might be prepared for the personal advent of Christ, and his everlasting kingdom. On Monday, in company with brother

Payne, I travelled about Cobourg some, and visited a family of Bible Christians, and also a merchant's family, relatives of brother P's., to some purpose I hope.

On account of a very high wind, I could not leave Cobourg at 1 P.M., as the boat from Rochester did not land; I therefore left at 3 o'clock on Tuesday morning for Whitby, where I should have preached the evening before, had it been possible, and expected to have met brother J. Pierce. I went by steamboat to Darlington, from there on foot, fourteen miles to Whitby, called upon Mr. Ellsworth, and took dinner, found that brother Pierce had left about an hour before my arrival, for Pickering, his home, where I had an appointment that evening. Fortunately I met with Elder B. F. Perry, of the Christian denomination, who kindly conveyed me in his carriage to P. On the way, I had a pleasant conversation with him, found him with us on most points, and not ashamed nor afraid to preach the pre-millennial, personal, and near advent to his church. I requested him to become a subscriber for the *Advent Herald*, (being a wealthy man,) when he gave me three dollars, wishing me to send two of it for the paper, and retain the other for my benefit. Many thanks to him. I at length reached the hospitable roof of brother John Pierce, and met with a brotherly greeting. Brother P. had taken up my appointment; under the circumstances, I did not regret it, as I was very weary, and much oppressed with want of sleep, and fatigue of travelling. From brother P. and family, I received every attention; although they did not wash my feet, they did that for me which was more than equivalent. May they receive a reward at the resurrection of the just.

Wednesday, Oct. 24th, I left by stage, to meet my appointment, two miles east of Toronto. Reached brother Hastings' about noon. Met a small congregation at the school house near by, in the evening, to whom I spoke from 1 Thess. 5:1-6. There are no Adventists in the neighborhood except brother Hastings and wife. May the Lord preserve them unto his heavenly kingdom.

Thursday, in company with brother Hastings and wife, I went into the city of Toronto, where in 1843 there was a large number of Adventists. Indeed, I was told that their congregation at that time was the largest in the city. But now, from various causes, it is vastly different. By dividing questions improperly urged, deaths and removals, they have been decimated to a little flock indeed, yet they maintain weekly meetings. Brother Owens preaches to them each Lord's day. I met with them in the evening, and addressed them from Titus 2:11-13. May the great Head of the church add to their numbers, and keep them to the end. Besides these, there is a congregation of Irvingites, who worship in a neat chapel of their own, having a daily service at 5 P.M. They expect the Lord soon, but not until the church gets ready, it being their mission to prepare the church by the restoration of the gifts, and apostolic order. We believe Christ's church is ready for his advent to-day, however few they may be. Let us each be of the number.

I hope our brethren in Toronto will cultivate Christian unity, although there may not be perfect conformity in doctrine.

On Friday, in company with brother J. Pearce, who conveyed me to the remainder of my appointments, and was my companion in labor and travel, we journeyed to Oakville, and put up with brother Griggs, a member of the Christian connection, who with his worthy companion, showed us every kindness, and made us welcome to their comfortable home. May they keep the end in view, and through faith overcome.

In the evening I preached in the school house, from 1 Thess. 5:21, to a promiscuous audience of "professors and profane," who listened to the doctrines advanced with apparent interest. May the seed sown produce some fruit. Some expressed themselves pleased with the service.

Saturday morning we left for Wellington Square, to meet our appointment for Lord's day. Reached brother J. Karnes' about noon, visited awhile at Deacon D. Karnes', and stopped for the night with Mr. Sovereign, where we were made welcome. Sister Sovereign is deeply interested in the Advent cause. On the next day we met in brother J. Karnes' dwelling for worship, with a small audience. Spoke from Titus 2:11-13, left an appointment for the next Lord's day, and after dinner, took our leave for the town of East Flanbury, ten miles distant to meet an appointment in the evening. Arrived at brother Wm. Campbell's, in whose dwelling the meeting was held, a little before night. Bro. C. and wife are alone in the community, in their religious views. With the care of a large family, and the perplexity of business, may they keep their hearts with all diligence—endure to the end.

ness, may they keep their hearts with all diligence—endure to the end.

At our meeting we had a full house, who were well behaved, and attentive to the word, which I preached from 1 Thess. 5:6. Brother Pearce followed with an earnest exhortation, as on other occasions; which I trust had an effect. The issue we leave with God, feeling that we did what we could.

On Monday we journeyed to James Campbell's, in West Flanbury, where reside the parents, brothers and sisters of our brother D. Campbell, a fellow-laborer, whose "praise is in all the churches" where he has labored, for self-sacrificing zeal and constant devotion to the cause of present truth. "When the chief Shepherd shall appear," may he "receive a crown of glory that fadeth not away." By his relatives we were very kindly entertained. In the evening I preached in the neighborhood, from Phil. 3:20, 21. In consequence of an almost terrific thunder-storm, but few were in attendance. However the interview was a pleasant one. May it be remembered by those present and do them good.

On Tuesday morning we resumed our journey, travelling through a beautiful country, the distance of about ten miles, to Beverly, and reached brother James Barrows' in time for dinner, where we tarried the afternoon. In the evening we met at a school house two miles distant, which was well filled with attentive listeners, to whom I spoke from Matt. 24:11-14, I trust to the encouragement of some. Tarried through the night with brother Willard's family, whose kindness I have not forgotten. Next morning in company with brother Pearce, I visited brother Willard's parents, where we took dinner, and another family. There are but few of our faith in the vicinity, but quite a number of Dunkards; and recently another sect has been introduced, called the "United Brethren in Christ," which is indeed a most beautifully expressive name. One of their Bishops, a few weeks before I was there, preached in the same house where I did, a sermon upon the "lo here's, and the lo there's," (Mark 13:21, 22.) In his Index Prohibitorius, he of course had the Mormons, and others; next his grace spoke of ourselves, I suppose, calling us "Millerites," or said he, "I should have said Miserable-ites," following this miserable attempt at wit with a long chapter of abuse, intended to prejudice his hearers' minds against truths which he is not able to rebut with evidence. Thus he fed (abused) the flock of God.

In the P.M. we travelled to brother Laban Crandell's, in the vicinity of the village of St. George, Sonth Dumfries. Brother C. and companion are quite alone in their views of Bible truth, there being no other Adventists in the community; yet they seem to be established. May they "grow in grace and the knowledge" of the truth. Brother C. being a man of wealth and influence in the community, obtained, as a place of meeting, the large hall over the "Sons of Temperance," in the village of St. George, the gentlemanly proprietor of which, tendered its use without charge, in which I spoke to a respectable audience, from Isa. 40:6-8. At brother Crandell's, I met brother Charles Powley and wife, who came some 12 miles to attend the meeting at St. George, and with them returned next morning to their place of residence, a little east of Brantford, where I preached on the evening of Oct. 31st, in the Wesleyan Methodist chapel, which was obtained by brother Powley, the class-leader being in favor of the meeting, although the minister was not, from Matt. 25:34. After the service, the class-leader and two of his brothers, both Methodists, came with us to brother Powley's, where we had a very pleasant conversation, they coinciding with me in the views I expressed concerning the nature, locality, and chronology of God's kingdom; also they expressed themselves dissatisfied with the instruction they received, saying they knew well why their minister did not wish me to have a meeting there. Upon the subject of baptism, they were correct; and the class-leader himself had not been baptized, because, being a believer in immersion, although his minister offered, to baptize him in that manner he would not suffer him, saying he would not be baptized by an unbeliever. If Bible truth could be properly presented there, it would find faithful adherents, I feel assured. We enjoyed a precious season of prayer together, ere parted asunder. May brother Powley and wife be faithful, and by God's blessing others may be raised up in that community. Next morning we started for brother Brown's, the last appointment in the series. When we reached the place we found that brother B. and wife, having none to sympathize with them in their views, being solicited to do so, had become members of the fraternity of "United Brethren" before mentioned, who had professed great affection toward Advent-

ists, and their views; and as brother B. had become involved by building a chapel, which was deeded to the Methodists, Baptists, Congregationalists and Adventists, each to occupy on the Sabbath in regular succession, he reserving the control of it on other occasions, or when not occupied by them. (The U. B. got a church by getting him.) On account of his indebtedness, he told me, he had given up the *Herald*, so that he had not received my appointment; we therefore stopped only for refreshment, and to have a season of prayer with them, and left for Wellington Square, where we arrived in the evening, and put up with brother D. Karnes. On Saturday, we visited several families, talked and prayed with them. In the afternoon, met Elder B. Webb at J. Karnes', on his way to the far West. Had a pleasant interview together. Next day being Lord's day, I met a congregation at brother Treadwell's, and preached to them from 2 Pet. 3:17, 18, Elder Webb being present. Had the friends in this place, as in some others, had the labors of a judicious pastor, (and they have the means to support one if they would,) they might to-day be prospering. May they obtain one, and be revived. After dinner, we left to meet an appointment at Oakville, where I preached on my way up; found a full house, and had a good time in speaking from Rom. 12:11, 12. Put up with brother Griggs. Next morning we started early for Toronto, where we arrived about 10 A.M. Here I parted with brother J. Pearce, who aided me much in meetings, and whose Christian intercourse was pleasant and profitable. May God bless him in his labors of love.

At 11 I left Toronto on board the steamer *Europa*, for Ogdensburg, which place I reached Wednesday evening in time for the cars, being detained by high wind at Cobourg twenty-one hours of the time, and having an extremely rough passage; but thank God, no sea-sickness, but good health and spirits. Wednesday evening found me at home with my family, that had been well during my absence. For the kindness of friends with whom I became acquainted on my tour, I feel very grateful. Be assured, you are remembered by me. May we again meet.

Meet ne'er to sever;  
There peace will bind its chain round us forever.  
There parting scenes will never occur, adieu's and farewell's will be sounds unknown. How blest the sweet anticipation. Let us live for that Eden country.

With reference to the amount paid me to defray my expenses, and support my family in my absence, suffice it to say, I received five dollars more than I expended. Some did nobly, others better able did nothing. The Lord will reward us all according to our works. Please read 1 Tim. 6:17-19; Matt. 24:31-46. I suppose those who expected my return, and subscribed nobly towards my support, will feel anxious to know why I did not. The reasons I offer are as follows:

First, the time in the season; it being so late, that to break up here, which would occupy some time, and be attended with considerable pecuniary loss, which I am ill able to bear, would make it doubtful about my getting through by water.

Second, the difficulty of getting a house at Wellington Square, where it was expected I would reside, and especially, the amount of labor I was expected to perform being unreasonable, both for me and my horse; viz., to travel each second alternate week, first, north and west, whole distance seventy-five miles, and preach each night or day, then stop a week at home and preach in the vicinity; then, the third week, pass down east 70 miles, and preach each day; and so continue for a year, through all kinds of weather—it being a Herculean task, labor enough for two or three ministers.

Third, the amount pledged; upon mature thought, the high prices, and my unavoidable loss in moving, being taken into account, I did not deem sufficient for my support, with good economy, which I claim to be capable of using; and fourth, the demand for ministerial labor in the field where I now am, I deemed sufficient to excuse me from going to C. W., to settle, for a few months at least. However, I feel sure that labor of the right kind is much needed there, and there is abundance of means there in the hands of Adventists, to support two ministers and their families well. It is a productive country, and with the present high prices, farmers can if they will, hoard up wealth. May we remember that we are stewards over the goods of another, and must soon cease to be so, and give an account of our stewardship.

Brethren and sisters, let us pray much for wisdom and grace to do right. Let me hear from you by letter, and may we so "set our affections on things above," that "when Christ who is our life



shall appear, we may also appear with him in glory." C. P. Dow.

East Chazy, N. Y. Dec. 26th, 1855.

#### New Hampshire Ministers' Conference.

This body met at Concord, N. H., Dec. 19th and 20th, 1855. The ministers who attended were more in number than was anticipated, there being some sixteen present. After singing and prayer, a suggestion was made for an organization by choosing a moderator and clerk, but the idea did not prevail.

The first direct question that came up for consideration was in relation to Christian fellowship; and after remarks by several brethren, it was unanimously agreed that "Christian character, founded on the New Testament, is the only true test of Christian fellowship." The question then came up, "What shall we consider characteristics or marks of Christian character?"

After remarks by a number of brethren, it was agreed that "evangelical faith and good works, be taken as the rule by which to judge of Christian character." The next question for consideration was in relation to the preamble and resolution which were adopted at our New Hampshire Conference, holden at Lake Village in October last, which was as follows:

"Whereas, there is a great laxity among us as a people, on the subject of church order and discipline, as taught in the New Testament, by which the ordinances and institutions of the gospel are neglected to the distraction and confusion of the children of God, therefore,

"Resolved, That this Conference believe that the time has come for decided and immediate action to be taken for the purpose of bringing about the observance of gospel order in the churches and societies of Adventists in New Hampshire—by which, we only mean such order as is plainly taught by Christ and his apostles, according to the literal reading of the New Testament."

After reading the foregoing preamble and resolution two or three times, and a few remarks being made, they were adopted; the following brethren voting in favor: viz., Elder J. Couch, O. G. Smith, S. S. Mooney, B. Lake, Geo. W. Thompson, J. C. Abbott, T. M. Preble. Brethren from other States voting in favor, Elders Daniel Churchill, and Boutell, Mass., and Elder J. Turner, Conn. As the above resolution did not pass till near the close of the day Thursday, a few brethren had left the meeting, who doubtless would have voted for it had they been present. I would be more particular in giving an account of our interesting meeting, but my health being quite poor, I shall content myself with giving a mere outline.

Our Conferences at Meredith Neck, and Loudon Ridge, were interesting, and we trust profitable meetings.

T. M. PREBLE.

East Weare, N. H. Jan. 4th, 1856.

#### Letter from J. P. Farrar.

BRO. HIMES:—It is with pleasure that I inform you, and through you, the readers of the *Herald*, that the Lord has of late been merciful to his people in this place, and visited them with the outpouring of his Spirit, to the conviction and conversion of sinners, the reclamation of wanderers from the path of holiness, and the removing of much prejudice.

It was thought best to make a protracted effort for the good of this people, and accordingly, through the recommendation of Elder Bosworth, Elder Ross, of Hebron, N. Y., was applied to and procured to assist, in whom we found a helper indeed. His faithful and zealous labors while among us endeared him to many. During our meeting, some sixteen or eighteen presented themselves for prayer, a number of whom were blessed. Last Lord's day, five individuals were immersed in the waters of the Poulney river, and eight were received into church association by the right hand of fellowship, giving themselves first, we hope, to the Lord, and then unto us by the will of God. We trust others will go forward soon. The neighborhoods around are open to receive us. I have preached in quite a number since residing in this vicinity—a few Sabbaths ago in the Congregationalist house of worship in Fair Haven, Vt., A. M. and P. M., to large audiences.

In about two weeks Elder Bosworth and myself commence a series of meetings at Castleton Corners, Vt., if Providence permit. Meetings also are in contemplation of being held in Addison county during the winter; so you see we are not idle. May God speed the work, help us to live humble, watchful and prayerful, and save us in the long-expected, and soon to be established kingdom in the new earth. The prayers of the faithful scattered abroad, are solicited for the prosperity of the church in Low Hampton.

Yours in the gospel, J. P. FARRAR.

Low Hampton, N. Y., Jan. 2d, 1856.

#### Letter from S. Heath.

BRO. HIMES:—I write to express a feeling of gratitude for the favor that you have shown, by continuing to send to us the "Advent Herald." It is preferable, we think, to any other religious paper that we have known, and it has ever been regarded in my family, as a source of interesting and profitable instruction. I admire its straight forward course in reference to the opposition and difficulties with which it has had to contend, and feel that its purity of doctrine, and spirit of devotion, renders it worthy of universal patronage. I should be glad to do more for its circulation, and for the cause generally. Our meetings in this place still continue. Though we are very few in number we love to wait for the restitution, and long for the final gathering. Our hope and hearts are there; and we are endeavoring by careful observation, to understand the Master's work; believing the time in which we live is fraught with great and eternal consequences. Therefore we must heed the injunction: "But watch thou in all things." S. HEATH.

Lunenburg, Dec. 31st, 1855.

#### Inquiries.

DEAR SIR:—Will you be kind enough to give an exposition of the following scripture; the latter clause of the 25th verse, and the two following verses, that is, the 26th and 27 of Romans 11th? Will you tell us if the 12th and 13th of Rev. 6th, correspond with Matt. 24:29?

I am alone here. Do give me what light you can on the Bible. Yours, with great respect,

SIMEON MILLIKEN.

Ellsworth, Dec. 27th, 1855.

The passage on Romans, reads thus: vs. 25-27—  
"For I would not, brethren that ye should be ignorant of this mystery, (lest ye be wise in your own conceits,) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

The fulness of the Gentiles, is their complete or full number, and synchronizes with the fulfillment of the times of Gentiles in Luke 21:24. The full number of the Gentiles is all the Gentiles who will come in, or be grafted into the good olive-tree; and when all of them are come in, there are no more to come in; for otherwise fulness would not be fulness. But the times of the Gentiles are not completed till the harvest at the end of the world; and as blindness in part continues on Israel till then, there can be no restoration of them prior to the resurrection. The "all Israel" that shall be saved, are those who shall have been grafted into the good olive-tree,—the number of whom will have been completed at the end of the world, when, as in Isa. 59:20, "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." At the day of judgment the sins and iniquities of God's people will be no more remembered. They are then, according to Acts 3:19, blotted out forever.

We are at a loss whether the passage referred to in Revelation does synchronize with that in Matthew. (See our "Brief Commentary on Revelation.")

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, of hip complaint, which reduced the sufferer to a mere skeleton, at the house of his mother, now Mrs. Tripp, of Southington, Ct., on the morning of Dec. 6th, 1855, NATHANIEL BILLINGS, 2d, in the 9th year of his age.

The deceased was grandson to the writer, and son of the late Nathaniel Billings, jr., who departed this life on the 12th of December, 1847, and whose obituary notice was afterwards published in the *Herald*. The elder brother of Nathaniel 2d., was Nathaniel Eugene Billings, who died at Boston in the spring of 1846, and as a memorial of his death, the lines written by E. C. Clemens, (now Mrs. Pearson,) were published in the *Herald*, with the heading, "Lay me in my little bed." And thus the father and both the sons have been cut down by the fell destroyer, and their remains now blend in "common dust;" and in that branch of my family my light is blown out, and darkness reigns. The family name is blotted out, and I am left in sorrow and in gloom. But the resurrection will set all this right.

N. BILLINGS.

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#### BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, JANUARY 19, 1856.

## To Correspondents.

From what earth are the righteous and the wicked to be raised? Is it from the old earth, or is it from the one Peter looked for, wherein dwelleth righteousness?

When Satan is bound, are the wicked then to be judged, or are they to be judged while he is bound, or are they not to be judged till he is loosed?

Is it only once that the righteous are to go forth and look upon the carcasses of the wicked, or is it as often as they come to worship before the Lord? Loudon, N. H. GEORGE LOCKE.

ANSWER.—We suppose that the wicked become ashes under the feet of the saints, by the burning of the world and its regeneration, and that they continue thus till the end of the 1000 years, when their ashes will be gathered from the material of the new earth in which they have had a place. We suppose the moral destiny of the wicked is decided on at their death, and that at their resurrection and the losing of Satan there will be the execution of their judgment. Isaiah states that they shall look on the carcasses of the wicked without specifying how many times they shall do so; but the connection makes it evident that it may be as often as they come to worship before the Lord, i.e. from one new moon to another, and from one sabbath to another. But where the Bible is silent, we entertain no opinion.

THOS. P. FLINT.—We suppose the faith from which some were to depart in the last days, is the faith of Christ as the only mediator; they would substitute for it, and give heed to, the doctrines of demons, or departed spirits.

The express man who brought us the letter making the above inquiry, charged us 25 cents. Had you sent it by mail it would have cost you but 3 cents.

P. Richardson was credited \$1 in August last, to January 1856.

## The Wakanites.

It is somewhat amusing to see how anxious some of the papers are to make peculiar phases of religious belief responsible for the late New Haven tragedy. Some have imputed it to adventism, because Miss Hersey was, years ago, an Adventist. Others impute it to Spiritualism. This rouses up the New York *Spiritualist*, which responds:

"If any person or party is to be made responsible for these murders, let the responsibility be laid at the door or on the altar of the sectarianism of New Haven, which for years has been sending forth its theological fanatics and bigots to darken counsel and pervert the mind. And let the discriminating reasoner ask, if this is the fruit what must the nature of the tree be, which for so many years has been growing and sowing seed in that city! It is very probable the theological partisans of New Haven may attempt to shift the burden of these fanatical murders on to others, although the seeds of these crimes have been planted for many years, and ripened under their own observation."

But what connection has Mrs. Wakeman ever had with New Haven Theology? This response of the *Spiritualist* exhibits a demoniacal hatred against the religion of the Bible, which is neither amiable, attractive, nor called for. Doubtless Mrs. Wakeman alone is responsible for the belief of those poor creatures—having been teaching the same for more than twenty years. Sly, one of the murderers says there are "other bodies in the country who essentially agree in belief with the Wakanites. One is the Christian Israelites, at New York, whose prophet is a converted Jew, named John Roe; Margaret Bishop of New York is in full fellowship."

Miss Hersey, herself, testified: "I am a believer in the doctrine as preached by Mrs. Wakeman: I believe she is a messenger sent by God to redeem mankind; our belief is peculiar to ourselves—it is not like Millerism, nor is it like Spiritualism."

For the views of Mrs. Wakeman, the reader is referred to her confession in the last "Herald."

## FOREIGN NEWS.

The passage of the *Canada* has been one of the most boisterous ever experienced on the Atlantic. She left Liverpool Dec. 22, and since that time the ship has encountered a succession of westerly gales and stormy weather without intermission, and at times the wind rose to a hurricane. That veteran officer, Capt. Lang, says he never experienced such a continued series of heavy gales. He reports on the 29th ult. in lat. 49 50, lon. 40, a hurricane commenced at 10 p. m., and continued until 6 o'clock next morning. The wind blew with terrible violence. The captain and officers on deck, as well as the entire watch throughout the night, were under the necessity of lashing themselves to the masts of the ship to prevent being thrown overboard by the force of the wind and the tremendous seas that swept over the vessel. The paddle boxes were stove, and the smoke pipe somewhat damaged, but the gallant ship sustained no other injury.

The *Canada* brings dates from Liverpool to Dec. 22. Aside from the peace rumors, there is literally nothing in the news by this arrival of especial importance. The statements and opinions in relation to the peace proposals continue conflicting, but no very sanguine feelings seem to prevail. We find the following statement in the London *Shipping and Mercantile Gazette*, to which paper it is furnished by a correspondent. The statement that the peace proposals emanated, originally from the cabinet at St. Petersburg is important if true. It was originally made, we believe, by one of the Paris correspondents:

"The manner in which the negotiations for peace have been brought about, and advanced to their present stage, is somewhat singular. The terms as now conveyed by Count Esterhazy to Russia, originally came from Russia, and were privately submitted to the Emperor of the French before they were made known to the members of either the English or the French Governments. The Emperor Napoleon, perceiving that the terms, as suggested by Russia, were feasible, and would answer all the objects to attain which the war had been commenced, expressed an opinion that if Russia would formally offer such terms for the consideration of the allied Governments, there was little or no doubt but that the basis of a durable peace could be secured. A difficulty then arose as to Russia's offering terms to the allied powers *per se*, and it was suggested that her propositions should be entrusted to either Austria or Prussia, as neutral powers.

"As it was important, however, that the negotiations should be opened as soon as possible, the terms which Russia considered reasonable, and the Emperor looked upon as just, were made known to the English and French Cabinets, not in an official and diplomatic form, but still under so high an authority that attention was immediately given to them. After much discussion it was resolved that the intervention of Austria should be permitted if that power could be persuaded to clothe herself with a responsibility contingent upon the good or bad faith of the Court of St. Petersburg. Austria at once consented to assume the office of mediator between the parties upon these terms, and has undertaken to withdraw her ambassador from the Russian Court should the Czar refuse to ratify the terms he has proposed. It was also arranged that the propositions—to which it was stated, Russia was still willing to adhere—should not come immediately from that power, but should be dealt with as propositions suggested by Austria as a neutral power entertaining friendly sentiments towards the belligerent nations, and desirous of seeing the present war brought to a close.

"The matter, therefore stood in this position: Russia had positively announced the terms on which she would consent to peace, and the allied powers had eventually admitted that they were reasonable and fair. Russia would not, however, formally offer terms to the western powers, and the western powers could not, of course, entertain propositions that were not officially before them. To meet this difficulty, the terms, as suggested by Russia, and approved of by the allies, were embodied by Austria into formal propositions, as drawn up by herself; and Count Esterhazy has, in fact, gone to St. Petersburg, to obtain the consent of Russia to terms of peace, which that power has already not only consented to, but was actually the original proposer of. Thus the question at present stands, and a few days will show whether Russia was really serious in her desire for peace, or whether the capitulation of Kars, and the national exhilaration consequent upon that, at present, inexplicable disaster, will have any effect upon it."

Per contra it is stated that the Russian govern-

ment affects to be indignant at the supposition that it had taken the initiative in the matter of the propositions, or had invited the intervention of Austria; but little doubt is entertained that it contrived to convey in an indirect manner its wishes on the subject.

The Paris correspondent of the London *Morning Post*, writing on the 19th, says:

"I am assured that the Emperor of Russia has written to the King of Prussia, stating that if he wished, he could not agree to the demands of the Western Powers, the nature of which he was perfectly familiar with, although they had not reached him in an official form."

The St. Petersburg correspondent of the Vienna *Presse*, writing on the 2d, warns people not to be led astray by the rumors of peace, for the war will be carried on next Spring with great energy.

PROTRACTED MEETING IN BOSTON.—Elder S. W. Thurber, of Barnston, C. E., will commence a protracted meeting in the Advent chapel, corner of Hudson and Kneeland streets, on the Friday evening before the first Sunday in February. It will continue two weeks or more.

We ask the prayers of all our friends, that God may be with us, and bless the effort in a blessed revival of his work. J. V. HIMES.

## NEW WORK.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, 'our present position in the prophetic calendar,' with his 'apocalyptic seven-sealed scroll,' by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittan theory of a millennium before the advent. By a Congregationalist. 'Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and knowledge shall be increased.'—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856.

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

The book is valuable as containing a compendium of millenarian views from the early ages of the church to the present time, and the author discovers great research and untiring labor.—*Religious Intelligencer*, (Saint John, N. B.)

The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the Church and the world. This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for 'the coming of the Son of Man.'—*New York Chronicle*.

We do not think there are any but will give him credit for uttering a great many wholesome truths. He deals fairly, manfully, and religiously, with his opponents, and when differs with them as regards any material point, he states his grounds for such difference, plainly and boldly, and draws his conclusions accordingly, without stooping to denunciation, or speaking depreciatingly of their faith, other than as the facts which he brings forward speak for themselves. We like his work, and, therefore, commend it to our readers."—*Niagara Democrat*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Ulster American Baptist*.

It is a publication curious, interesting, and at-testing the indefatigable investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book. — *New Bedford Standard*.

The writer shows that he has studied his subject, and evinces much ability in the treatment of it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—*Boston Evening Telegraph*.

Those at all interested in the subject of this volume, will find in it a great abundance of materials for the prosecution of the study.—*Portland Christian Mirror*.

We feel assured, that it is very cleverly written. Whoever "A Congregationalist" is, he can wield

the pen with vigor and grace; and what is, perhaps, more, he has the knack of attracting the general reader, more than any other recent writer on the subject of religion. "The Time of the End" is, in a word, a striking work, and we would recommend all Protestants to read it. — *Philadelph. Daily News*.

To those who feel an interest in these topics, —and what devout mind does not?—this book will prove a mine of interesting research. — *Montreal Canadian Rev. and Jour. of Lit.*

Altogether, the book is a complete digest of prophetic interpretation, and should be the companion of every Biblical student.—*Detroit Free Press*.

## ADVERSE OPINIONS.

We modestly pronounce the whole thing a pure and unmitigated humbug.—*Nashua Oasis*

"We are so exhausted by the perusal of the title page, as to be wholly unable to attempt a comment upon the volume itself."—*Boston Congregationalist*.

## Appointments, &amp;c.

A series of meetings will be held (D.V.) at the stone school house in Olletown, near the residence of brother Mark Elridge to commence on Sabbath afternoon, Jan. 20th, to be continued each evening through the week and over the following Lord's day. Elder B. F. Reynolds will attend and labor for the salvation of sinners, in connection with the writer.

In behalf of the church,

C. P. Dow, Pastor.

I have appointments to preach as follows:—Concord, N. H., in the chapel, Sunday, 18th inst.; Lake Village, Sunday, 20th; and also a Conference at Danbury, N. H., to commence on Friday, 25, at 10 o'clock A.M., and continue over the Sabbath; meeting expected to be held in the new school house, near brother Knowlton's. Elder Daniel Leavitt is expected to attend; also brethren at West Bosworth, and Hillsborough, are not forgotten; and as soon as I can make arrangements, I will give seasonable notice, and visit them. Probably some time in Feb. T. M. PEARLE.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

M. Peck, \$2.—You were credited \$2 in Jan. 1855, which paid to number 711; and \$2 a few days since paid to number 763. We send the books as you request.

M. E. B. Fuller—Received your letter, all well. Tell Lucius to look for a letter from Sherwood.

C. Burnham—Yours was received. Had not heard of those deaths. Can you get their dates? F. Davis—We have now credited J. M. to No. 794. If his paper has gone to Gifford P. O. for the last six months; it has not been so directed at this office, and it must still go in the same manner, so that he now gets two copies. Please inquire at the P. O. and send us a copy of the direction under which his paper has heretofore reached the office.

J. Brooks—Sent you book on the 9th inst. I. C. Wellcome—Sent you books the 10th, and again on the 12. I. H. Shipman—Sent books the 12th inst. J. D. Lucas—Have credited you to No. 763. O. B. Westgate—You are credited to No. 771, the first of August, and none has been received since.

P. S. Monday, Jan. 14th, 1856.—The above was written on Saturday, but this morning the letter you wrote Dec. 24th, has been received and pays to No. 823.

D. W. Sornberger—We sent it a full year to E. M. Stanbridge East, C. E., and then stopped. We have now entered it again, and credit it a year in advance. If it is not received at that address, it will not be our fault. Have credited H. A. Dolloff \$2.25 to number 817; S. Doloff, \$3.25 to 767; J. Chadsey, \$2 to 780; J. Merrill, \$1.50 to No. 664, and who now owes \$4.50, and 69 cents to you, to No. 763.

Received \$2 from Brunswick Me., with no name to the letter, so that we know not to whom to credit it.

A. Mix, \$1.25.—You do not give your P. O. address, and so we cannot credit.

J. J. Bigelow—M. Holbrook was credited on our books to No. 820.

## DELINQUENT.

A. Kritz of Carroll, Clinton county, Pa., owes	\$2.25
A. Phillips " " " "	2.25
G. Doughty " " " "	2.25
C. Single " " " "	2.25
A. Harg " " " "	2.25
L. Banner " " " "	2.08

Sent by the P. M. to apply on the whole. Bal. due \$12.33

The above papers are all stopped by the P. M. who writes,

"I enclose two Dollars in this Letter for the Subscription for the *Advent Herald*, Some Moved of and Dont Lift their Papers 1 Understand Some Only Subscribed for Six Months and Dont Lift the Papers they all Want you to Sent no Papers any more"

The two dollars now received is all that we have ever received from those six subscribers, whose names are sent on without any pay. The more any paper has of such subscribers, the worse it is off.

## CONTRIBUTIONS

For the General Missionary Conference of Adventists, N. Withington.....1.00

Herald to the poor—C. Bennis.....1.00

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited, p. s. No. 763 was the claim: number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

J. V. Gordon 794; J. F. Brewster 789; W. Pink 789; Thos. Adamson 789; A. Hill 789—sent you books a week since, to brother Tracy; J. Clark 755; M. Tomlinson 789; H. Durkee 774; George Bates 763; W. A. Curtis 789; A. Hurd 794; C. Barstow 779; L. Bolles 779; J. H. Hubbard 763, and 25 for G.—have no Aug. No. M. A. Moses 789; J. S. Sanford 763; E. Rowell 794; F. Gale 789; Mrs. J. Daniels 789; I. Young 789; H. G. Fraas 789; S. Byrne 815; S. Ellis 815; W. Bartlett 708; A. Kimball 789; E. Lee 2d 763; W. C. Thurman 781; H. W. Buxton 821; G. W. Whiting 789; A. B. Price 789; H. Holden 763; O. Bean for book; C. V. Coburn 763—you were credited 1 dol. in August, to 737; A. Brown 763; E. Williams 763; J. Merrill 794—each 1 dol.

M. A. Fendly 819; R. W. Liscomb 815 and 25 for G.; S. Howard 820; H. Perkins 815; S. Parker 815; D. Wood 815; S. H. Withington 819; N. Withington 798; \$1 for M. and 25 for G.; C. Bryant 820; E. Wallace 790 and book; E. W. Coffin 792 and book; J. Fairbanks 794; A. Williams 723—have not; H. B. Tucker 815; J. Chafford 789; J. Batcher 815; J. Howe 821; D. Emery 815; A. Moore 763; J. Roberts 763; O. Elliott 815; Rev. J. O. Baker 815, and \$1 for book; Mrs. L. Robinson 789—\$1 was credited last July; E. Edgerton 796 and book; Rev. J. Steele 815 and book; S. M. Thurber 763; D. Heath 799; B. T. Merrill 789; Mrs. F. Clark the \$1 sent in June was not received. We now credit \$3 to Jan. 1st 1857, and marked it to be then, as you have requested; M. L. Rich 815; J. H. Smith 815—each 2 dol.

J. Musser 763; Mrs. S. Blanchard 802 and books; N. Withington 824; A. Mowry 737; H. Green 806; P. Swartz 764 and book; G. Atcherson 789; H. Kent 763 and book—each 3 dol.—N. S. Chase 763; D. New 794 and book; J. Jewell on account—each \$4.

R. Murray 763—\$1.50; W. M. Stephenson 797—\$10; S. Faber 763—\$1.24.

\* There being no such name at Cabot, we enter it as a new sub.



## ADVENT



Luke 9:28-30.

## HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 767.

BOSTON, SATURDAY, JANUARY 26, 1856.

OFFICE, No. 46 1-2 Kneeland-street.

VOLUME XVII. NO. 4.

## PITY THE POOR.

"He that hath pity on the poor, lendeth to the Lord, and that which he giveth, will he pay him again."

A cry is on the night wind—  
A low and feeble cry—  
Of hunger, "We must perish—  
Oh save us ere we die!  
Good Christians, must we faint and die?  
There is enough of bread;  
But who will come to aid us—  
How shall the poor be fed?"

A cry is on the prairie,  
The mountain, and the shore,  
"Give us the light of knowledge—  
Of truth—we ask no more;  
We wander in the darkness drear,  
From God and Heaven astray;  
Good Christians, come and help us  
To find the Gospel way."

A voice is in the Heaven—  
Our Father speaks on high:  
"Where is the generous plenty  
For which my children die?  
Bring forth the stores of shining gold,  
And save my poor to-day;  
Ye lend to me, your Father,  
And I will all repay."

Our Father! we have nothing  
Which was not given by thee;  
And what thou freely gavest  
We render cheerfully  
With these thy poor and suffering ones  
We will our bread divide;  
For us and them our brethren  
Thy only Son hath died.

## Volcanic Eruption in the Sandwich Islands.

Hilo, Hawaii, Thursday, Oct. 18th, 1855.

We propose to give you a brief sketch of one of the most wonderful volcanic eruptions ever witnessed on our planet. You are aware that we have a permanent volcano—Kilauea—some thirty miles from Hilo. This is a vast pit about ten miles in circuit, and varying in depth from 600 to 1,200 feet. Within this cauldron the fires are always burning, sometimes sluggishly, then again with fearful vehemence, while the ebon floor of the crater is raised hundreds of feet by upheaving forces and successive overflowings and again depressed by lateral and subterranean discharges. For several months past this crater has been intensely active. You may have read the published accounts of our grand eruptions of 1840, '43, '52, beside several minor ones. All these were wonders of a startling kind. But an eruption is now in progress which eclipses all these. Its seat is near the summit of Mauna Loa, (Long Mountain) 12,000 feet above sea level. Kilauea is only 4,000 feet high, and is thirty-five miles from the present eruption. The altitude of Mauna Loa, is nearly 14,000 feet. It is a vast volcanic dome, composed of slag, scoria, pumice, and other earthy matter, thrown up from the bowels of the earth in an igneous state, and heaped in wild and jagged masses to its present height. And still the process of disengagement goes on, and still the Plutonic bull rises, and from his lanced heart a glory stream gushes forth. On the evening of the 11th of August a point of light was seen on the mountain, which, in a short time, rose and spread, and flooded those high altitudes with a glowing radiance. An immense valve had opened, out of which rushed floods of igneous fusion and poured down the mountain sides in dazzling brightness. Down, down the fiery current rolled—diving into caves, rending their mineral roofs—exploding vast boulders—melting the rocks—startling the wild bull, the rough goat and the mountain bird with its awful detonations—lighting up the heavens with a lurid glare, and sending off its gyrating and convolving clouds of black, dun, white, blue, purple and scarlet on the wind. Steam, smoke, and deadly gases filled the atmosphere, and the sight "was like devouring fire on the mount." For 68 days, this fearful furnace has been in full blast, and still the fountain is not exhaust-

ed. The main stream including all its windings, we estimate at 60 miles, with an average breadth of three miles. Lateral streams shoot off at all angles from the main trunk, and sometimes the great stream separates into several channels, which again unite, thus forming many islands down the side and at the base of the mountain. The depth may vary from three to three hundred feet. On the plains at the base of the mountain it spreads and forms lakes and seas of five, six or eight miles in breadth. The superficial area now covered with the smouldering masses may be 115,200 acres. This is Plato's farm, or the slag from Vulcan's forge. Its cubic measurement we will not attempt, nor will we weigh its ponderous masses. The great fire-pump stills works with awful force at its high fountain, and the molten river rushes madly down toward Hilo. Its terminus is in a dense forest in the rear, and here, at the distance of some ten miles, it is gnawing down ancient trees, consuming all vegetable life, filling ravines, eating up the soil, drinking the streams, blasting the rocks, winding among the hills or heaving them from their bases, leveling ridges, overcoming all obstructions, grading its own iron way, and moving in sullen progress upon us. Our atmosphere is loaded with dingy smoke and mineral gases, through which the sun's rays struggle with a yellow and sickly light, and all nature seems shrouded as in funeral drapery. Never was Hilo so hushed, so inquiring, so thoughtful. Many keep vigils the livelong night, and during the day plan modes of conveyance and places of deposit for the little earthly substance they have collected. And still the fiery ruin lingers in the woods, and still we hope and pray that the breath which kindled will extinguish it—that a high behest from the Eternal Throne will say, "Hitherto—and no farther." In an air line, the seat of eruption is about 45 miles from Hilo, but so tortuous is the route that one has to travel 65 or 70 miles to reach it. Between the port of Hilo, and the mountain a dense forest some 30 miles wide interposes. This forest is so filled and entangled with tropical jungle as to be impenetrable by man except on condition of cutting and beating his way step by step, often at the rate of one or two miles a day. Wild streams of water from the mountains do, however, tear their way through the woods, bringing with them, in times of freshet, trees, shrubs, vines, leaves, rubbish, and earth, leaving a channel of hard, basaltic rocks. Such a channel is, in the dry time, the best track through the forest. On the 2d inst, a Mr. McCully (of Yale) with myself and four natives, started for the scene and the source of the present eruption. Taking the channel of a stream which enters Hilo Bay as our path; we advanced with much toil through the dense jungle among its banks, and rested at night at the roots of an ancient tree, having made about twelve miles. The next day we made about twelve miles more, for the most part in the rocky bed of the stream, the water being low. Volcanic smoke filled the forest, and charred leaves came floating on the breeze and falling in the wild channel we were treading. At night, when the shades gathered over these deep solitudes, unbroken save by the bellowing of the mountain bull, the barking of the wild dog, the grunt of the forest boar, the wing and the note of the restless bird, the chirping of the insect, the falling of a time-worn tree, the gurgling of the rill, and the wild roar of the cataract, we made our little bed of ferns under the trunk of a prostrate tree, and here, for the first time, we found that the molten stream had passed us in the jungle on our left, and was now many miles below us on its way to Hilo. But we would not retreat, and as the jungle was nearly impenetrable in the direction of the stream, we pursued our upward way in the bed of the river till 1 1-2 P. M. on the third day, when we found ourselves out of the forest, and on the high plateau at the base of mountain. I cannot stop to describe the beautiful, the romantic, the wild, the wonderful, in the banks, the narrows, the windings, the rocks, the rapids, cascades, the ba-

sins, the caves and natural bridges of this solitary stream. Nor can I speak of the velvet mosses, the modest creepers, the rich festoons, the sweet wild flowers, the gigantic ferns, the ancient forests, and all the tropical glories which are mirrored in its limpid waters. We needed an artist and a naturalist to fix the glowing panorama, to paint the flora and catch the fauna of these romantic solitudes.

When we emerged from the upper skirts of the woods, a dense fog obstructed our view of all distant objects, so that we could not see the summit-fires, nor trace the molten stream down the slope of the mountain. We encamped early in a vast cave; but during the night the stars came out, and the volcanic fires played brilliantly from their high source, down the mountain sides, over the scorified plains, and far down in the forest toward Hilo.

Early in the morning (Friday, the 5th,) we left our cavern, and at 7 1-2 P. M. were on that black and smouldering stream for which we had been searching for more than three days. Almost as far as the eye could reach these regions had been flooded with seas of fusion—now, for the most part hardened, but still smoking and cracking with heat and escaping gases.

We passed several miles up the left verge of the stream, and finding a narrow, well solidified place, we crossed over to the right verge—our passage occupying an hour and a quarter. We now ascended rapidly along the right bank of the stream, sometimes upon it and again skirting it, according to the facility of travelling or the directness of its course. The stream is very tortuous, making ample detours and sudden zigzags, so that we saved much by cutting off bends or following the bases of the triangles described in its course.

All this day we came to no open fire. The first overflowings had stiffened and solidified in contact with the atmosphere, forming a broad ebon pall.

Under this self-made counterpane the continuous stream had formed a vast duct; and in this subterranean pyroduct it now flows like oil, at the depth of from twenty to one hundred feet, unexposed to the stiffening action of the air.

At night we slept on the higher regions of the mountain, beyond the line of vegetation, with the slag for our pillow, the heavens for our canopy, the stars for our watch-fires, and Israel's Shepherd for our guardian.

We were astir early on Saturday morning, climbing over indescribable hills, cones, ridges, and masses of hot and smoking debris and scoria, scattered wild and wide over those Plutonic regions. We soon came to a line of jagged cones with open orifices of from twenty to one hundred feet in diameter, standing over the molten river and furnishing vents for its steam and gases.

We approached the vents with awe, and looking down their fiery throats, we heard the infernal surgings and saw the mad rushings of the great molten stream, fusing to a white heat. The angle of descent was from 8 to 25 deg., and we judged the velocity to be forty miles an hour.

The maddening stream seemed to be hurrying on, as if on swift commission from the Eternal to execute a work of wrath and desolation in the realms below.—Upward and onward we went—climbing ridge after ridge, parched with thirst, panting in a rare atmosphere, blinded by smoke, almost seathed by heat and excoerated by sulphurous gasses.

All the rest of the way we saw frequent openings into the fiery canal, upon whose arched ceiling we walked for miles, with the fearful stream rushing madly beneath our feet. At 1 P. M., we found ourselves at the terminal crater and standing on its craggy and smoking crest.

This was the high fountain of eruption—the great chimney whose throat goes down immeasurable depths into these fearful realms where man's eye never penetrated, and where we cannot look and live. For nearly five days we

had struggled to gain this point; and now we were here—specks, atoms in creation—obscured by smoke, startled by infernal hissings, confounded, stunned, annihilated, amid these wild wonders, these awful displays of power which had scattered such a tempest of fiery hail and raised such a raging sea of molten rocks on these everlasting hills. The grandeur, the solemnity, the terror of the scene was unutterable. A vast chasm had opened horizontally on the top of the mountain, and along this yawning fissure stood a series of elongated, jagged and burning cones, about one hundred feet high, rent through this larger diameter, and throwing up dense columns of blue and white smoke, which covered the mountain's summit, rolled in fleecy masses down its sides and spread out like the wings of chaos over unmeasured regions. Still no fire could be seen in this fountain crater. We could feel it everywhere, and we could see and hear its escaping gases; but the throats of the cones were clogged with hot masses of cinders, pumice and ashes, with cracks and crevices, &c., for the escaping smoke. The fusion had long since found vent in a lateral, subterranean duct, several hundred feet below the rim of the crater, and in this covered way it flows off until it makes its appearance, as described, some two miles down the side of the mountain.

After a satisfactory survey of the terminal crater, and of the vast floods of ignition on the summit of the mountain, we descended a few miles down the eastern slope and took our lodging among the rocks, without wood and only a few spoonfuls of water. Unwittingly we passed the last watering place early on Friday morning, and having only a quart in our canteen, this was the whole allowance till 9 o'clock, A. M., on Monday. We were reduced to a single spoonful each, (six of us) and this only at our meals.

In this high and rocky nest we spent the Sabbath, having a full view of the fires from the high furnace above to the terminus of the stream as it ate its way, like a fiery serpent through the forest and jungle far below.

On Monday we decamped early, and laid our course for old Kilauea. At noon we were befogged, lost our way, and encamped at 1 P. M. On Tuesday we found our track and reached Kilauea. On Wednesday we explored, took measurements, collected specimens, &c., and on Thursday reached home, having been absent ten days.

Oct. 23.—It is now seventy-three days since the great mountain eruption commenced, and still its vigor is not abated. Had we found the incandescent stream flowing into the sea on our return from the mount, we had not been disappointed. Nothing but the great distance, the tortuous course of the stream, and the many obstructions in the route, could have prevented it from reaching the sea in one week. Down the side of the mountain proper, say twenty-five miles, it flows with terrible swiftness. At the base of the mount it flows over a plain of scori-form matter, cooled when agitated like the ocean in a tempest, and presenting a foaming surface of hills, valleys, cones, pits, ridges, gorges, caverns, &c., of some ten miles broad. Here the molten stream struggles, expanding, contracting, dividing, struggling to overcome obstructions, filling up vast basins &c., and thus pushing sluggishly on to its third stage. This is that broad and dense forest already spoken of, extending from the plains at the base of the mountain to within a few miles of the shores of Hilo. Here the fiery stream has found its greatest obstructions.

Through this forest the slope is very gradual—say 30 deg.; while in addition to hills, ridges, gorges, basins, etc., it meets hundreds of enormous trees, and dives into swamps of mud, pools of water and wet jungles, which act as a prompt damper. Here also, it finds a deep soil which it must convert into ashes and igneous matter. Often, therefore, it does not progress an eighth of a mile a day in the woods, and thus our town has been more than once saved.



ed from devouring fire. In 1852 an igneous river approached within ten miles of us. That caused much solicitude, but this more, as the stream heads more directly for our own town and harbor. One week brought the fearful stream from the mountain summit into the woods, or half way to the shore. In this forest it has been incessantly at work for sixty days, and yet the petrifying head of this Medusa does not emerge from the lower skirts of the jungle. We therefore begin to feel that the threatened ruin may be averted, and that the igneous current may spend its force in the forest, and thus open a future highway to the mountains.

Should the stream continue to flow for a few days more, I propose to make a second exploration—not as the first, to the high terminal fountain, but to the terminus, or end of the stream, as it eats its sullen way in the jungle, revealed only by its clouds of smoke by day, and its baleful fires by night. This can be done only by cutting through the entangled forest step by step, until we meet the fiery dragon in his own hidden pathway. Many a time have I thus approached an incandescent stream and dipped up its glowing fusion.

The foregoing is a glance at the fact connected with our present eruption, and our rapid tour to the mountain. Taking into account the duration of the flow, the length and breadth of the stream, and the amount of igneous matter disgorged—to say nothing of its present approach to our town—it is the greatest eruption I have ever witnessed during my twenty years' residence at Hilo.—N. Y. Tribune.

## DR. ELLIOTT'S GREAT WORK.

### HOPE APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

*Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.*

Continued from our last.

#### CHAPTER II.—THE FOUR FIRST TRUMPETS.

"And the angel took the censer, and filled it with fire of the altar, and cast it upon the earth: and there were thunders, and lightnings and voices, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.

"And the first sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.—And the second angel sounded: and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures that were in the sea which had life, died; and the third part of the ships were destroyed.—And the third angel sounded: and there fell a great star from heaven, burning as it were a lamp; and it fell upon the third part of the rivers, and upon the fountains of water; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.—And the fourth angel sounded: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."—Apoc. 8:5-12.

The four first Trumpet-visions, like those of the four first Seals, are connected together by certain strongly marked features of resemblance; and which are here of such a nature as to make it desirable to consider the four visions together. They depict the destructive action of the Roman earth, third part of the sea, third part of the rivers, and third part of the firmamental luminaries. By English Protestant interpreters they have been generally explained, and I doubt not truly, of those successive invasions and ravages of the Goths, chiefly in the fifth century, which ended in the subversion of the Western empire. At the same time there has been as to the details, and the apportionment of its part in the Gothic ravages to each one of the four Trumpet-visions distinctively, such a remarkable difference of opinion,—scarcely two commentators, I believe, explaining them alike,—as to have

thrown discredit, in the opinion of not a few, on the Gothic application altogether; and to have shown that the principles, on which we are to form a distinctive and particular application of the several figurations, need still to be established.—To this point, then, let us direct our attention.

#### § I.—ON THE PRINCIPLES OF INTERPRETATION APPLICABLE TO THE FOUR FIRST TRUMPET-VISIONS.

Now on the preliminary question whether these four Trumpet-visions were intended, or not, to prefigure the Gothic irruptions, the reader, whosoever has thus far followed and agreed with me, will soon see reason not to hesitate. Considering that we were brought by the visions of the six first seals to that period of the Roman history when paganism fell, and Christianity was established under Constantine and his successors,—and that the sixth Seal's closing figurations of the four threatening but temporarily arrested tempest-angels, and the sealing and palm-bearers, fixed our position at Theodosius' arrest of the Gothic insurrection under Valens, and the cotemporary Augustinian revelation,—an arrest of which the instant ending at Theodosius' death might seem to mark a new and fateful epoch, just such as to answer to the seventh Seal's opening,—considering, I say, that in comparing the parallel course of the prophecy and the history, we were thus brought by the apocalyptic visions to the precise epoch of the commencement of the great Gothic irruptions into the Roman empire, and that then (after a preliminary figuration that seemed not obscurely indicative of that era's crowning sin of saint and martyr-worship,) the symbols in vision next following were such as well to suit those Gothic devastations,—being the symbols of trumpet-sounding from on high, and an earthquake with thundering and lightning; then of tempests, volcanoes, and meteors, successively cast upon the Roman earth,—it seems to me almost impossible to doubt but that the latter were intended as a prefiguration of the former. There are two further coincidences that must not be omitted, as furnishing corroborative evidence of the truth of this conclusion. The one is, that as the Gothic ravages terminated in the extinction of the Western emperors and empire, so the fourth Trumpet-vision, the last of the series, depicted the partial darkening of what were the well-known symbols of rulers,—the sun and the heavenly luminaries. The other, that as the Gothic desolations were succeeded, after a half century's interval, or rather more, by the Saracen invasions, so the fourth Trumpet-vision was succeeded, after a forewarning notice which might well correspond with that interval, by the fifth Trumpet-vision;—a vision almost demonstrably prefigurative, as I hope to prove, of that very Saracenic woe.

The which preliminary point being settled to our satisfaction, we come next to the question of the right particular application of each one of the four visions to the one particular irruption of the Goths really corresponding. For that some such particular application is intended, and that distinctive marks are given in the visions to fix it, we cannot doubt. The divine selections of the symbols, being the best possible, must needs, as we might feel assured a priori, be precise and distinct: and their precision and appropriateness in every one of the apocalyptic visions that we have hitherto considered, has very strikingly illustrated and confirmed the fact. The only doubtful question is as to the distinctive mark intended.—The question is narrowed by the important fact, to which notice has been called already, of the fourth vision of the series almost obviously prefiguring (if the general reference be admitted) the extinction of the Western Caesars. So that it is only in the cases of the former three, that we have need to seek out the distinctive characteristics.

And now then, as with this view the reader considers the three Trumpet-visions in question, this will, I think, very soon strike him;—that though there may be, and probably is, something partially characteristic of each particular invasion in those of the symbols, respectively, that prefigure the powers invading, I mean the hail-storm, the volcano, and the blazing meteor,—yet that the measure of similarity of character between them, as being all alike figures of hostile and desolating armies, is such as to preclude them from furnishing any decisive distinction. And thus he finds himself forced to look to other stated particulars in the several visions, for the marks he is in search of; specially to their designations of the locality or geographical division in each case invaded:—the which indeed, from the singular and marked character of the phraseology that defines them, appear expressly intended to fix the attention of the reader; "the third part of the land, and of the trees," "the third part of the sea," "the third part of the rivers."

But behold Commentators of high name interpose; and tell us that there is nothing of local or geographical meaning in these expressions;—that they are all mere figures. "The Roman universe," says Mede, (and he is followed in the

spirit of his exposition by many, perhaps by most subsequent expositors of note,) "is compared to the mundane system, which consists of earth, sea, rivers, heaven, stars; the system or constitution of the empire having as its earth that which is the base and foundation, as it were, of the whole polity; as its sea, that amplitude of rule which is circumscribed by the natural sea; its political rivers also which flow from and into the sea, viz. the provincial magistracies," &c.—And then, as to the third part, whether of land, sea, or rivers, he expounds it to mean the whole Roman earth; as constituting, he says, about one-third of the known world, at the time of the Evangelist.—Who can wonder that by interpreters who have adopted any such principle of interpretation, the visions of the three first Trumpets should be applied with equal facility and plausibility to one as to another of the Gothic invasions? For the very distinctiveness of these symbols in the sacred text is annihilated by their interpretation: and a meaning so nearly common attached to them, that, whosoever or whensoever the invader, in so far as any one of the three designated objects might be disturbed by the invasion,—whether the figurative earth, figurative sea, or figurative rivers,—it must needs be that the two others would be thereby disturbed also.

Of the meaning of the third part I shall speak presently. But let me first ask, what can be the reason for thus setting aside the natural geographical and topographical sense of these expressions, land, sea, rivers? It has arisen, I believe, from an opinion that whenever any one prominent part of a prophecy is clearly symbolic in its language, the rest ought to be interpreted in a symbolical or figurative sense also; at any rate in such an example as that now before us. So that in the present case the land, sea, and rivers mentioned ought to be construed symbolically, because the burning mountain, tempest, and meteor are so. This opinion, which seems to have prevailed widely among commentators, is evidently of too great importance, and if true, of too extensive application, not to demand an immediate inquiry into its correctness.

I have put the question restrictively, viz. as applicable to an example involving local terms, like that before us, because really as regards the general question, the mixture of the literal and the symbolic is so palpable, and so frequent in prophetic Scripture, that it seems quite needless to detain the reader by citations to prove it. He can scarce open a page in the prophecies without seeing examples. Would any man in his senses suppose that in Psa. 22 the predictive "All my bones are out of joint," and those, "They parted my garments among them," &c., are to be taken literally, therefore the "fat bulls of Bashan," mentioned in connection, are to be construed literally also? Or vice versa? I believe not an Apocalyptic Commentator can be found, whatever his predilections in favor of taking all literally or all symbolically, that has been able fully to carry out the rule into practice. It is indeed in my opinion, almost an impossibility.—Thus it is the limited question of the admissibility of literal localities, and a literal geography, into prophecies generally symbolical, that seems alone to need proof or illustration. Nor will it detain us long to furnish it.

The best proof seems to be that of examples from other prophecies, where the mixture spoken of is unequivocal. Let me then cite a few.—My first shall be from Ezek. 27:26; "The east wind hath broken thee in the midst of the seas." In this passage, Tyre is symbolized as a ship, and Nebuchadnezzar as the destroying wind that shipwrecked it:—yet, symbolical as is the general phraseology, the chorographic phrase, "in the midst of the seas," designates the literal locality of the situation of Tyre; and "the East" that of the kingdom of Nebuchadnezzar with respect to it. I rather select this as a first example, because it illustrates the manner in which the locality from whence a threatened evil is to issue, is often, by the peculiar appropriateness of the emblem, intimated in scripture metaphors; as well as that on which the evil is to fall. That the meaning I have attached to the emblem, as thus significant, is not undesigned or fortuitous, will appear from its frequent and distinctive use elsewhere to the same effect. A second example that I shall cite is from chapter 30 of the same prophecy. Here Pharaoh, king of Egypt, and his people and power, are figured under the symbol of a crocodile. After which comes the clause following:—"I will water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee." Of which the meaning is plain. The waters of the Nile being wont to overflow from mountain-chain to mountain, which form the Egyptian valley, and, except at flood-time, to separate at the Delta into many different streams,—the prediction made was that these literal rivers, this literal land, should be tinged with the blood of Pharaoh and his people.—In which example observe that, though the land previously spoken of means the literal land of Egypt, and the rivers its literal rivers, yet the sun,

moon and stars are in the very next verse used figuratively of its governing authorities; just as is the case in the symbols of the fourth trumpet, as compared with those of the three former. For these are the words of verse 7; "And when I shall have put thee out," (i. e. out of the water,) "I will cover the heaven, and make the stars thereof dark; and I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord."—Take a third example from Psa. 80:8, 11; "Thou hast brought a vine out of Egypt:—it sent out its boughs into the sea, and its branches into the river:" where, though the vine is symbolic, yet the Egypt, sea, and river, (Euphrates), are all notoriously literal. Once more, for a case of minuter locality, we may refer to Jeremiah 3:6. "Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain, and under every green tree, and there hath played the harlot." Here the harlotry of Judah is figurative; but the high mountains, and the green trees, indicated the literal localities, where that figurative harlotry was committed against God.

Thus much on the admixture of the geographically or locally literal with the figurative, in the phraseology of other Scripture prophecies. To which let me add, that in the Apocalyptic prophecy itself there are localities specified, as we shall see, both general and particular, which must necessarily be interpreted literally as localities. So, for example, in passages like that of Apoc. 12:12, where it is said, "Woe to the inhabitants of the earth and of the sea!" For unless the land were the literal land, and the sea the literal island-studded sea, how could they have inhabitants? And so again in Apoc. 9:14, where the Euphrates spoken of must needs mean the literal Assyrian river: supposing only that proof can be given satisfactory, (of which I do not doubt,) that the judgments figured under the sixth trumpet were those of the Turkish woe.

It remains that we investigate the meaning of "the third part;" a question certainly more difficult.—It has been mentioned that many commentators interpret the phrase as one designative of the whole Roman world, or perhaps of some large but indefinite portion of it. The unsatisfactoriness, however, of all such indefinite explanation is evident. To say nothing of other inconsistencies in it, it makes one of the most strongly-marked phrases of designation in the whole apocalyptic prophecy,—one used seven times here, and twice elsewhere,—it makes this, I say, altogether unmeaning. No wonder therefore that they who thus interpret should be themselves dissatisfied with their interpretation; and show, like Mr. Cuninghame, that they have only given it, because of not perceiving any threefold division of the Roman world, such as in their opinion to answer to the conditions of the prophetic clauses. That the earth or world spoken of in the Apocalypse means the Roman earth or world, cannot, I think, be doubted; it being a use of the term frequent in other scriptures, not to say in the best profane writers also, and already proved I believe elsewhere to be the true Apocalyptic sense. Again that some actual threefold division of the empire is intended by the phrase "third part," seems to me also indubitable; just as by that of "the four parts of the earth," in seal 4, taking Jerome's reading. The only question is, what?—And though it be a question confessedly difficult, yet, let it be remembered that it is one on which we do not enter without a hint to aid us. For from the fourth trumpet-vision's exhibiting the third of the sun as eclipsed, in symbolization of an event which we saw reason anticipatively to regard as the extinction of the Western emperors, the inference follows that, whatever were the other two of the apocalyptic thirds, the Western empire must needs have been one;—indeed the one intended through the present four visions.

And this seems of itself sufficient reason why the natural tripartite division of the Roman world into European, African, and Asiatic,—the same that has been suggested as an alternative by Vitringa, and subsequently adopted by Mr. Faber and others,—should be set aside.—For, at the time we speak of, the Western empire,—that over which the Gothic and Vandal invaders extinguished the Roman government,—instead of embracing the whole of the European provinces, agreeably with this natural division, and no more, comprehended in itself only four European provinces, I mean Britain, Gaul, Spain, Italy, (the addition of Noricum and Pannonia being, as I shall presently observe, doubtful,) and at the same time comprehended the province of Africa. The same objection seems decisive against that political trisection of the empire which was made, on the death of Constantine, between his three sons, Constans, Constantine, and Constantius; and which other expositors, as Messrs. Frere and Irving, have imagined to be here referred to. For the western third then included the provinces of Britain, Gaul, and Spain only; both Italy and the African province being detached from it. Supposing my presumption respecting



the fourth trumpet-vision's meaning to be correct, it must be regarded as the first essential characteristic of the true trisection here intended, that its Western third, like the Western empire overwhelmed by the Goths, should comprehend at once the African province, and the four provinces also that have been specified in Europe.

To be continued.

### Jerusalem.

JERUSALEM, "the joy of earth," how art thou fallen now,  
Thy pleasant towers on Zion's hill, are laid,  
alas! how low!  
The solemn temple's grand old domes, that proudly rose on high,  
As though 'twere the connecting link between the earth and sky;  
The marble palaces of kings, the bulwarks firm and strong,  
Have kissed the underlying dust they proudly stood upon.  
O, sad thy fate, Jerusalem, the city of our Lord,  
The soil whereon the patriarchs and pious prophets trod;  
And all around the hills and woods where the sweet Psalmist sang,  
And which re-echoed back the din of Joshua's trumpets' clang,  
Yes, it is sad—the sacred mounts in lonely grandeur stand,  
Sole witnesses of what was wrought by God's supernal hand.

"Chosen of God," Jerusalem, how are thy banners crushed!  
The gallant warriors in arms, how are their voices hushed!  
The sound of viol, timbrel, harp, at length is heard no more,  
On wings they erst commingling, full tides are wont to pour.  
The unmolested night wind now sweeps on its mournful way,  
Where stately sovereigns of old held undisputed sway.  
Waste places of Jerusalem, mourning becomes ye now,  
Green turf of dark Gethsemane, and Olives' mournful brow—  
Siloam and Bethesda's pool, Tiberias' wild wave  
Mount Calvary, the sepulchre, Christ's heaven illumined grave—  
Echo the Arab's scornful laugh in all their sacred seats,  
While Carmel, Tabor, Gilead, each the mournful sound repeats.  
"Visions of peace," Jerusalem, arise now from the dust,  
Array thyself in beauty, now—thou who hast long been crushed;  
Again shall Israel be glad and Jacob shall rejoice,  
Again shall in thy courts be heard the Lord's victorious voice.  
Zion, awake, look up, Heaven's light is on thee shed,  
And Heaven's high sovereign bears a crown of glory for thy head.

Cong. Herald.

### Sounding the Trumpet.

The N. Y. Examiner thus touches upon the system of puffery, now so universally prevalent.

TO BE SEEN OF MEN.

Few have an adequate idea of the extent to which men who might be supposed to be above such a feeling, are victims of a craving appetite for public notice. They desire scarcely anything so much as to have "the public" eye on them and their doings. Are they ministers? They want all the world to know that they bore this or that part in a certain service. Let an editor accidentally omit to state that "the Rev. Dr. Doe offered prayer, and the Rev. Dr. Roe pronounced the benediction," and those personages will be very likely to notice the omission. Not only are the sermons advertised, (which is often proper,) but a "notice," it is often hinted, would be very acceptable. Where the editor is not directly applied to, a correspondent is retained to blow the bellows. The amount of self-puffing, direct or indirect, with which the public are afflicted, passes all bounds of credibility. And the actual infliction is nothing to what would be suffered if editors were more yielding to the pressure they have to meet. The feeling runs through all classes—authors, teachers, institutions of all sorts. "Keep us before the public," is their one supplication. They hoist their sails, and expect the press to furnish the wind that shall waft them prosperously on.

Now the amount of good that is doing in the world is not so great that one should be wanting

in the appreciation of it. We hope never to be so churlish as to refuse due recognition of whatever concerns the public good. The vanity that thirsts for personal notoriety, is worthy only of contempt. That solicitude for a deserving institution, which pricks men on to seek all sorts of fictitious support for it, though less repulsive, is yet greatly mistaken. Every man, and every association of men, must rely for success, in whatever enterprise they undertake, on their merits.

It may be a slower progress to grow into permanent esteem by steadily deserving it, than to extort notice and tribute by mere din, but it is sure, and it is also manly. Any other reliance will be delusive.

For, the truth may as well be told, puffery is worth less than its reputed value. Habitual readers, those especially whose good opinion is worth securing, are generally able to discern whether newspaper commendations express anything more than the facility of the editor. Once found out the ventriloquism loses its power. Even where the sham is longer successful, it cannot last, and when it is once perceived, the reaction is very bad. A worse misfortune could hardly happen to a man, than to force himself into a reputation which he has no power to sustain. For religious men, who professedly act from motives superior to human opinion, and especially for ministers of the gospel, who are under more solemn vows to "speak not as pleasing men, but God," to enter into this competition for notoriety, is to dishonor their religion as well as to discredit themselves.

### Roman Catholicism in America.

READ the following extract from a Roman Catholic paper of wide circulation in Western New York, edited by Father Oertel, of the Roman Catholic persuasion. Says he:

"Whoever undervalues the spiritual power of the Church in the United States, wanders in a fearful labyrinth. We have not only seven Archbishops, thirty-three Bishops, and seventeen hundred and forty Priests, all in the service of the Pope and the Church, but we have also thirty-one colleges, thirty-seven seminaries, and a hundred and seventeen female academies, all founded by the Jesuits, bringing danger and death to unbelief, and mischief, to American Know Nothingism and American radicalism. And the hierarchial band which like a golden thread, surrounds forty-one dioceses and two apostolic vicariates, and stretches from the Atlantic Ocean to the still waters of the Pacific, and maintains an invisible, secret, magnetic connection with Rome—this Hierarchy is to us a sure guarantee that the Church, perhaps after severe struggles and sufferings, will one day come off victorious over all the sects of America. It is computed that there are at present, more than two millions of Catholic inhabitants in the United States, who are baptised and confirmed Catholic soldiers of the Lord, and who, at the first summons, will assemble in rank and file. Then will men not undervalue the power of the Catholic Church in the United States. I will scatter sand in no one's eyes, and therefore I stand forth openly, and directly declare, that the power and influence of the Catholic Church are stronger than many believe. Whoever doubts this must be either a fool or blind."

We learn further from an incidental remark in the same article, that the Catholic Church last year, had already eighteen hundred and twenty-four churches, and at present the number is still larger; that besides Cincinnati, St. Louis, New Orleans, Charleston, Georgetown and New York, which an article in the *Allgemeine Augsburg Zeitung*, on the same subject, designates as the bulwarks of the Catholic Church in North America, Baltimore, the metropolitan seat, the headquarters of the Fathers of Redemption, who there have their provincial, is a Catholic division; that Philadelphia with its Jesuits, Redemptorists, Augustines, and with its distinguished clerical seminary, possesses rich churches and the regard of the ruling clerus; and that Pittsburg, Buffalo and Milwaukee are each the residence of a Bishop "who, without noise indeed, but with astonishing results, labors in his widely extended diocese, but who is surrounded by a clergy as distinguished for wisdom as for zeal and self-sacrifice."

Father Oertel thus presents the great and disciplined army of his wily church and then turns to upbraid the miserable heretics, who hesitate to worship his relics and be overawed at his mummeries. How long, Sons of America, will this intriguing and ambitious Catholic priesthood permit us to rule our own country? Archbishop Hughes has already notified us, that if we don't like Romanism, we must move out of its way.—*Conn. Courant*.

### Two Sides to a Picture.

THERE is now in the process of erection on 14th street—one of the most fashionable streets in

New York—a most superb and costly dwelling. It stands alone. During most of the time of its erection, it was surrounded by a high and close board fence. The erection of this house occasioned much remark. It was peculiarly constructed. The internal arrangement was quite marked and singular, and no one seemed to know for whom or for what it was intended. At last it was finished. It is a tall, stately "brown stone front," and its exterior does no discredit to its aristocratic neighbors. It was a long time in being furnished. It was adorned in the most sumptuous manner. Furniture, carpets, pictures of the most costly description decorated its walls and its chambers. The truth came out at last. It was to be a house of ill repute of the first class—to be kept by one of the most notorious women in New York—and all the west end was in consternation. This is one side of the picture.

A few days ago a woman died in the almshouse, a pauper. She died neglected and most foully diseased. No friend stood by her sick couch. No relation spoke kindly to her on her death-bed. No one out of all her many friends and acquaintances—and she once numbered them by thousands—came to take leave of her as she was about to start on that voyage that makes the bosom of the purest and the best press and heave with emotion. No minister of God gave, or was elected to give her the consolations of religion. She had been a noted woman in her day—once the centre of fashion and attraction. No house was more sumptuously furnished than hers. No lady in New York dressed in such splendor. Her step was dainty when she promenaded Broadway, as if it disdained contact with so coarse a thing; and her wealth was said to be untold.

But her "house was the house of death"—her "steps took hold on hell." She had as fine a house and as bright a future as her frail sister now has on 14th street. Her career was brilliant but brief, as the career of such women in New York ever is, and the moment she began to wane, her sun began to decline, and it went down in a cloud that knows no morning! A brief career of sin, and then will close the establishment now opened so gorgeously; and the end of this bold bad woman will be noticed in the corner of the city papers, as of one who lived only to lead her race to ruin—who died, "unwept, unhonored, and unsung"—whose end no one could desire, and over whose grave no bow of promise or of hope was ever seen. And this is the other side.

THE MODERN INQUISITION.—The *Piemonte* of Turin, publishes a letter from Rome, giving the following account of the tribunal of the inquisition at Rome at the present time: "The old palace of the inquisition having been turned into barracks for the French troops the tribunal has been transferred to the interior of the Vatican, where the Dominicans occupy a part which none but those who have grown old in the palace can ever find, such is the intricacy and multiplicity of the stairs, passages, and secret corridors that lead to it."

"When the inquisitors want either to arrest or question you, they neither send officers of justice nor a warrant; such extreme measures are only reserved for those who attempt to escape; but a gentleman calls upon you in a quiet way, and informs you that that holy office requests the pleasure of your company. Should you happen to expostulate, the quiet gentleman politely suggests the expediency of being punctual."

"When you reach the outer court of the Vatican, you find a priest who conducts you to the tribunal, and if you are only summoned as a witness, it is he who conducts you back. When in the presence of the inquisitor, you are made to swear that you will speak the truth; your answers to the questions put to you are written down in Latin, and before being released, you must take another oath that you will reveal nothing of what you have either seen or heard."

THE DANDY.—"The dandy," says Rev. H.W. Beecher, "is the sum total of coats, hats, vests, boots &c. He is the creature of the tailor. His destiny is bound up in broadcloth and fine linen; and his worth can be estimated by the yard, cloth measure. We are puzzled to tell whether he is a female gentleman, or a male lady; for he combines the weaknesses and foibles of both sexes, but knows nothing of the good qualities of either. He is a human poodle, dandled at home in the lap of effeminacy, but the sport and butt of every sensible dog, when he ventures into the street."

On pleasant days he exhibits himself on the fashionable promenades, to the admiration, as he supposes, of every fair-lady who is so fortunate as to cross his path. The hardest labor his hands perform, is to tote a dainty cane about in his daily walks. The only "head work" to which he can stoop, is to curl and coax a reluctant moustache, or bathe his glossy locks and ringlets in "odors sweet." He is inconsolable over a soiled boot, and would be driven to distraction if compelled to appear in tumbled linen.

Original sin, with him, consists of not being born with a full suit of the latest Parisian mode; and the clearest proof of depravity, as well as vulgarity, is in wearing last year's clothes. In fine, his soul is in his clothes; and when at last he goes down to that most undandified and undignified place, the house of the dead, a proper epitaph would be:—"Here lies all of him could die; and the rest has gone—to the old clothes-dealers."

BIBLE DISTRIBUTION IN THE EAST.—The New York *Commercial* publishes the following extract from a letter written by Rev. C. N. Righter, agent of the American Bible Society at the East:

"Here I am in Athens, on my mission to Greece, endeavoring to introduce the Scriptures into the government schools, and making arrangements for the circulation of the word of God throughout this classic land, once down-trodden by the heel of the Moslem, but now struggling to rise and enjoy her national manhood again. I have met with the most cordial reception on all sides, from the government and the people, and the most abundant success in my measures. I think there is much hope yet for the future of Greece, so much attention is given to education, and the Bible so well received."

The *Commercial* attributes this change in the policy of the government of Greece, which it is well known was quite hostile to our missionaries, to the influence of Russia, who is sedulously cultivating the friendship of the United States.

### Foreign News.

THE PEACE NEGOTIATIONS.—There is nothing new of an official character with respect to the peace negotiations, but there is evidently in quarters usually well informed, a growing impression that negotiations will not terminate in a satisfactory manner.

Count Nesselrode has addressed a circular note to the representatives of Russia at the chief foreign Courts, dated St. Petersburg, Dec. 22. In this note it is stated that Russia accepts the third point, relative to the neutralization of the Black Sea in the following sense: "That Turkey's right to close the Straits be maintained; that no ships-of-war be admitted in the Black Sea excepting those of Russia and Turkey;—that the number of ships thus maintained be mutually arranged by Russia and Turkey, and that it be ratified by direct special treaty between these two powers without the interference of other nations." This interpretation the allies consider to be inadmissible.

Le Nord publishes an analysis of Count Nesselrode's circular. The circular owns that the desire expressed by the emperor of the French at a public solemnity, in favor of a prompt and durable peace, was at the same time, and still is, the dearest wish of the Emperor Alexander. Referring to the Vienna conferences, the circular casts upon the Allies the blame of having rendered them abortive. So long as his enemies substitute force for the spirit of justice and conciliation, the Czar was obliged to remain silent; but as soon as he heard his enemies were disposed to take up again the negotiations for peace on the basis of the four points, he did not hesitate to come forward frankly to meet these pacific dispositions, and to seek earnestly a possible solution of the third point. The Russian propositions are already known. The circular concludes by saying that Russia calmly and confidently awaits the decision of her enemies.

When Austria and the Western Powers agreed upon the conditions to be sent to St. Petersburg, she agreed not to communicate to other powers what those terms were until they should have reached their destination; secrecy was kept.

Count Esterhazy reached St. Petersburg on the 26th, and the next day laid the propositions before the Russian Cabinet. On the 28th, Count Baol communicated to Prince Gortschakoff at Vienna, the terms on which the western powers would assent to peace, and stated that these terms were approved by Austria. The terms are those already published.

Russia has made known in Count Nesselrode's circular, her willingness to treat for the neutralization of the Black Sea, but it is expected that she will absolutely refuse to assent to the requirements of "cession of territory" to keep open the Danube. By the phrase, "cession of so much territory as is necessary to secure to all nations the free navigation of the Danube," is meant the cession of that part of Bessarabia which lies between the fortress of Chotga on the north salt lake, Sacyk on the south, and the river Pruth on the West. Three weeks from the day the propositions were delivered, was the time allowed for their consideration. Notwithstanding all appearances, it is strongly suspected that Austria will not take the field against Russia in the spring, unless previously assured of the active support of the Germanic Bund.

The *Weser Gazette* states that an additional article touching the third point has been added to the treaty of Dec. 2, between Austria, France



and England. It does not, however, impose upon Austria the obligation of taking part in the war, upon the eventual refusal of Russia to accept the third point as interpreted by Austria and the allies.

The Russian Court is not pleased with Baron Seebach's mission to St. Petersburg, and Colonel Manteuffel is sent to Dresden to demand positively to what extent Bavaria and Saxony have engaged themselves with the Western Allies.—He would leave Berlin Dec. 30, proceeding also to Vienna to deliver a reply to the letter in which Austria notified Prussia of the new measures taken at St. Petersburg.

The German Frankfurt *Journal* learns that Baron Seebach's mission to St. Petersburg is the result of an arrangement between the Courts of Munich and Saxony.

From Sweden the accounts are very warlike. Commanders have received instructions marked private, to refuse leave of absence, and to have regiments in the highest state of efficiency by spring. Indications are that in accordance with the secret article of the treaty, Sweden will openly take the field with the Allies in the spring. Sweden has on hand some millions of thalers surplus revenue, which is to be devoted to equip the army and navy.

The Danish Government is reported to have consented to the establishment of depots of stores for the English fleet at Kiel, and the English fleet is to rendezvous there till April.



## The Advent Herald.

BOSTON, JANUARY 26, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### JUSTIN MARTYR.

ABOUT eight years ago we published an extract from the writings of Justin Martyr, which a correspondent claims to be a wrong translation, which he wishes to correct by the two following renderings, that he sends as the true reading of Justin, followed by his comments:

"'Twas necessary that souls should be generated or made. . . . Then they are not immortal. . . . But for all that I do not affirm that all souls die. This indeed would be very acceptable to the incorrigibly prodigal. What therefore? viz. that pious souls remain in some better place, but the souls of wicked men in a worse, in expectation of the day of judgment. For so, those souls which are worthy or capable of making their appearance before God die no more; but the other are tormented so long as God is pleased to continue their existence and to punish them."—Translation by "A Presbyter of the Church of England" in a work entitled "Hellas Doctores." London. 1708.

"At the time of judgment those souls that appear worthy of God die no more, but the rest shall be punished as long as God shall be pleased to continue their existence and punishment."—Extract from a tract by Rev. J. P. Ham, of Bristol, Eng. I presume he is the translator of it.

The substitution of "punished" for "tormented" is more literal.

Instead of spending time to quote a host of passages from Justin Martyr, I will give you the following extract from one well qualified to speak on the subject, I mean Dr. Thomas Burnet. Speaking of the doctrine of eternal torments, he thus remarks: "The time will come when this opinion will be as absurd as transubstantiation."

"In these days some fiery divines will be pleased only with the infinity of hell torments, and will not bear an impartial examination of this question; but the ancients treated this argument in a more soft and mild manner. So Justin Martyr in his dialogue with Trypho. The souls of good men who seem worthy to God die no more; but the souls of the unjust are punished as long as they exist, and God will have them suffer."—The State of the Dead, last part Earberry's translation, pp. 90, 91. London. 1728.

"Some will have the souls of wicked men exhausted by torments, to give up their very beings; according to Arnobius, the souls that know not God, after long and tedious torments are consumed by fire. So say Tatianus and Irenaeus. The *πυρραβες*, or inextinguishable fire, burns without intermission and lasts as long as the flames thereof endure."

"It is hard for us to put off all humanity, and more hard to conceive God to put off all mercy; and if corruption can come upon us it cannot affect the Divine Being." &c. &c.—Ibid, p. 95.

If you should give the above a place in the *Herald*, it might rectify the false impression conveyed

by the erroneous translation of Justin, which was published there some time since.

As the renderings given above, of the extract from Justin Martyr, were not certified to by any one in whose knowledge of the Greek we had confidence—the "Presbyter" being an anonymous writer, and Mr. "Ham" not being known to us as a scholar, we forwarded the foregoing criticism, with a copy of the original Greek, a copy of it in Latin, and the translation of the well known HENRY BROWNE, of England, to a gentleman of whom Prof. Bush has said to us, that he was not second to Prof. Stuart, or to any other American, in his knowledge of the Hebrew and Greek languages—soliciting his opinion.

The translation of Mr. Browne, which is that we had before given, and from which we see no cause to dissent, as an expression of the sense of Justin, is as follows:

"However, I affirm, that no soul perishes entirely, or is annihilated; for that really would be good and joyful news to the wicked. What then? why, that the souls of the righteous are reserved in a place of happiness, and those of the wicked and unjust in a place of misery and torment, in expectation of the great day of judgment. So that those which shall be judged worthy to appear before God, shall not die any more; but those shall be punished so long as it shall please God to suffer them to exist, and to punish them."

On comparing this with the original, the scholar to whom we submitted the question replies:

"The correctness of this translation has been questioned by a gentleman, who is said to believe that 'the souls of some men will perish entirely or be annihilated,' and who supposes that what he deems a correct version of the passage from Justin's Greek would favor his creed on this point. It may be observed in passing, that this is by no means the only instance in which Justin has spoken in reference to the nature and condition of the souls of men and their future destiny. An appeal to the various passages would, as I firmly believe, convince every unprejudiced man that Justin did not hold the doctrine of annihilation, or the cessation of man's conscious existence after death. — But as to the passage which has been quoted—the idea that the signification of Justin's language has not been preserved by Browne, must have arisen from overlooking a very common idiom of the Greek of which numerous instances may be found in the Septuagint, New Testament, and the Fathers, whose style of writing, on religious subjects, received its peculiar shades from familiarity with those two great treasures of the Hellenistic dialect. Every person familiar with Greek will perceive the idiom, if the single sentence is presented as written by Justin, *Ουδε αποθνησκουσιν ουκι πασας τας ψυχας εγω*. The idiom is this; the adjective *πας* (*pasas* in the accusative plural feminine gender, in the text,) when used with a negative, such as *ου*, *ουδε*, *ουδεποτε*, &c., signifies 'no one,' 'none,' 'not any,' 'no,' &c. It is well known that where the idiom of two languages does not coincide, a literal translation will not give the sense of the writer. On the contrary, such a translation would make him write nonsense. For example, Matt. 24:22, *ου αν εσθω πασα αυτη*, is correctly rendered, 'there should no flesh be saved.' But if we overlook the idiom and translate literally—we have this assertion, 'not all flesh should be saved.'—This would imply that some flesh should be saved, which is obviously contrary to the meaning of the writer. So Rom. 3:20, 'Wherefore by the deeds of the law—*ου δικαιωθησεται πασα καρξ* no flesh shall be justified.' Here one ignorant of the idiom, might contend for *literality* and insist that 'not all flesh shall be justified' would be correct. The absurdity, however, would strike every English reader. Acts 10:14, *ου ουδεποτε εφαγον παν*, (neuter accusative of *πας*), *κοιτης η ακαθαρτος*.—For I have never eaten anything common or unclean.' Let this be translated literally, and we have this singular declaration, 'For I have never eaten everything common or unclean.' So in the Septuagint, Deut. 16:8, *ου ποιησεις εν αυτη παν εργον*—correctly rendered is, 'Thou shalt do no work in it;' but literally, 'Thou shalt not do all work in it.' Other instances of this idiom may be seen in the Greek 2 Pet. 1:20; Luke 1:37; 1 Cor. 1:29; Ephes. 5:5. See the New Testament Lexicons of Robinson and Bretschneider, under the article *πας*.

From what has been said, it will be seen that the passage in Justin is not to be translated in violation of idiom, thus, 'I do not affirm that all souls will perish' (or die), but on the contrary, in accordance with the idiom, 'I affirm that no souls will perish or die.' Whether we render *ψυχας* by the singular or plural, the sense is the same. The translation of Browne as a whole, is faithful in presenting the *thought*, though his style is often *verbose*. Even this originated evidently from a wish to be *perspicuous*. In this respect, his mode of translating bears a close resemblance to that which

characterizes French translators. It ought to be remarked, that the Latin translation, which accompanies the text of Justin, having been designed for students, is made as *literal* as possible, like the Latin interpretations of the classics, where everything is sacrificed to the object of rendering each word, without reference to the Latin idiom.

Hence the literal Latin rendering of the passage, 'Verum enim vero minime morituras esse dico universas animas' stands on the same level with the literal English translation already given. The entire passage in Justin may be rendered thus:—

'But indeed, I affirm that no souls will die (or perish entirely), for that would really be a benefit to the wicked. What then? The souls of the pious in some better place, but the unjust and wicked [souls] in a worse, thence (*οτε*, then) expecting the time of judgment.' The obvious import of the language is this, 'No souls perish, no one pretends that the souls of the righteous will cease to be, as a punishment, it is only those of the wicked that are to suffer in any way for sin. Of course if any souls perished it must be those of this class. Now if any souls should perish, it would be a "benefit" to the wicked. But,' says Justin, 'I do not affirm this,' in other words, 'it is not an article in my creed.'

'The passage in question is found in the fifth section of the Dialogue as edited by Prof. J. C. T. Ott, and published at Jena, Prussia, 1848. I shall now make a few quotations from the Dialogue which indicate the views of Justin in reference to the soul and the retribution prepared for it. Sec. 105, 'And that souls continue (*μενουσιν*, continue to exist or live, see Greek of John 12:34.) I have shown you from the calling forth the soul of Samuel by the woman who had a familiar spirit, as Saul requested.' The deathless state of the wicked when they are punished is thus noticed by Justin. Section 130, 'Inasmuch as we have learned from Isaiah that the members (*τα μελη*) of those who have transgressed will be devoured by the worm and never-ceasing fire (*απαυστος πυρος*), remaining immortal (*αθανατα*) even as a spectacle for all flesh.' Again, sect. 45, 'That through this arrangement, (i. e. the incarnation of Christ) the serpent who sinned from the beginning and the angels who became like him may be destroyed, (*καταλυθωσι*) and death be despised, and at the second coming of Christ himself may entirely cease as to those (literally, "from those") who have believed in and lived so as to please Him—[death] existing no more afterwards, when others indeed shall have been sent into the judgment and condemnation of fire to be punished unceasingly (*απαυστως*, *κολαζομεθα*)—but these will be together, free from suffering, corruption, sorrow and mortality.'

'In these passages I have (even at the expense of *purity*) translated as literally as was consistent with the preservation of the *thought*. Other testimonies might be adduced from Justin's First Apology: but space will not allow me to enlarge. On the whole, I think you must stand acquitted from all reasonable censure as to this quotation, and that Mr. Browne was as well acquainted with Justin in the original, as some who have questioned his correctness. PHIL.

In connection with the above, some may enquire who and what Justin was. To such, the following notice of him, and extracts from his writings may not prove uninteresting:

Justin Martyr, "as he himself tells us, at the beginning of his first Apology, was a native of Flavia Neapolis, a noted city of Palestine, within the province of Samaria, anciently called Sechem, the son of Prescus, and grandson of Bacchus. He was a Grecian by birth—for Bacchus was one of those Greeks which were in that colony, which was transplanted thither by Flavius Vespasian—and he was educated in the religion and philosophy of the gentile world."

"Paperochius and Grabe fix the time of his birth to be in the year of Christ 89. The learned editor of the Benediction edition of this author's works places it about the year 114: Halloix in the year 118, or thereabouts, in the reign of Ulpian Trajan; and Dodwell in the year 119." And he places his death in A. D. 149; while others place it in 163, 165 and 168.

"Halloix gives him this testimony, which he had collected, as indeed it plainly appears from his writings, that he was a man of a sharp and penetrating genius; of a good, sound, and steady judgment; and of an excellent memory. And the great Photius says, that he was perfectly skilled in the Christian Philosophy, and yet more in the profane; that he had an universal learning, and a perfect knowledge of history."

"About A. D. 150," says Jortin, "flourished Justin, the first Christian author, after those who are called Apostolical, a virtuous, pious, honest man, and incapable of wilfully deceiving, but a

hasty writer, and of a warm and credulous temper. He was highly and justly esteemed by the ancient Christians, and Eusebius makes honorable mention of him, and produces some passages from his Dialogue with Trypho, which show that he had it as we have it now. . . . He wanted neither learning nor vivacity, nor an artificial eloquence. *The love of truth was his predominant passion, to which he sacrificed all worldly considerations, and for which he laid down his life with great resolution*; and therefore, whosoever loves truth, should love him and his memory."

"Our holy martyr was as remarkable for the sanctity of his life, and the integrity of his morals, as he was for his knowledge in the holy Scriptures."—*Preliminary Dissertation in Henry Browne's "Justin Martyr's Dialogue with Trypho."*—Cambridge, Eng. 1846.

The following are extracts from the Dialogue referred to:

"When I bring my proofs and arguments from the Scriptures, and the nature of the things themselves, do not you any longer defer, or doubt to believe me, though uncremated: for the time that remains for your conversion is but short. If Christ shall prevent you by his coming, you shall repent in vain, you shall weep in vain, for he will not hear you."—p. 71.

"There are some men who call themselves Christians, and acknowledge that Jesus, who was crucified, to be both Lord and Christ, and teach not his doctrines; but the doctrine of the spirit of error, makes us, who are disciples of the true, pure, and uncorrupted doctrines of Jesus Christ, more firmly rooted and grounded in the faith, and with the greater assurance hope for the completion of his promises. For those very things which he forewarned us of, and told us should be done in his name, we see are actually come to pass. . . . Therefore there are, and have been, gentlemen, several that have gone out in the name of Jesus, and taught men to speak and act atheistically and blasphemously; and they take their names from those men who first broached such doctrines and opinions. . . . We have no communion with any of these, knowing them to be atheistical and ungodly, wicked and unjust, and that they do not worship Jesus in reality, but confess him only in words. And these call themselves Christians in the same manner as many among the Gentiles ascribe the name of God to the works of their own hands, and do partake with them in their wicked and impious sacrifices. . . . Wherefore we pray for you, and for all men that despitefully use us and persecute us, that you may repent together with us, and not blaspheme him who, by the mighty works and miracles which are even now performed in his name, the excellency of his doctrine, and the ancient prophecies which received their final completion in him, is proved to be in every respect faultless and blameless, even Jesus Christ; and that by believing in him you may obtain salvation at his second appearance, when he shall come again in glory, and may not be condemned by him to eternal fire."—Ib. pp. 84-7.

You "are afraid to acknowledge him to be the Christ, as the scriptures, and those things are seen and done in his name, do plainly prove that he is, lest ye should suffer persecution from the princes of this world, who, at the instigation of that wicked and seducing spirit the serpent, will not cease from killing and persecuting all that call on the name of Christ, till he shall come again and destroy them all, and render to every man according to his deserts."—Ib. p. 93.

"I observed before," said Trypho, "that you always took care to support whatever you advanced by quotations from scripture. But now tell me truly, whether you do really believe that Jerusalem is to be built again, and expect that your people shall be gathered together to live in joy and pleasure with Christ, and the patriarchs and the prophets, and with those that originally were of our nation, and those also that were made proselytes to us before your Christ came? or whether you have made this concession in order to seem superior to us in this debate?"

"I am not such a wretch, Trypho," said I, "as to speak contrary to what I think. Therefore I have already owned that I and several others of the same way of thinking with myself are fully persuaded that this will most assuredly come to pass. And again I told you that there are [not] many good and pious Christians, who do not believe it. For as for those that are indeed called Christians, but in reality are atheists and wicked heretics, I have before proved that they teach nothing but what is blasphemous, atheistical and foolish."

For if you have conversed with some that are indeed called Christians, and do not maintain these opinions, but even dare to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob, and say that there is



no resurrection of the dead, but that the souls as soon as they leave the body are received up into heaven, take care that you do not look upon these as Christians; as no one that rightly considers would say that the Sadducees, or the like sects of Genists, and Merist, and Galileans, and Hellenians, and Pharisees, and Baptists, are Jews—(hear me patiently I beseech you, as I say nothing but what I firmly believe); but that they only seem to be Jews, and the children of Abraham, and to 'confess God with their lips,' as God himself hath said, 'but their heart is far from him,' (Isa. 29:13). But I, and all those Christians that are really orthodox in every respect, do know that there will be a resurrection of the body, and a thousand years in Jerusalem, when it is built again, and adorned, and enlarged, as Ezekiel and Isaiah and the rest of the prophets declare.

"For thus hath Esaias spoken concerning this thousand years; 'for there will be a new heaven and a new earth; and the former shall not be remembered, nor come into mind; but they shall find joy and gladness in it, which things I create: for behold I make Jerusalem a rejoicing, and my people a joy, and I will rejoice in Jerusalem, and joy in my people. And the voice of weeping shall be no more heard in her, nor the voice of crying. And there shall be no more there an infant of days, nor an old man that shall not fulfil his days: for the child shall be an hundred years old; but the sinner being an hundred years old, shall die and be accursed. And they shall build houses, and inhabit them; and shall plant vineyards, and they shall eat the fruit of them, and drink the wine. They shall not build, and others inhabit; they shall not plant, and others eat. For according to the days of the tree of life, shall the days of my people be: the works of their hands shall be multiplied. My elect shall not labor in vain, nor bring forth children for a curse: for they shall be a righteous seed, and blessed of the Lord, and their offspring with them. And it shall come to pass that before they call, I will hear; and whilst they are yet speaking, I will say, What is the matter! Then the wolves and the lambs shall feed together; and the lion shall eat straw like the bullock; and the serpent shall eat earth like bread. They shall not hurt nor destroy in all my holy mountain saith the Lord, (Isa. 65:17, to the end). In these words,' said I, 'For according to the days of the tree of life, shall the days of my people be: the works of their hands shall be multiplied,' we believe a thousand years to be figuratively expressed. For as it was said to Adam, 'In the day that he should eat of the tree he should surely die' (Gen. 2:17), so we know he did not live a thousand years. We believe also that this expression, 'The day of the Lord is a thousand years' (Psa. 90:4; 2 Pet. 3:8), relates to this. Add to this also that John, one of Christ's apostles, in that revelation which was discovered to him, hath foretold that those that believe in our Christ should live a thousand years in Jerusalem, (Rev. 20); and that afterwards there would be a general, and in one word an universal resurrection of every individual person, when all should arise together to an everlasting state and a future judgment; which our Lord also told us when he said, that 'they shall neither marry, nor be given in marriage, but shall be equal unto the angels, and shall be the children of God, being the children of the resurrection.' (Luke 20:35, 6).—*Id.* pp. 177-182.

#### SPIRITUALISM.

Mr. John F. Whitney, the editor of the New York *Pathfinder*, who represented himself as having for months past been "at the head of the most extensive establishment in existence for the investigation of the phenomena, publishing one of the leading journals devoted entirely to the cause, and employing about the premises no less than eight mediums, for public sittings, for investigation and instructions, and this establishment being carried on at an expense of over two hundred dollars a week," has published an article, in which he denounces modern spiritualism. Still entertaining belief in the "undeniable evidences of the existence of disembodied spirits," these manifestations are regarded as inflicting incalculable evil wherever their influence is felt. Mr. Whitney remarks:

"Now, after a long and constant watchfulness, seeing for months and years its progress and its practical working upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums who are designated as Rapping, Tipping, Writing and entranced Mediums, have a baneful influence upon its believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts,

and endorse theories and principles, which, when carried out, debase and make man but a little better than the brute creation. These are among the fruits of modern spiritualism, and we do not hesitate to say, that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been, since they first made their appearance at Rochester, and mortals are to be deceived by their false fascinatings and 'snake-like charming powers' which go with them, the day will come when the world will require the appearance of another Saviour to redeem the world by its departing from Christ's warning to his followers to beware of wolves in sheep's clothing, and to try what manner of spirits ye were of."

And again he says: "Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of morality to that of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals, for its tendencies are to approve and endorse each individual act and character, however good or bad those acts may be."

The article from which these extracts are made, concludes as follows:

"We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which these manifestations are causing."

Such developments and confessions from so high a source in spiritual humbuggery, must tell disastrously upon the "establishments," "circles," and other machinery employed in carrying forward this destructive delusion.

#### PROGRESS.

Those who hope for the conversion of the world, and who will not look for the return of the King of all the Earth because they expect such results before His return, have occasionally to acknowledge that their expectations exceed their realizations. Says the *London Christian Times* of Dec. 21st:

"Is the cause of morality advancing in the nation? Generally we please ourselves with the notion that it is; but ugly eruptions, which from time to time come to the surface of society, suggest an occasional doubt. There are indications among us just now which painfully throw back the mind upon the corrupt times of the first English Stuart, and upon those horrible cases of poisoning which have covered with lasting infamy the name of the Countess of Essex. Only a few years ago we were informed that in whole counties the lower classes were so debased, that mothers habitually poisoned their children for the sake of the paltry profit to be obtained from the payments of the funeral club. Now it appears as if the taint had spread to the classes above them, and was infecting the whole framework of society. The mysterious poisoning at Durham has hardly ceased to thrill through our hearts before another case, only less horrible because enacted in scenes where a high standard of morality is not to be expected, comes before us. A gentleman, named Cook, of sporting propensities, becomes sick on the day his horse has won the race; he is conveyed to a hotel, where he is surrounded by his sporting friends, and as it appears, there is no lack of physicians. Yet, though thus cared for, he dies suddenly, mysteriously, unaccountably; till his body is exhumed from the grave, and after a careful and minute examination by one of the first chemists of the age, traces of poison are detected. The coroner's jury have returned a verdict of wilful murder against one of his sporting friends, who is also a surgeon, and attended most closely upon the deceased during his illness. In all these cases, the crime atrocious as it is, seems to be absorbed in the new, strange, and mysterious processes by which life is taken, and which have all but baffled the researches of our chemists; reminding us what may be expected in all departments of life if ever the evil day come, when a complete divorce shall have been effected between science and religion."

#### Foreign News.

There have been two arrivals from Europe this last week—the *Atlantic* and the *America*. By these we have London and Liverpool dates to Jan. 5th.

If the question is asked, what the news is? It will be difficult to answer. Strictly speaking, there is no definite news of any importance. There are rumors and speculations, and confirmations and refutations of previous rumors and speculations; but as to actual news, there is very little indeed. Everybody's mouth is full of peace rumors; but nobody's judgment seems to yield much credence to any of these rumors. At all events, the belligerents are none of them so far affected by them as to remit any preparation for opening a most active campaign in the spring. It is not, however, unlikely that the plan of operations may be changed; and indeed, that the entire base of operations in the Crimea may be altered. There is a story that Marshal Pelissier has declared it impossible to do anything more in the Crimea with their present base of operations; and a grand council of war is announced to be held in Paris, at which a plan for future movements is to be discussed and settled. In the meantime the Russians are covering the Northern side of Sebastopol with the most formidable fortifications; and the allies are erecting counter fortresses to meet them; though the story is, that no further attempts will be made against Sebastopol.—The surrender of Kars to the Russians is confirmed; but the garrison obtained honorable terms, and certain Poles and Hungarians, serving in General Williams' staff, were exempted from capture by the terms of the capitulation, in order to prevent them from being given up to the halter. The London papers are very much disturbed by this Russian success; and the allies are very loudly condemned for not succoring the brave garrison. The fall of Kars is regarded as of very great importance. Persia is now said to be at the mercy of Russia; and all the trade across from Trebizonde to Persia is under the control of the Czar.—The docks of Sebastopol, those wonders of the world, built at enormous cost, are said to be doomed to certain destruction. Engineers have long been at work sinking shafts and preparing for the grand explosion; and by the last accounts the 9th of January had been definitely fixed upon for the destructive explosion. A General officer is said to have remarked, that in blowing up these docks, they were blowing up the head-quarters of negotiations.

THE LOSS OF THE PACKET SHIP ST. DENIS.—A telegraphic dispatch has announced the melancholy loss of the above vessel, with about thirty souls. Mr. Tufts, the chief mate, who was saved, furnishes to the *Journal of Commerce* a statement from which it appears that the vessel sailed from New York "on the 1st inst., for Havre, and on the 5th took a gale from South East, which hauled to North West, and blew a perfect hurricane, during which the ship sprung a leak, and the decks were full of water; could not get to the pumps to work them; cut away the main and mizzen masts, to ease the vessel; discovered her fast settling down forward; and at 12 M., 6th inst., left the ship, when she immediately foundered." Why the remainder of the passengers and crew were not enabled to escape from the sinking ship and a watery grave, does not appear. It would naturally be supposed that the ship had more than one boat; yet it seems that but one boat had left her. A full account of the disaster has not yet been received.

P.S.—It appears from subsequent accounts that all the boats except the one in which the survivors escaped had been stove by the violence of the gale, so that when sought for, they were found to be unfit for use. The mate, however, and some of the crew escaped in an old fashioned long-boat, which was so damaged as to be kept afloat only by constant bailing.

INTEGRITY OF LONDON BANKERS.—In a recent number of the New York reprint of *Chambers' Journal* occurs the following remarkable development:

"Who, for example would suppose that London firms of character and eminence deal knowingly and sympathetically in forged bills! Yet such is actually the case. A great many dealers, whose names alone can sometimes turn the current of the market, have a quiet drawer in which they stow away these bills just as they would any others. The principle on which they proceed is a simple one. They know their customer; he is a man in business, with a stock in trade, a character to lose, and greatly in want of ready money. This customer forges to his bills the name, usually, of a near relative, or some one of moneyed fame with whom he is connected. The dealers, fully aware of the circumstance, take the bills. They know well that their customer will pay this bill before any others—that he will run all risks upon all payments, make all sacrifices, rather than

leave these bills unpaid, with the terrible consequences of their examination. The customer in fact, says to the dealer, I put my liberty, my character and prospects in your hands; if I fail in my engagements, you will have the power to transport me as a felon; I shall not run that risk; I have such and such property, such and such connections: lend me so much money. The dealers do not hesitate to comply.

THE BIBLE BURNER ACQUITTED.—After a two days' trial, Vladimir Petcherine was acquitted of the charge of burning a Volume of the Holy Scriptures. It was proved in evidence that a number of so-called immoral works was delivered up to the Redemptorist fathers, stationed at Kingston, near Dublin: and that of these the accused had made a bonfire in front of the chapel on the 6th November, in the presence of a large crowd.

It was satisfactorily shown that a Bible was among the books there burnt, but there was no evidence that Father Petcherine knew that it was there, or that he had any intention of bringing the Protestant version into contempt. Although there might have been no moral doubt upon the matter (for we can scarcely believe the books were burnt without examination), the jury very rightly considered the case not proved against the prisoner, and they gave a verdict accordingly. It is stated that the Roman Catholics were in a majority on the jury, but there is no reason to suppose that circumstance at all influenced the decision which they arrived at.—*London Atlas*, December 15.

SAD ADMISSION.—The *Weekly Register*, the Romanist organ in Great Britain, while speaking of the trial of Rev. Mr. Petcherine, incidentally says of the result, "Every man who knows Ireland knows that it depends, not upon the witnesses or the bar, but upon the constitution of the jury."

THE NEW HAVEN MURDER.—New Haven, Jan. 17. The Grand Jury this afternoon, have indicted Samuel Sly, as principal, and Rhoda Wakeman, the Prophetess, and Thankful S. Hersey, as accessories to the murder of Justus Matthews. They will soon be tried. Abigail Sables and Josiah Jackson were this evening discharged from prison. The Prophetess wept like an infant on being told that she must remain. Hersey said, pointing to the Prophetess, they little know what they are about in shutting up that person here.

COUNTERFEITING FOILED.—The *New Haven Register* states that a patent has just been taken out by a gentleman of that city, for the prevention of the counterfeiting of bank bills in any manner, either by photographing, altering or otherwise; and so highly approved is his invention that four of the New Haven banks will at once proceed to issue bills after the new method. The invention is the result of chemical experiments. The paper to be used for the new bills is of a light straw color; red is also employed. These colors are rendered necessary by the chemical process to which the paper is required to be subjected in its manufacture.

Some people, when they write give melancholy evidence of desiring merely effect—irrespective of cost to truth. The following from the *Pittsburg Catholic* for Jan. 12th, shows a disregard of fact. It says:

"The 'Wakemanites,' like all other Protestant sects, are the legitimate children of that fertile mother of all the isms—that inexhaustible source of endless division—Bible alone-ism, or the fatal principle that every man and woman is to make his or her religion out of the Bible, as interpreted by private judgment. Acting on this broad Protestant principle, Rhoda Wakeman, Sam Sly, and the rest of her sly followers, carried out their peculiar views of religion, and they had certainly as good a right to do so as Luther, Calvin and Zwingle, to work out their respective religions, from the same process, viz., the Bible alone, as they understand it, according to their private spirit."

Now instead of following the Bible, she followed what she claimed to be direct revelations from heaven to herself—a fact not stated by the Catholic.

THE CAUSE IN NASHUA, N. H.—Some of the friends in Nashua, without questioning at all the intentions of brother Billings, feel that some injustice was done them in his statement of the cause in that place. They say that the Hall was given up by mutual consent—they believing that the cause was not subserved by continuing as they had been. And though they saw Elder Billings' appointment they were informed that he was to be written to not to come; and so they did not expect him nor know of his being there till he had left.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture from the friends of the Herald.

## THE CONFLAGRATION.

2 PET. 3:11—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?"

The scene before us is the dissolution of the world by fire—a scene of infinite grandeur, and full of the most important instruction.

1. The destruction of the world affords us a picture of the power of our Judge. "Who can resist his will!" Once there was no sea, no earth, no firmament; one frightful night covered the whole face of the globe. He spake, and all these things appeared. Now we behold a sea, an earth, and a firmament. He will again speak, and the sea shall be dry, the earth shall be consumed, the stars shall disappear, the firmament shall be burnt up. Such is the God whom the sinner attacks!—a God "who removeth the mountains, and overturneth them in his anger; who shaketh the earth out of her place, and the pillars thereof tremble."

2. The conflagration of the universe affords us a picture of the horrors of vice. It is not enough to condemn to flames, and to confine to chains of darkness, those who have fled from his justice. Not content to punish the ambitious, he will destroy even the instruments of ambition, and overturn those thrones and palaces which have caused it. Not content to punish the voluptuous, he will destroy even the objects of voluptuousness, and consume the elements which have afforded matter of temptation, and of sin.

3. In the burning of the globe we find a representation of the vanity of all which it contains. What is this world? It is a funeral pile, which already begins to burn, and will hereafter be entirely consumed. The thought of death already affords a powerful motive to place our affections on another world: for what is death? It is, to every individual what, one day, the final ruin will be to the generality of mankind. It is the destruction of the heavens, which pass away with a great noise; it is the dissolution of the elements; it is the conflagration of the world, and all that is therein.

The conflagration of this world furnisheth an idea of the world to come. We often declaim on the nothingness of earthly things; we frequently say, with Solomon, "Vanity of vanities, all is vanity!" There is vanity in pleasure! vanity in grandeur! vanity in riches! vanity in science! vanity in all! Could we enjoy the highest dignities and fortunes; could we inhabit the most temperate clime, and the most pleasant country; could we select the wisest and most amiable of companions; could we possess the happiest temper, and the most sublime genius; could we cultivate the sciences, and cause the fine arts to flourish; could we unite all that could please, and banish all that could give pain; a life formed on this plan might indeed answer the idea of happiness which feeble minds like ours might form; but such a plan could not even approach the great idea of an infinite God. To accomplish his design, there must be another world, there must be "new heavens, and a new earth, wherein dwelleth righteousness." Finally, the destruction of this world displays the excellence of piety. Behold the Christian amidst flames, tempest, and the confusion of all nature, content, peaceable, unalterable! While the heavens are passing away, the elements melting with fervent heat, the earth and all the things which are in it, burning up, behold the believer in Jesus, little by nature, but great by the privileges with which piety endows him, rising fearless above the catastrophe of the universe, and surviving the ruins of the world. See him with transports of joy approaching the presence of his Judge as his friend and deliverer, and hear him cry, "Come, Lord Jesus, come quickly!"

What shall we say to you, brethren, to incline you to piety, if all these grand motives be without success? if the voice of an apostle, what do I say!—the voice of an apostle!—if the sun darkened, if the moon changed into blood, if the stars fall from heaven, if the powers of heaven shaken, the heavens passing away with a great noise, if the elements dissolving away with fervent heat,

if the earth consumed, and all that is therein, if the universal destruction of nature and elements be incapable of detaching you from the present world. It is said, that some day, before the destruction of Jerusalem, a voice was heard proceeding from the holy place, and crying, "Let us go hence, let us go hence!" Behold, from the centre of a dissolving world, and crashing elements, a voice sounds, Let us go hence, let us quit the world; let us aspire to a felicity above all such catastrophes; let us cleave to God, the rock of ages, the source of existence and duration. "Beloved, seeing all these things shall be dissolved, what manner of persons ought we to be!"—SAURIN.

## LETTER FROM H. DURKEE.

DEAR SIR:—I have been reading Dr. Elliott's comments on the seven seals as given in the *Herald*. I have always been and still am of the opinion that the seven seals, trumpets, and vials, commenced and ended co-extensive with each other, and that they were so many links in the chain of events that was to transpire from the ascension of our Lord until he shall "so come in like manner." When on earth the Saviour performed no miracles in private without taking three with him, and when he went to the mount of transfiguration to show in miniature the yet coming kingdom, he took three disciples with him, that at the mouth of three witnesses every word should be established; and when he is to make known what should precede his second advent, he in the same number of the chain of events directs the revelator what to write.

Dr. Elliott assigns as a reason why the seventh seal does not extend to the end, that no such rapturous songs of praise is heard as is at the seventh trumpets and vials, and so he finds other events, as any man that is acquainted with the history of the Roman Empire in the first century might. You will notice that in each of the chains of events, one event succeeds another in quick succession, until the sixth is sounded, poured out, or opened. Then it would seem a longer lapse of time occurs before the seventh than at any other intermediate space of time, and the seventh seal closes with the silence of about half an hour. Whether this is common or prophetic time I am unable to say.

On last Saturday evening, after reading the *Herald* of that day's date, I set about trying to find some counterpart to the silence in heaven, and as I have no commentator but Bliss (and that lent,) I compared scripture with scripture.

You will read Hab. 2:20; Zech. 2:14; Zeph. 1:7. If you will read the chapters in which those verses are found, you will find the counterpart of Zeph. 7, in Isa. 24:21, in which chapter I think no one will dispute but the prophet was speaking of the final overthrow of this world, and the setting up of the everlasting kingdom, at which time the quick and dead are to be judged.

I have written this as my belief, and if I am in an error, I have no one to charge it to. I shall have to read more of Dr. Elliott before I shall believe that the silence in heaven has yet transpired.

Respectfully yours, H. DURKEE.  
Royalton, Jan. 8th, 1856.

NOTE.—We have always entertained the same views of the seals, &c., as our brother. Dr. Elliott's view is new, and should be examined with care. He may have truth which we have not seen and do not see.

## LETTER FROM S. H. WITHINGTON.

BRO. HIMES:—I could not do without the *Herald*. Its messages to me are sweet and cheering, and I hail its weekly visits with delight. I wish all of its subscribers would pay promptly, in advance. It is much easier to do so, and would save you great embarrassment. O that the Lord would incline all to do their duty in this matter.

We have passed through sore trials the last few weeks that are past and gone. Death, that cruel enemy has been among us, and removed my dear parents and a cousin that was living with us. Disease, bloody flux, that prevailed quite extensively in Western New York, and especially in this town, where it swept away forty of its inhabitants. I was myself attacked with it, and brought near the grave, but God in his infinite mercy and goodness spared my life. During my sickness I had much time for reflection, and saw much in my past life to condemn. I want a closer walk with God. I know it is my privilege. God's grace is at all times sufficient and I am resolved to live up to my privilege, and honor God by a well ordered life and godly conversation. To this end, my brother, I want the prayers of all the faithful. I wish there could be a Conference somewhere in Western New York. Must this field be

entirely abandoned to the enemy? I trust not. In consequence of opposing influences we have been scattered, but I think they have lived on husks long enough. We want a good pastor with us. I think there would be no difficulty in raising up a church even in Springwater. I really wish some good brother would call on us, and see what might be done. They would find a hearty welcome at my house, or at the house of my brother, N. T. Withington. We live on the Buffalo, Corning and New York Railway, and it would be an easy matter for some brother to give us a call. We would do all in our power to help him after a godly manner. The brethren in Springwater have been called out of the different organizations, and left as it were upon the mountains to perish. It seems to me there is a good opening in this place for preaching, if we could have the right sort, and that is the good news and glad tidings of the kingdom at hand. O that the Lord would send some one to break unto us the bread of life. I know that we in this place are not worthy. Still we will hope in His mercy, and trust Him for help. This from your brother in hope,

S. H. WITHINGTON.  
Springwater, Jan. 6th, 1856.

## LETTER FROM M. S. WICKER.

BRO. HIMES:—I feel that my mind is better informed upon many subjects than it would have been without the *Herald*, especially a knowledge of the present state of the world. And what is far better I think I have a better understanding of the Scriptures. It has opened to my mind truths new to me, but I am well assured, old as the ancient prophets. For even Enoch, the seventh from Adam, prophesied of the second coming of our Lord, and we discover glimpses of what we call the Advent doctrines, all through the old Testament scriptures, increasing in brightness as we approach nearer to our Saviour's first advent. Though a professor of religion for quite a number of years, I knew nothing of the true inheritance of the saints, the earth renewed, or even that our Saviour had promised to come again. Of course, a great part of the Bible was to me a dead letter. It seems strange to me now that I did not discover something of these truths when reading the Bible, for I had read it through I think a number of times. But I have no remembrance of ever hearing or reading of these subjects, until providentially some of those publications so profusely scattered in '42 fell into my hands. A little work by brother Litch upon the eleventh of Daniel, excited inquiry in my mind, since which I have ever loved to read about "this gospel of the kingdom." I think much good has been done through the Advent publications, as it is through them alone that many have been informed upon the subject, and it is acknowledged by our opponents that they, with the Advent preaching, have led to a study of the word of God. I trust the time is not far in the future, when the "times of the Gentiles will be fulfilled," and "He come whose right it is," our true and rightful King. S. M. WICKER.  
Ticonderoga, Dec. 21st, 1855.

## LETTER FROM GEO. BAKER.

BRO. HIMES:—Allow me to say that my interest in the personal coming and reign of Christ on earth was never more settled and fixed than at present. I should highly prize the privilege of association with those of like precious faith, where the preaching and the praying, the singing and exhortations, all have reference to the glorious appearing of our Lord Jesus Christ. What careful observer of the scriptures has not noticed the discrepancy between the popular teaching and that of the Bible, on this subject? The one constantly referring to death, and the other to the resurrection as the crowning work and crowning glory of human salvation.

The signs of the times indicate a speedy redemption to the trusting and waiting children of God. Let us watch and pray, that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man.

Your brother in hope, GEO. C. BAKER.  
Garrettsville, Portage county, Jan. 7th, 1856.

## THE RESURRECTION OF THE BODY.

DEAR FRIEND:—What are the most pointed passages of scripture in the Bible, that prove the resurrection of the body? By answering this in your valuable paper, you will greatly oblige your friend, DANIEL MILTON.

Green Point, Jan. 13th, 1856.

For proof-texts, we regard the following as peculiarly emphatic:—

Dan. 12:2—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting

contempt."

John 5:28, 29—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Rom. 8:11—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

"23—"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. 3:21—"Who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself."

Also, read the whole of the 15th chapter of 1 Corinthians.

## CONFERENCE IN ILLINOIS.

The following are the minutes of the Northern Illinois Conference of Adventists held at Payne's Point, Dec. 28th, 29th and 30th, 1855.

After singing, reading the Scriptures and prayer, Conference was organized by choosing Elder P. B. Morgan, President, and N. W. Spencer, Secretary; when the following persons presented themselves as delegates from their respective churches.

Jefferson Grove church, Joshua King, Hiram Wood, William Howe; Shabbona Grove church, Samuel Marsh, Hiram De Wolfe, Harry Norton, N. W. Spencer; DeKalb church, C. Churchill, H. H. Janes; Moline church, Moses Chandler, P. B. Morgan; Vermillionville, LaSalle county, A. S. Calkins. Then listened to a discourse by Elder P. B. Morgan, from Mal. 4:5, 6. A Business Committee was then appointed consisting of brother M. Chandler, A. S. Calkins and S. Marsh. Adjourned.

Conference called at half past 11 a. m., Dec. 29th. The brethren reported the state of the cause in different sections of the Conference.

Brother Spencer said, with regard to the cause at Shabbona Grove, while some have got cold in spiritual things, the majority continue united, steadfast, rejoicing in the hope of the coming of the Lord. New fields are opening around them; preaching every Sabbath; no Sabbath school; numbers, about 80.

Brother Churchill remarked concerning DeKalb church, that the most of the brethren remain steadfast; they are united in the fundamental doctrines of the Advent faith: have preaching regularly; are praying the Lord to revive them.

Brother wood, of the Payne's Point church said, that things went badly with them. Prayer meetings have not been kept up, have preaching once in four weeks by Elder Janes; numbers had been diminished by divisions caused by brethren holding "the age to come;" who have formed a separate organization. Anticipate much from this Conference.

Brother Chandler said of the Moline church; they have an organized church of perhaps fifty good brethren and sisters; have no house of worship, but meet in a hall; have a good Sabbath school and Bible class; new fields and interests are constantly opening in the surrounding regions. In Cordova, where the tent was pitched last summer, we have no organized church, but a good number of brethren, and the sympathy of many in the region.

Brother Calkins said of LaSalle county, there is a good deal of interest in Vermillionville, where our beloved brother Morgan has recently been laboring. A number, some thirty or more, have professed the truth, a few of whom have long believed the truth. In Ottawa, there are a few good brethren. Their prospects are good for that county. Elder Lathrop and himself are preaching the Advent doctrine.

Brother Spencer said of the Somonauk church, where he preaches occasionally; there is a good, though small flock. They want a permanent laborer with them a part of the time. Adjourned to meet after the p.m. service. Preaching by Elder Calkins, from Eph. 4:30. Conference called at three o'clock.

Resolutions unanimously adopted by the Conference.

Whereas, we find that for want of suitable laborers, and by sundry distracting influences, and by the worldly-mindedness of this age, the cause of God in some places is languishing. Therefore

Resolved, That we recommend that there be at once a fund raised by contributions and subscription for the purpose of sustaining an evangelist to travel and labor within the bounds of the Conference.

Whereas, the subject of Moral Reform, Temper-



ance and the Abolition of Slavery are now being agitated in the West, and whereas we believe these efforts are against alarming evils; therefore

**Resolved**, That we recommend our brethren everywhere to give their influence to sustain those efforts, so far as they can consistently as Christians, seeking to avoid the unhallowed political and war spirit of the times.

Whereas, there have been sundry distracting influences that have brought in grievous divisions, therefore

**Resolved**, that this Conference recommend that when brethren do not see alike in sundry points of faith, they nevertheless allow each other the Christian liberty of believing and speaking in a sober, kind and Christian manner their peculiar views, but at the same time strive by all means to promote brotherly love, keeping the unity of the spirit; remembering there is one faith, baptism, hope, and Father of all,—and that because brethren disagree with us in some tenets of faith, if they are Christ's they are nevertheless of one body, and have an unqualified claim to Christian fellowship, and all the immunities of the church of God; on which account we deprecate all efforts to promote divisions among God's children.

Whereas, it has been reported that we, as a people looking for and expecting the soon coming of the Lord Jesus Christ, are opposed to missions and missionary enterprises, therefore

**Resolved**, That we deeply sympathize with all such efforts, and will do with our prayers and pecuniary efforts what we can to sustain such causes, not with the belief that the world will be ever converted, but that, if possible, some may be saved, and knowing that as soon as "this gospel of the kingdom" has been preached in the world as a witness unto all nations, then shall the end come.

We, as a Conference of believers in the speedy coming of Christ feel the need of an organ at home, through which we can speak our views freely, and that will hold up the great and important subject of the kingdom of God at hand; and whereas brother Morgan has, by his judicious and faithful efforts, secured our confidence in publishing the *Prophetic Messenger*, therefore

**Resolved**, that we give our influence in support of the *Messenger*.

**Voted**, that the next Conference take into consideration the subject of making this an annual, instead of a semi-annual Conference.

**Voted**, that we recommend that a committee be appointed in every church to obtain subscriptions for the purpose of sustaining an evangelist to travel as a missionary in the bounds of this Conference.

**Voted**, that the minutes of this Conference be published in the *Prophetic Messenger* and *Advent Herald*.

**Voted**, that we tender our thanks to brother King and his church for their hospitalities.

The following is an extract from a letter of the DeKalb church.

"TO THE BRETHREN IN CONFERENCE CONVENED—  
The Second Advent church at DeKalb sendeth Christian salutation, praying that the great Head of the Church may preside over your deliberations. Dear brethren, as a church we are striving to maintain the ordinances of God's house by attending to the means of grace. We meet in prayer and conference meetings twice a week. Elder H. H. Jones has the pastoral charge of this church, and preaches every other Sabbath; and U. Churchill the rest of the time. The church is united, and most of the brethren are steadfast in the faith of our soon coming Lord. But there were a few 'stony ground hearers,' who as soon as tribulation came, withered away. Our number is the same, except one dismissed by letter. Brethren, pray for us, that our faith fail not.

"In behalf of the church,"

C. CHURCHILL, clerk pro tem.

The following is an extract from a letter of the Jefferson Grove church.

"The Second Advent church of Jefferson Grove to the brethren in Conference assembled, greeting—We humbly pray that God will assist you in your deliberations for the best interest of his cause. As a church we are compelled to say, that we are in rather a low and unenviable condition. Through the influence of certain theories and doctrines introduced among us, many of our dear brethren having embraced them, have organized themselves into a society separate from us. Others have fallen back into the pursuits and amusements of this vain world. Thus our number is very much reduced. Yet we desire to live and maintain our identity as a church, sustaining the cause of God among us.

"Elder Jones labors with us one-fourth of the time. Conference and prayer meetings are neglected. We have no Sabbath school, but we remain steadfast in the faith of the soon coming of the Lord.

"In behalf of the church,"

H. H. JONES, clerk pro tem.

Brother G. W. Burnham having arrived, preached Sabbath morning, subject, bearing the cross. In the afternoon brother Chandler spoke, subject kingdom of heaven.

Ministers present, G. W. Burnham, P. B. Morgan, A. Calkins, Moses Chandler, H. H. Jones, N. W. Spencer.

Adjourned to meet the last Friday in May next, at Shabbona Grove, DeKalb county.

N. W. SPENCER, Secretary.

## Obituary.



"I AM the resurrection and the life; he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Worcester, Mass., Jan. 12th, 1856, of dropsy in the head, WALTER CLARENCE, only son of William and Abby B. Smith, aged 6 years and 21 days.

Brother and sister S. are in much affliction at this sad bereavement, but are sustained by divine grace, in patience, resignation, and hope. Training their son in the ways of the Lord, it is with pleasing satisfaction they now recall the evidences given by him from time to time, of faith in the Redeemer. We cannot mention all these evidences here, but as this bright boy often expressed his confidence in Jesus' power to raise his people from the dead, and would speak exultingly of the joyous greeting he expected to receive from the Lord in his kingdom, let it suffice to say that in the belief that it is well with the child, we have laid him away in the tomb, with the firm conviction that little Walter will rise again at the first resurrection.

Will you, in connection with the above, publish the following beautiful poem of Dr. Chalmers, written on the occasion of the death of a beloved son!

### THE LITTLE BOY THAT DIED.

I am all alone in my chamber now,  
And the midnight hour is near;  
And the fagot's crack and the clock's dull tick  
Are the only sounds I hear;  
And over my soul in solitude,  
Sweet feelings of sadness glide,  
For my heart and my eyes are full when I think  
Of the little boy that died.

I went one night to my father's house—  
Went home to the dear ones all—  
And softly I opened the garden gate,  
And softly the door of the hall.  
My mother came out to meet her son—  
She kissed me, and then she sighed,  
And her head fell on my neck, and she wept  
For the little boy that died.

I shall miss him when the flowers come,  
In the garden where he played;  
I shall miss him more by the fireside,  
When the flowers have all decayed.  
I shall see his toys and his empty chair,  
And the horse he used to ride;  
And they will speak, with a silent speech,  
Of the little boy that died.

We shall go home to our Father's house—  
To our Father's house in the skies,  
Where the hope of our souls shall have no blight,  
Our love no broken ties;  
We shall roam the banks of the river of peace,  
And bathe in its blissful tide;  
And one of the joys of our heaven shall be  
The little boy that died.

MESSIAH'S THRONE, and *Millennial Glory*, is the title of a work, by Rev. J. Litch, of Philadelphia.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be: the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years

from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

## BOOKS FOR SALE.

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## BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, JANUARY 26, 1856.

## To Correspondents.

C. F. LUCE.—Very greatly obliged. May the Lord prosper you.

I. C. WELLCOME.—I made all arrangements for the publication of brother Fitch's Memoir, but family friends of brother F. finally declined to have it published—perhaps I should have stated this before. As to the other question, I would say, No one.

## Youth's Guide.

The Youth's Guide for January has been issued. The following are its contents:—

Children's Missionary Hymn, (poetry.)  
The River Jordan.  
True Moral Courage.  
The Hospice on Mt. St. Bernard.  
Anecdote of Daniel Webster.  
Remarkable Predictions.  
The Penitent Scholar.  
An Incident of Kane's Arctic Expedition.  
Tobacco.  
The Passion for Gaming.  
Varieties.  
Religion Conducive to Happiness. (Editorial.)  
The Home of Little Children.  
Nellie.  
Idleness and Activity.  
Enigmas, &c.

PROTRACTED MEETING IN BOSTON.—Elder S. W. Thurber, of Barnston, C. E., will commence a protracted meeting in the Advent chapel, corner of Hudson and Kneeland streets, on the Friday evening before the first Sunday in February. It will continue two weeks or more.

We ask the prayers of all our friends, that God may be with us, and bless the effort in a blessed revival of his work. J. V. HIMES.

## NEW WORK.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, "our present position in the prophetic calendar," with his "apocalyptic seven-sealed scroll," by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittier theory of a millennium before the advent. By a Congregationalist. "Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and knowledge shall be increased."—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856.

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

The book is valuable as containing a compendium of millenarian views from the early ages of the church to the present time, and the author discovers great research and untiring labor.—*Religious Intelligencer*, (Saint John, N. B.)

The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the Church and the world. This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for the coming of the Son of Man.—*New York Chronicle*.

We do not think there are any but will give him credit for uttering a great many wholesome truths. He deals fairly, manfully, and religiously, with his opponents, and when differs with them as regards any material point, he states his grounds for such difference, plainly and boldly, and draws his conclusions accordingly, without stooping to denunciation, or speaking depreciatingly of their faith, other than as the facts which he brings forward speak for themselves.

We like his work, and, therefore, commend it to our readers.—*Niagara Democrat*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world. The inquiring christian will find much to engage his attention in "THE TIME OF THE END."—*Due West* (S. C.) *Telescope*.

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.—*Hartford Christian Secretary*.

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the Church.—*Missouri Republican*.

It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world.

We have been pleased with its spirit, interested in its statements, and have received valuable information, and we commend it to all who feel an interest in this subject.—*Religious Herald*, Richmond, Va.

This is more comprehensive than the works generally published on the great controversial questions of theology. It presents very fully the side of the question which is maintained by the Rev. Dr. Cumming. . . . The book contains the testimony of many theologians upon the subject, so that it is almost an encyclopedia upon the doctrine. We know of no book which contains in so little space so much interesting matter on this subject.—*S. Johnsbury (Vt.) Caledonian*.

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies.—*Boston Ch. Witness and Advocate*.

"It will be found to be the production of a master mind. It cannot but awaken in the church a new interest in the prophecies, relative to which she now displays so great and alarming an indifference; while atheism and infidelity will find that they are brought to a law and a testimony which they cannot doubt or confute."—*Albany Spectator*.

It is a pretty full encyclopedia of all the theories and authorities extant, in relation to the Scripture Prophecies of 'the time of the end.' Without endorsing the author's theory, we can cheerfully endorse the spirit with which he enters upon his work. We can cheerfully recommend it, too, to all who desire to know what has been said and can be said on a subject which will probably never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Independent Democrat*.

On so momentous a subject, and an array of such distinguished writers, this work will command attention.—*Providence Daily Journal*.

Those who are curious in such matters, will have an ample fund of interesting relics in this book. The index of authors referred to is large, and shows that the writer has intended to give a thorough treatment of the subject.—*Star of the West*.

A compendious collection of Second Advent essays.—*N. Y. Evangelist*.

We commend it to those whose inquiries lie in this direction.—*Haverhill Gazette*.

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind."—*International Journal*.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject.—*Boston Traveller*.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Religious Herald*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Utica American Baptist*.

It is a publication curious, interesting, and attesting the indefatigable investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book.—*New Bedford Standard*.

The writer shows that he has studied his subject, and evinces much ability in the treatment of it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—*Boston Evening Telegraph*.

Those at all interested in the subject of this volume, will find in it a great abundance of materials

for the prosecution of the study.—*Portland Christian Mirror*.

We feel assured, that it is very cleverly written. Whoever "A Congregationalist" is, he can wield the pen with vigor and grace; and what is, perhaps, more, he has the knack of attracting the general reader, more than any other recent writer on the subject of religion. "The Time of the End" is, in a word, a striking work, and we would recommend all Protestants to read it.—*Philadelph. Daily News*.

To those who feel an interest in these topics,—and what devout mind does not?—this book will prove a mine of interesting research.—*Montreal Canadian Rev. and Jour. of Lit.*

Altogether, the book is a complete digest of prophetic interpretation, and should be the companion of every Biblical student.—*Detroit Free Press*.

## ADVERSE OPINIONS.

We modestly pronounce the whole thing a pure and unmitigated humbug.—*Nashua Oasis*

"We are so exhausted by the perusal of the title page, as to be wholly unable to attempt a comment upon the volume itself."—*Boston Congregationalist*.

## PROSPECTUS OF THE ADVENT HERALD FOR THE YEAR 1856.

With the year 1856, the *Advent Herald* enters upon its seventeenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others, a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times; and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident, that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, if permitted, during the year to discuss in full in the *Herald*, and in successive articles, the following questions.

The nature of the Second Advent.  
The nature of the millennium.  
The resurrection of the body.  
The Priority of the resurrection of the just.  
The Eternity and Universality of the Kingdom.  
The New Creation.  
The Abrahamic Inheritance.  
Our position in the Prophetic Calendar, &c. &c.

We purpose so to discuss these and kindred questions, that those to whom the discussion of them is new, may be instructed and others be made more familiar with the evidences by which they are defended.

One feature of the *Herald*, is to give expositions of continuous portions of the Scriptures. The books of Daniel, Revelations, Hebrews, and Isaiah have thus passed in review in these columns. Early in the 17th volume we purpose commencing with the book of Zechariah, designating its symbols and tropes, and endeavoring to learn their significance.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of the nature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page,—as in the late publication and review of Prof. Sanborn's article on the Millennium. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during sixteen years of arduous toil. It was the first periodical of the kind ever printed in America; and it has kept steadily in view the great question for the discussion of which it was originated. Other papers have been commenced in imitation of it, but without exception they have all departed on other tracks, or made other questions of paramount importance, so that it now stands alone as an exponent and de-

fender of the prophetic views of the General Conference of Adventists in America.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the sixteen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons. Large numbers of those who have hailed its weekly issue, are now sleeping in the dust of the earth till the resurrection morning. Other friends have become advanced in years, or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith. Who shall fill the places of these? There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness. We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place. Some would doubtless engage in a measure in this labor, as a free will offering to the *Herald*; but those who are disposed, and will make an effort to increase our list, we will permit to retain 50 cents for every new subscriber who shall pay \$2 for one year in advance, or a proportionate amount for payment for a shorter term. Get up clubs, send it to your friends, or send it to clergymen or other acquaintances who would be likely to be pleased and profited by the reading of the *Herald*. In these and other ways, contributions may be made for its support, which will relieve this office of much anxiety and care, benefit the cause, and also benefit those who aid.

All the present subscribers of the "Herald" will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the "Herald," God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation. JOSHUA V. HIMES.

## Appointments, &amp;c.

If the Lord will, I will preach at Morrisville, Pa., Sunday, 27th inst. and then spend a few weeks in Centre county, as brethren may appoint. M. L. JACKSON.

I have appointments to preach as follows: The 1st Sabbath in February, at Loudon Mills; 2d, at Loudon Ridge; 3d, West Brookfield, Pond school house; and a Conference at Hillsborough, commencing Friday, Feb. 22d, at 10 o'clock A.M., and continue over the Sabbath. Elder B. Locke is expected to attend the Conference. T. M. FARRER.

The P. O. Address of Elder P. Hawks is Providence, R. I.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

F. Morgan—We will send it six months longer in the hope that you will be able to do something for us.

T. Smith—Sent you package on the 19th.

Jacob Shipman—In Sept. last you were credited \$3 which paid from No. 632 to No. 701, and postage to the line. On the same day John Proper was credited \$2.50, from No. 686 to No. 732 and postage—so that you now owe \$2.50, and J. P. 50 cents.

T. M. Preble—Received the 50 cents.

J. Chambers \$10.—Have mailed all the books you ordered, in three packages, except the hymn book, which will be sent when out.

## DELINQUENT.

The P. M. of Richmond, Me., stops the paper sent to G. A. Chapman, who owes ..... \$4.00.

## RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited p. s. No. 763 was the closing number of 1855; No. 780 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

J. A. Winchester 789; J. Thurston 745; W. Weston 745; E. F. Haley 765; J. H. Abbott 763; E. Sheldon 793 and book; V. B. Leonard 763; E. Miller 789; H. Curtis 789; B. Glidden 764; E. Moore 794; B. Loomis 763; D. Chapman 763; H. Anderson 711—\$2.00; W. A. Fay 818; J. B. Carpenter 789; T. B. Carpenter 789; Mrs. R. M. Carpenter 789; Mrs. J. F. Bragton 794; J. Beaman 791; R. W. French 789; M. Davis 789; L. Campbell 815; T. Bissell 790 and \$1.25 for book; F. B. Chase 789; R. C. Blanchard 789; S. A. Savelis 789; J. Whitcomb 711; J. W. Reed 763; S. Smith 737; M. L. Jackson 789—each \$1.

I. H. Harden 780 and book had Aug. 25th, and 25 cents on G. A. Rockwell 742; G. R. Barber 780; S. F. Woodworth 789; D. S. Turner 789; W. T. Moore on account; E. Walcott 815; C. F. Luce 763; H. Pearsall 771; G. Bangs 771; M. Clark 794; L. W. Wilkinson 794; D. Esty 763; A. Stone 815; W. Biddle 815; Mrs. L. Houston 789; D. C. Hanson 829; S. Pitts 822; L. Lyman 815; J. Seager 763; J. Bells 789; J. T. Bell 816; G. L. Bell 815; D. Willon 771; G. B. Markey 796 and book; J. Swingle 853; L. Howell 789; L. W. Comstock 815; W. Comstock 816—have sent to each, 3 back numbers; C. L. Aldrich 815 J. J. Chamberlain 789; W. Baird 789; P. P. Nichols 815; Mrs. A. B. Thompson 820; J. Seabury 815; S. Long 768—each \$2.

L. Scott with book and postage 810; J. Parker 779 J. Ball 768; M. Perkins 780 and books; J. F. Bean 780; S. Curtis 794; Mrs. V. Alstine 789; J. C. Thayer 784 and G. T. Smith 789; L. Wade 792 and 62 cents to W. Fullerton—each \$3.

E. T. Welch 815 W. G. Ruggles 763—each \$4.—W. C. Titus 824 and book—\$5.

E. S. Robbins 760—24 cents; W. Huntley 815—\$1.50; R. Elyton 808—\$1.25; E. Leach 798—\$1.25.





Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 768.

BOSTON, SATURDAY, FEBRUARY 2, 1856.

VOLUME XVII. NO. 5.

## WITH THE LORD.

1 THESS. 4:17.

For ever with the Lord!  
Amen, so let it be:  
Life from the dead is in that word,  
'Tis immortality.

Here in the body pent,  
Absent from Him I roam,  
Yet nightly pitch my moving tent,  
A day's march nearer home.

My Father's house on high,  
Home of my soul, how near  
At times to Faith's illumined eye  
The golden gates appear!

My thirsty spirit faints  
To reach the land I love,  
The bright inheritance of saints,  
Jerusalem above.

Yet clouds will intervene,  
And all my prospect flies:  
Like Noah's dove, I flit between  
Rough seas and stormy skies.

Anon the clouds depart,  
The winds and waters cease,  
While sweetly o'er my gladdened heart  
Expands the bow of peace.

## Fearful Earthquake in New Zealand.

THE following is from a private letter received at the *Jersey Times*' office from a Medical gentleman resident at Wellington.

Wellington, New Zealand; Feb. 1, 1855.

My dear —, — To address you at this time, when a most serious calamity has befallen this colony, I feel to be a task of some difficulty. While I am anxious to put you in possession of the particulars, as far as I know them, I am desirous at the same time to avoid occasioning you any unnecessary alarm, and it will perhaps be wise, before going into any details, at once to assure you that we are both alive, and, on the whole, better than might have been expected, after repeated shocks of an earthquake of a more violent character than anything before experienced in this part of the world. The damage done is very great, and we are ourselves sufferers. Our house still stands, though much shaken, and both the chimneys have fallen.

Never shall I forget the night of Tuesday, January 23d, when the first terrific shock occurred. It was about quarter past nine at night; my wife and I were sitting quietly at the table, talking, when, without any previous warning, the house began to "reel to and fro like a drunken man," accompanied with a fearful crashing noise, like thunder or the roar of artillery. Nearly every moveable thing was thrown violently to the floor, and to stand without laying hold of something was impossible. I can compare it to nothing but being in the cabin of a ship in a heavy sea. I sat still on my seat a few seconds. My wife made a rush to the passage, dragging me after her. With some trouble, being thrown from side to side, we succeeded in reaching the front door and opening it. In the confusion our light went out. The noise was appalling. Crash, crash, crash, went houses and chimneys, mingled with the screaming of women and children, and ejaculations to heaven for assistance. After several attempts, I succeeded in closing the front door; and abandoning the house to its fate, my wife and I rushed up Willis-street to her sister's, the ground trembling under our feet. On entering Mr. —'s house, we found it deserted and in utter confusion. A lamp was still on the table, and the floor was strewn with a confused heap of articles, among which broken crockery and glass were conspicuous. We next rushed across the road to where a sister of Mr. —'s resides, and where my wife was glad enough to find her sister and a number of other relatives, some so ghastly from fright that at first we could scarcely recognize them. At the time of the first

shock, two of Mr. —'s children were asleep in a room upstairs close to the chimney, the top of which had fallen on the roof. It was found impossible to ascend the staircase until the immediate shock was over. You may suppose the intense anxiety of such a moment. They were found unhurt, and fast asleep!

It is now ten days since the occurrence, and the ground until to-day has scarcely been still. We must have had some hundreds of shocks; for the first few days they recurred every few moments, and were frequently accompanied with a noise like the discharge of cannon under the ground—bang, bang, bang. Sometimes a rumbling noise like distant thunder preceded the shocks, sometimes not. As to the duration of the first great shock which did all the damage, accounts vary, from 50 seconds (the shortest time) to 9 minutes (the longest time). It appeared certainly to last a long time, but in all probability did not exceed one to two minutes.

After the immediate shock had subsided, my wife and I took a walk down Willis-street as far as the Bank, the front of which building, only just completed, has fallen outwards, covering the space opposite with fragments of brick and stone; the brick wall that enclosed one side was also thrown down and the outer door remained upright in its frame leaning against the inner door, all in one piece. Women and children were lying about on beds which strewed the road and pathway, forming a curious scene, visible by the light of the moon. Many were hurrying to and fro with lanterns, to look after the safety of their relatives and friends. Willis-street has suffered severely, as it did in the last severe earthquake in the year 1848. The brick wall of a house a very few doors from us fell upon the roof of the next and completely destroyed it, the bricks falling into the shop beneath. Fortunately (and quite contrary to the usual practice of the inmates) no one slept in the house that night, or they must have been killed. We passed the night, for the most part in walking about. How we longed for daylight! No one thought of going to bed. Sleeping was out of the question. My wife and I have not taken our clothes off until last night, nor have we attempted to sleep in our own house since. It is not considered safe to do so. The head of our bed comes right against a large chimney which passes up through the centre of the house, and is cracked. The top of this heavy mass of brick-work broke off close to the roof, shifted forward about six inches, and there remained, in a most dangerous position. It has since been taken down. The top of the kitchen chimney, which is also very large and heavy, fell outwards over the roof partly into our own yard and partly into that of the Te Aro Hotel. There is scarcely a brick-wall or chimney in Wellington left standing. The Hutt and surrounding districts, such as Porirua, Wairarapa, Manawatu, &c., &c., are in the same predicament. The Hutt-bridge has fallen into the stream, now almost dry, and several houses are entirely destroyed. In a short street within a stone's cast of our house, ten houses are levelled to the ground, and many others in various places are so much injured that they must be taken down. The sea rose unusually high with the first shock and came into some of the houses on the beach, doing a good deal of injury; it quickly returned again, receding far beyond low-water mark. Certain it is, there is a good deal of alteration in this harbor since the earthquake. The Mulea-Mulea rocks, which, when I went to Wairarapa, were in a great measure covered by the tide at all times, have now a road round them considerable above high-water mark.

It is said that the whole of Wellington has risen considerably; some say six feet, some three feet, and some two feet. Amid so many conflicting statements, it is difficult to know which is correct. I observe that at low-water there is a very much larger space of dry ground visible than there used to be. The following morning after the shock my wife and I left Mr. — at daybreak and ventured into our own dwelling again. On opening the door

we were greeted with a pretty smart shock, which made us pause in the passage for a few seconds. On reaching the room where I kept my drugs, the scene that presented itself was truly deplorable. Some of the shelves were entirely cleared of bottles, which lay smashed upon the floor, with the contents strewn in all directions, oil of vitriol being mixed with rhubarb, salts, and a variety of other articles, among which, unfortunately the smell of essential oils strongly predominated. With heavy hearts, and the frequent occurrence of shocks of earthquake, we turned to at clearing away the ruins. I got a spade, and literally threw broken glass and physic by spadefuls into the yard! This job occupied us the greater part of the day. Often we had to run out into the yard when a rather stronger shock than usual occurred, for fear of the falling of the remains of our kitchen chimney, which is large and heavy. In our front parlor the walls are cracked in several places and the plaster has partially fallen. Over the mantelpiece there is a long rent extending from the ceiling. The shelf itself was cleared of most of the things upon it, and among them dear —'s daguerreotype, the glass of which was broken. A small table with a desk upon it which stood under the window was thrown down, but not injured. The table which stood in the middle of the room and the sofa kept their places. Some books on shelves in the recess had been thrown forwards, but not to the ground. Some glass and crockery in the cupboard underneath, curious to say, altogether escaped. Several bricks had fallen down the chimney into the fire-place, and fragments of bricks and mortar strewed the hearth-rug and that side of the room. In the back room below, where we usually sit, the damage was considerable amongst the crockery, which was at once hurled to the floor. The plates, glasses, &c., which we had used at supper remained on the table, while nearly everything else was thrown down. The great destruction, as I have already mentioned, took place in the kitchen and among the physic. Most unfortunately, the most expensive articles are destroyed, while the less costly have escaped. I have not as yet had the heart to make a particular estimate of the loss. Upstairs in our bedroom, there is a rent in the plaster-wall from floor to roof exactly against the head of our bed. The moveable articles on the wash-stand were thrown down and much cracked and chipped. The dressing-table was moved away several inches from the wall, under the window, against which it stood, and the looking-glass upon it was found close to the edge of the table, in a very dangerous position, but uninjured. In a back room upstairs are several cracks in the wall, against the chimney, and in this room also several bottles of drugs were broken.

The yard of the Te Aro Hotel is strewn all over with bricks, &c., from fallen chimneys, and the roof in one part is broken through by the bricks falling upon it and making their way into the room beneath. A few doors from this, the kitchen chimney fell upon the roof and broke two of the rafters; the lower part of the house is cracked; and the whole will have to be taken down.

The next afternoon, — and I took a walk down the beach to see the devastation which this violent convulsion had occasioned. It was truly deplorable to see the heaps of broken bricks and rubbish which met the eye in all directions. Many walls had fallen outwards almost in one piece, showing that the bricks composing them had been well cemented together. The "South Sea Hotel," a two story building of brick, had little more than the outer walls left standing, and will have to be taken down. This building had suffered in the former severe earthquakes in 1848, and had been strongly framed with wood, secured to the walls with iron bolts, and screwed on the outside; all had been in vain. It was curious to see the remains or skeletons of chimneys which it had been attempted to save in the same manner; the bricks gone, and the frames remaining. Many windows and sashes have been broken by the concussion. Some wooden

fronts of houses and shops were forced outwards from the brickwork. T —'s store, a very large one of brick, which stood the former earthquake, is rent and twisted in all directions. Another very large hotel in Wellington, kept by a Baron Alldrof, has a fearful chasm in one side of it, occasioned by the falling of a heavy stack of chimneys, and the poor Baron himself was killed almost immediately by the falling bricks. This building was the largest and most handsome in Wellington; the whole of it will have to be taken down. The Custom-house, a lath-and-plaster erection, is (to use the expression of one of the officers who showed us over it) "like a birdcage;" nearly the whole of the plaster gone, and the laths and frame of the building remaining. Some brick stores near this are a complete wreck. They had just been purchased by a merchant in this town for £1,000: he says he is a ruined man. The new Bank, which was built expressly to stand shocks of earthquake, has suffered most severely; the foundation has given way, and it is expected that this will necessitate the pulling down of this fine structure. The iron safe sank into the ground under the vault, and had to be dug out, with some difficulty. Many houses are entirely destroyed, and many others so much injured that they must be taken down. Several families are houseless—some living in tents; many obliged to cook outside in the open air, and sleep in stables, or outhouses, or even the ground. We slept one night in our yard, in a sort of V tent I had rudely constructed, of tressels, boards and poles. Being so close to the ground, the shocks were more felt than when in a house. For several nights we have slept in the lobby of Mr. —'s house, on a mattress, fearing to go into the rooms on account of the chimneys.

Four Maories were killed by the falling of a chimney in the Wairarapa valley, and some few bones were broken in Wellington; but not more than five deaths have occurred, as far as I know at present. The loss of property is immense. I fear the place is half ruined. The shock was felt distinctly at sea, and gave the sensation to those on board a ship of being on rocks. The whole of the Island had been affected by it, and it also extended across the Straits to Nelson and other settlements on the Southern Island. The Hutt-road was partially obstructed by land-slips, and in the Wairarapa valley many land-slips and rents have taken place, completely blocking up the road near the Remutaka range of mountains. Immense masses of stones, earth, trees, and underwood, have been thrown down from the heights above, while others hang menacingly overhead, ready to overwhelm any one who should be foolhardy enough to approach them. During all this time the weather has been beautiful. Both sun and moon have shone brightly over the scene of ruin and desolation which Wellington now presents.

The fearful roaring and rumbling that accompanied some of the shocks were most appalling, at times distinctly resembling a park of artillery. Sometimes the shocks appeared vertical, at other times horizontal. An onward rolling motion of the ground was often distinctly perceptible under the feet. At other times the ground felt as if forcibly jerked upwards. Out of doors, the shocks were much less felt than in the houses. The Captain of the —, who was at Valparaiso 23 years ago, when that town was destroyed by an earthquake, says that the first shock experienced here was much more severe, and that, had not so many of the houses been constructed wholly of wood, it must have entirely demolished the town.

Feb. 5th.

The weather continues beautifully fine, enabling workmen to get forward with the necessary repairs, which are going on in all directions. We think of sleeping in our own house to-night, as the shocks have so much abated. I felt only two slight shocks to-day. — is sure there were three shocks in the night; but I slept well. Yesterday there were several slight shocks. Many persons talk of leaving the colony altogether. The greater part of the new sea-wall



along the beach, where the road has been lately widened, is thrown down. The Maories were much alarmed, deserted their Pahs, and took to the hills, where they lighted fires, and remained for some nights after the first great shock. Many of the white population did the same. Mount Egmont and another mountain are reported to be both vomiting forth flame; but the account is not credited.

You may, perhaps, be able to imagine the state of this colony at the present time—I feel I cannot adequately describe it; neither can I give utterance to my own feelings. It is true, that heavy shocks have ceased, that none have been equal to the first in violence; but we live in continual dread of a repetition of the same thing. With this feeling we retire to rest every night; added to which, the danger of fire is most imminent, owing to the state of the chimneys. A caution, in the form of a printed notice, has been issued by the Superintendent on this subject.

Feb. 13th.

Slight shocks still continue at intervals—now three weeks since the first dreadful convulsion. There was one this morning. It appears certain that the ground is raised about four feet all over this district. Many people were made ill by the shocks of earthquake. My wife and myself felt sick and giddy with the first great shock. Many animals, such as dogs, &c., were much alarmed. Our dog "Monkey," for one, rushed out and scampered a long way up Willis-street, keeping the middle of the road and evidently in great alarm. I say, it is *Terra agitata*, not *Terra firma*, here.

[Dear Bro. Himes.—This printed copy is extracted from a letter from Dr. Hayes in New Zealand, to his sister in Jersey, the former of whom I supplied with all the spare copies of your works in my possession upon his departure from England to that distant colony. Both of these persons are faithful and diligent teachers of the precious doctrine of the Second Advent. R. ROBERTSON.]

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

And thus we find ourselves forced on another and different trisection of the Roman world: one which we shall find to have existed *de facto* at the precise time to which I refer the first Trumpet-sounding; and which had been indeed regularly marked out, some 80 or 90 years before as a *de jure* trisection, on an occasion passing, but most notable, alike in history and in the Apocalyptic drama.

The epoch I allude to was that memorable one when, Galerius having died, and Maxentius been drowned in the Tiber, the Roman world found itself under the dominion of the three emperors Constantine, Licinius, and Maximin. At which time what the partitionment of the provinces, that then fell to the three respectively? To Constantine, we read, there attached Gaul, Spain, Britain, Italy, Africa; to Licinius the vast Illyrian Prefecture, which coincided with, and embraced, the rest of Roman Europe; to Maximin the Asiatic provinces and Egypt—a trisection this which, in so far as regards the Western third at least, precisely answers to that indicated by the 4th Trumpet vision of the Apocalypse. And there is a direct and striking reference to it at its first forming, (as I think will appear,) in a vision chronologically anterior to the four Trumpets, though in the Apocalyptic arrangement placed after them; I mean that of the travelling woman and the dragon in the 12th chapter: where it is said of the dragon, that "he drew with his tail the third part of the stars of heaven;" in reference, if I mistake not, to the then sole representative and head of the Roman Pagan power, Maximin.—Hence altogether a presumption in favor of this, as the very trisection here intended.

No doubt it may be objected that other temporary divisions of the empire followed afterwards; and, more especially, that, just before the irruption of the Goths, there was made one too memorable on many accounts in history,

and too permanent, to be overlooked in the prophecy:—I mean, of course, the twofold division into Eastern and Western, first made under Valentinian and Valens, then finally under Theodosius' two sons Arcadius and Honorius. But the truth is that, considering the matter merely on the *de jure* principle, the original intermediate Illyrian Prefecture will be found to be so shifted from time to time, now to the Eastern, now to the Western empire, that it might seem almost needful for clearness' sake, even on that account, to preserve a notice of the old tripartite division, in which Illyricum held a separate place. And yet more, considering the matter *de facto*, it will appear that at the æra to which the 1st Trumpet is supposed by me to refer, (I mean the æra after Theodosius' death,) Illyricum was so detached by Gothic occupation from the rule of both Eastern and Western empire, that its fortunes could not be considered as involved in those either of the Western or Eastern empire; but, for distinctness sake, needed (I may say absolutely needed) to be considered separately. Already Illyricum had been the scene of the earliest occupation and devastations of the Goths, after the battle of Adrianople. Nor did the peace that they made shortly after with Theodosius, cause any effectual alteration in their occupancy of it. "The vast regions they had ravaged," says Sismondi, "were abandoned to them, if not in absolute sovereignty, yet in terms little at variance with their independence." Thus they already constituted, as it were, a living wall of separation between the two divisions of the empire which were most properly Roman in their population. More especially such was the case after Alaric's and the Goths' first revolt on Theodosius' death, and overrunning of the southern part of this Prefecture; Alaric being thereupon constituted, (as I shall afterwards again have to mention,) Master-General, or in fact independent Prince of Illyricum. And it is precisely at this epoch, as I conceive, not before, that the first Trumpet sounded.

Nor indeed was it at this time only that the Illyrian, or intermediate third, was thus separated in its history and fortunes from the other two-thirds. The same continued the case afterwards. In the 6th and 7th centuries the Bulgarian power was formed; and the result was that Avar, and then the Bulgarian dominion intruded into it: and "Mæsia, during the middle ages, was broken into the barbarian kingdoms of Servia and Bulgaria." In the ninth century, Macedonia and the eastern Illyricum were inundated by Slavonic hordes, by whom the whole region is said to have been Slavonized; and which were thus not in language only, but in government, very much separated from the Greek Empire.—Finally, and much later, the Franks in their crusading expeditions severed the southernmost of the Illyrian provinces from the Greeks, and long occupied them.—I rather mention this last act, in tracing the distinct and separate history of the Illyrian Prefecture, because it carries us down to the times of the Turks: and shows how properly the self-same tripartite division of which we have spoken, was used even under the 6th Trumpet in the prophecy; seeing that it was but "the third of men,"—the eastern third,—against whom the slaying commission of the Euphratean horsemen could be properly said to be given.

Thus the result of our investigation has been to show that on general grounds, and with reference to the general tenor of Roman history, at and subsequent to the time of the Gothic invasions, instead of the tripartite division that I speak of being a division inappropriate to make use of, in the prophetic prefiguration of those events and times, because of the notable bipartition of the empire into Eastern and Western that had taken place a little previously, it was precisely the most appropriate that could be chosen. It only remains to see whether it will suit the details of the three first trumpet visions, as we have already by anticipation seen that it does those of the fourth. And when we shall have completed the comparison of these details, of the history corresponding, I trust that on this point also the reader will find himself equally satisfied.

#### § 1.—HISTORICAL EXPOSITION OF THE FOUR FIRST TRUMPET-VISIONS.

In order to enter in this part on our comparison of the prophecy and the history to the best advantage, it will be peculiarly desirable that we should endeavor to place ourselves, as it were, in the situation of the Evangelist; and to see the varied images of the successive visions, as far as possible, so as he saw them:—more particularly, I mean, as each locally affecting, and locally associated with, its assigned portion of the Roman world; that same Roman world that seems to have been extended in living though miniature landscape, beneath and around him, with its triple divisions of territory marked therein, and their respective boundary lines, whether of river, sea, mountain, or desert. All this,—though the unassisted human eye could not comprehend it,—the prophetic eye might, as

usual with the prophets, or indeed the natural eye, as with Christ in his temptation, be strengthened to discern. And need I suggest what an advantage it must have afforded to St. John all through, towards the right understanding of the visions? Much of that to which a laborious train of reasoning has already thus far conducted us, would have been manifest to him, as I conceive, at a glance. And as in regard to what is to follow also: above all in figurations such as we are now entering on; where distinctive symbolic details are comparatively scanty, and the most distinctive part of the symbol is its local origin, course, or destination. Hence the importance to those who have not had it given them to be eye-witnesses, of calling the imagination in aid, in the manner I suggested. To facilitate this a map\* has been appended; with the three great divisions, which we have seen reason to suppose alluded to, distinguished upon it by different colors: and in regard to which several territorial divisions it may be well to remind the reader, that each one included its third of the Mediterranean or Roman sea, as well as its third of the land: and each one also its own characteristic stream of the three great frontier rivers, the Rhine, Danube, and Euphrates.—In order yet more to aid the imagination, I shall make the attempt, before entering on historical events and fulfilment, to describe the imagery of the successive visions, so as I conceive it to have passed over the landscape of the Roman world before the eye of the evangelist:—always taking care that in this there shall be no unlicensed play of the fancy; and nothing inconsistent with that faithful adherence to the written descriptions which is due to every word of God's holy book.—I have already hinted that it is one and the same Western third of the empire to which I apply alike all the first four Trumpet-visions;—its land territory, its maritime dependencies, its frontier river-valleys and fountains, its sun and stars. This the unity of these four visions seems to me to require.

I. The Imagery of the preliminary altar-scene, in the Apocalyptic temple, and of the four first Trumpet-visions consequent.

Behold, then, the angel-priest has come forth from offering the incense of his faithful ones in the inner temple: his censer still in hand; but emptied of the sacred embers of fire, with which that incense had been kindled by him before the Holy One:—and see! he moves straight back again to the great altar in the altar-court, and takes again of the same burning embers, and fills the same censer with them;—only now not to bless, but to destroy. For having filled it, he scatters the fiery ashes from the temple-height, that they may fall on the despisers of his proffered mediation and atonement in the world below;—the world professing but apostate. Not an instant passes without signs of recognition in heaven and on earth, alike by the animate and the inanimate creation, of this devoting of the land to a curse. Forthwith from the cloud of glory there issue thunderings and lightnings:—and see, they are responded to by the bursting of tempests (the four angel-forms seen darkly careering therein) over the central provinces of Illyricum, Greece, and Epirus; the first that same district which they had sometime before overhung, murky and threatening. The Roman earth quakes simultaneously through its vast extent; and the faces of men gather blackness: some from present suffering, all from forebodings of greater evil to come.

But look to the temple again. See! the trumpet-angels are preparing themselves to sound; and therewith the more definite evolution of the divine judgments to be defined, and to proceed. Which is the first grand destined scene of suffering?

Ist Trumpet.—The first angel sounds his trumpet: and lo the same tremendous tempest as before, black with other clouds from the cold hail-generating countries beyond the Danube, and charged with lightning and hail, appears driving westward. "The third of the land," or continental provinces of the Western division of the Roman empire, is declared the fated scene of ravage. The Asiatic continent and maritime province of Africa are to remain unharmed by the storm: and the European provinces, too, of the Eastern empire mostly to escape. The skirts of the storm discharge themselves, as it passes forward, on the Rhaetian hill-country. Then quickly its course is towards Italy. As it sweeps across the Italian frontier, other terrific thunder-clouds from the distant north-west quarter of the heaven succeed, and intermingle with the first. Once and again the almost united tempests spread in devastating fury over Italy, beyond the Alps and Appennines. Then dividing, a part, impelled yet further south, bursts with terrific lightnings directly over the seven-hilled imperial city, and passes thence to the southernmost coast of Bruttium beyond. A part, driven backward, takes a

\* The reader would find this map in Dr. E.'s work; but we are unable to present it to his eye here.—Pub. Her.

westerly course over the Rhine into Gaul, and far and wide devastates it; then, crossing over the Pyrenean chain, pours its fury on the Spanish provinces: nor spends itself till it has reached the far shores, west and south, of the Atlantic and the Mediterranean.—Thus has the entire continental division of the western empire been involved in its ravages. Throughout the whole the lightning-fire runs along the ground, even as in the plagues of ancient Egypt; burning in wide-spreading conflagration country and town, trees and pasture. And there are signs, too, not to be mistaken, of the destruction of life, as well as of vegetation: for blood appears mixed with the fire and hail. Slowly at length the storm subsides; destroying, however, even in its subsidence. The desolation that it leaves is frightful. The land was as the garden of Eden before it. It remains a wasted wilderness.

2nd Trumpet.—A pause ensues. Then presently there is heard another trumpet-blast of judgment.—Now is the visitation of the western third of the Mediterranean sea, and the islands and trans-marine province included in it; a part hitherto unscathed and safe. Behold yon giant mountain-rock, blazing with volcanic fires, that upheaved from the southernmost point of Spain near the straits of Gades, and cast into the sea looks like Etna in its raging! Mark how the waters of the midland sea are agitated by it! The lava pours down the mountain-sides. The igneous stones and ashes of the volcano are scattered for hundreds of miles all round, on sea and mainland, coasts and islands; first on the coast of Africa, then on that of the opposite continent, from the Atlantic straits, all along up to the head of the Adriatic. Ships appear set on fire by them, at sea and in the harbors, and light the water with their conflagrations. Blood marks the loss of life accompanying; the same as in the former vision. Over the whole maritime scene of its devastations whatever is habitable appears desolated; whatever had life, destroyed. "The third part of the sea became blood; and the third part of living creatures in the sea [i.e. those that were in the third part of the sea] died; and the third part of ships was destroyed."

3rd Trumpet.—The volcano has not yet fully spent itself, when another of the angels sounds his trumpet-clang. Which the new scene of judgment? "The (western) third of the rivers," it is said, "and the fountains of waters." It begins where yon mighty river to the North forms the ancient limit between barbarian Germany, and the Illyrian or middle Prefecture of the Roman empire. Mark the portentous meteor that glares over it; like a blazing torch trailing its red line of light behind it in the Northern sky! And see! where the Teiss, pouring itself into the Danube, marks the central point of the base of the great Illyrian Prefecture; there suddenly it descends, and blazes, and taints with its sulphureous exhalations the downward course of that ancient river.—But it was the same western third of the empire, as before, that was in this case too to taste specially of the bitterness of the woe. And mark how, in fulfilment of its mission, the meteor tracks the course of the upper Danube, and then reaches and moves along the Rhenish frontier-river of the Western Empire; blazing over and poisoning its waters, down even to the Belgic lowlands. Thence again unquenched it rises; shoots in rapid course westward; is repelled, as if by some counter electric force, and as from a region on which it behoved not that it should permanently shed its malignant influences; then in southerly direction falls on the fountains of the European waters, there where the Alpine snows are dissolving from their eternal glaciers. Wheresoever it has fallen, the rivers and their tributaries have been poisoned by it; and the dead and dying, of those that drink them, appear lying on the banks. "For the name of that star is Wormwood; and many died of the waters because they were made bitter."—Having thus done its part, it shoots back towards the Danube; there blazes for a moment longer, and is extinct.

4th Trumpet.—The vision has past; the fourth angel sounds. Hitherto, though its land, its sea, and its frontier river and fountains of waters have been desolated, yet the sun has still continued shining on the Western empire, as before. But now at length this too is affected. To the extent of a third part of its orb, it suffers eclipse. The shadow falls over the Western empire. Then the night supervenes.—And see the eclipsing influences act on the luminaries of the night also. Presently the western third of the moon becomes eclipsed; and of the stars scattered over the symbolic firmament, all that are in the third of the Roman sky, are darkened also.

So closes this fourth vision. And then another angel, diverse from the seven trumpet-angels, breaks upon the continuity of their succession. By his solemn and loud cry in mid-heaven of, "Woe, woe, woe, to the inhabitants of the earth, from the voices of the trumpet-angels that have yet to sound," he occupies the seer's attention for a while, with a warning voice of



judgments yet to come; and seems to intimate also a certain break, and perhaps change of character, between the judgments gone before, and those that were to follow.

Such, I conceive, may have been the manner in which the phenomena of the successive visions passed before the evangelist: for I have stated nothing but what is consistent with, and, — if we suppose the same to have been geographically represented before him, — in no little measure implied in, the brief descriptions of the visions in the text. And what, let me ask, would be the natural, the almost necessary interpretation he would attach to them? Surely, considering the character of the symbolic figures, both in themselves, and as illustrated by their use in other prophetic scriptures, he would construe them as prefiguring the ravages of some terrible invaders from Northern Germany: — invaders who would desolate first the European continental provinces of the Western empire; then its maritime provinces, islands, and fleets in the Mediterranean: — a fresh and dreadful scourge being superadded, commencing on the Illyrian Prefecture, but soon to ravage the Western provinces watered by the Rhine also, and the Alpine regions, the local source of the European waters; — followed, finally, by the extinction of the imperial dynasty of the West, and soon after of its subordinate rulers also. — Such, I conceive, must have been his interpretation. It remains now to see how the figurations were fulfilled in the progress of the Gothic, Vandal, Hunnish, and Ostrogothic desolations. This was to be my second head.

(To be continued.)

### Religion in the United States.

A writer in the *New York Observer*, a year or two since, affirmed "that in 1837 there were thirty-six Churches and 10,860 members of the Presbyterian denomination in the city of New York, and that now, taking the minutes of both assemblies, there are reported but two more Churches and 405 more members, notwithstanding the population has more than doubled in that time."

From statistics recently given in the *New York Independent*, there are in each of the states of Vermont and New Hampshire, several thousands less members in the Congregational denomination than there were ten years ago. One of the main causes of this diminution is said to be emigration. Yet the inhabitants of those states are now considerably more numerous than at the period referred to. In other New England states there has been no actual diminution of membership; yet the facts, as reported in their religious periodicals, speak with melancholy interest for the spiritual state of all that portion of this nation. As we advance westward from New England, the gloom thickens rather than otherwise.

While on a visit to Cincinnati, Ohio, during the past summer, it was stated to me by an individual who, for upwards of twenty years, has been a pastor of a Church in the vicinity of that city, and whose statements are as reliable as those of any other man, that in all Southern Ohio, the membership in all the Presbyterian Churches is less than it was twenty years ago, while the population and wealth of the same territory have far more than doubled, and that not a few Churches, which at that time had settled pastors, had become extinct. About the same time, the leading religious paper in Southern Ohio stated that in three or four counties in that state, upwards of twenty Churches, once in a flourishing condition, were now languishing, without pastors to break unto them the bread of life. This statement was copied into a religious paper in Chicago, Illinois, with the remark, that it correctly represented the state of the Churches in the West.

In a western Episcopal paper, there appeared the past summer an article under the title, "Where are our youth?" The writer stated that he had travelled extensively among the Churches of that denomination, had attended very large and interesting meetings, and had enjoyed the best opportunity to know the state of facts. Everywhere the same melancholy facts presented themselves—the most marked absence in all meetings, great and small of the youthful portion of the community, of both sexes. He was led to make inquiries of other denominations, and found, without exception, that the same melancholy facts characterized all their religious gatherings of every kind. The article above named was quoted in a *New York paper*, whose editor subsequently stated to me that it gave a fair representation of the state of our religious congregations generally. For one, I would say, that I have travelled quite extensively, and everywhere been an attendant upon the services of the sanctuary, and have everywhere, without exception, marked the melancholy contrast between the proportion of youth in our religious congregations now and two-and-twenty years ago. Then the galleries of the churches particularly were filled with youth, and at the

same time this one class constituted a very large part of the congregations below. Now our galleries are almost totally forsaken, and the congregation below appear to be made up of about as many aged and middle aged persons as formerly, with a bare sprinkling of youth among them. To affirm that infidelity is not "advancing with rapid strides among us," I think that would be what even the *New York Observer* would not dare to do.

It is now, confidently, affirmed that there are known to be more than two millions of Spiritualists in this country at the present time, and these, almost without exception, are of infidel sentiments. Then our German populations are, to a very great and increasing extent, infidel. Various forms of philosophical scepticism content a very large and increasing portion of the popular literary talent of the nation. To complete the picture, while our religious assemblies appear as above stated, the reading of the nation is almost wholly secular, irreligious, and fictitious, while our theatres and places of popular amusement are continuously crowded. If I have drawn the picture a shade too dark, it is because the most reliable sources of information, verified by my own personal observations, have deceived me. Nor at the present moment, do I know of any indications of an immediate change for the better. The religious press but very seldom informs us of spiritual gatherings, and that for the obvious reason, that occurrences of the kind to be chronicled are so few and far between.

One circumstance, indicative of the state of things under consideration, I had forgotten to name—the present dearth of ministers; not a few of our churches have no ministers, for the reasons that pastors to minister to them cannot be obtained. We have a far less number of young men in our Churches than formerly, and never was there a time when so small a proportion even of this class are willing to enter the ministry. The idea of becoming rich, not "towards God," but in worldly goods, has become the leading idea of the American mind. Every man is ready to "compass sea and land" for wealth, and few to run to and fro for the increase of Divine knowledge. Our missionaries abroad are dying with great rapidity, and it is hardly possible to keep their numbers good by new enlistments.

I said that there appear but few indications of an immediate change for the better. I will dwell for a moment upon this one thought. In our religious papers we occasionally meet with articles containing notes of warning, and reminding the churches of the necessity of an outpouring of the Spirit from on high. I see little, however, of that deep and solemn earnestness and fervency of spirit which are indispensable to startle and arouse a slumbering Church. Similar remarks appear to characterize our pulpit discourses generally. The times demand earnest men, and, with few exceptions, we have them not. Generally speaking, our pulpit services seem to have a spiritual languidness about them, which is more alarming than the deep slumbers of the Churches and congregations, upon whose closed ears enfeebled notes of warning fall with an increasingly alarming effect. There is another very general fact, which, to my mind, has great significance, but which gives no indications of an immediate change for the good. While our churches are spiritually dying, there never was such a willingness to pull down present houses of worship, and rear up in their stead most elegant and costly structures. At one time, about a year since, for example, in a city of about 40,000 inhabitants, more than 300,000 dollars were being laid out upon such structures. While these extravagant expenditures were being laid out in that city, for such an object it required a space of four or five years of diligent effort to raise among all these churches, and those in the country round, the sum of two thousand dollars to furnish a chapel for the sailors of that port. The seats in the churches are so costly that none but the wealthy can purchase or rent them, and the poor know very well that their rich neighbors would not welcome them to seats with them in their religious assemblies. The result is, that in our cities and large towns our Churches generally visibly present this one indication of their real relations to Christ, to wit, that in them the poor have not "the Gospel preached unto them," and this relates moreover, and most of all, to mere infidelity, which is everywhere bristling up to the reproach not only of the Churches, but of Christianity also. While this state of things shall continue, the masses in our cities must continue subject to influences utterly irreligious and demoralizing. While the Churches can be justly reproached with valuing men and seeking to bring them into houses of worship, not because they have souls, but because, and almost only when, they have money, the masses of Churches themselves will be objects of scorn and derision, such as they undeniably now are to a very great extent in this country. For such reasons infidelity

and irreligion, and the consequent immoralities, are now having the masses for their prey.

I should not fail to allude to the character of the sacred music in these churches. With very few exceptions, we have, in this country, no congregational singing. In former years, this part of worship, was under the control, generally, of large choirs. To meet the demands of the rich, for whom our churches seem now to be built, these choirs are now supplanted by a select number of hired singers, the number in the largest churches seldom exceeding six, and commonly consisting of four, and these, in the style of their performances, copy the opera.—The result is—that no discerning mind could fail to predict—the death of the little spiritual emotion and affection which formerly existed in such congregations.

I mention but one additional circumstance, a circumstance of melancholy significance to my mind. The leading influences in our churches, instead of addressing themselves to remedy the appalling evils around us, have assumed the aspect and spirit of intense denominationalism. Those who have had but a glimpse at our Presbyterian and Congregational papers of late will understand what I mean. The Presbyterians have set forward a great movement for Presbyterianising the great West; at this Congregationalists have taken the alarm, and the public mind is agitated with the question, not how shall the nation be saved from the second death, but which denomination shall prevail. I think that the facts to which I have just alluded may be taken as indicative of the spirit of the leading denominational influences in our country. You can judge of the probable results. But why, it may be asked, is this exposure made supposing it to reveal facts as they are? I must reserve the answer to such a question for another communication.—*Am. Cor. to the London Christian Times.*

### The Insurgent Leader of China.

From an able article in the last number of *Hunt's Merchants' Magazine*, from the pen of Edward Cunningham, Esq., a member of the celebrated house of Russell & Co., of Canton and Shanghai—a gentleman who has been ten years in China, is condensed the following.

"With respect to the character of the rebellion and its famous leader, Tac-ping-wang, Mr. Cunningham holds opinions directly adverse to those which have prevailed in many quarters on this side of the world. As the movement progressed and the tenets of the supposed reformers were developed, it became apparent to every observer who looked beneath the surface of things, that the use of the Christian Bible by Tac-ping-wang, was precisely the use already made of the Jewish Bible thirteen centuries before, by Mahomet in Arabia. Every new dynasty in China has been started with the promulgation of an attachment to pure morals, love for the people; and obedience to the precepts of the sages. Tac-ping-wang, wishing to add to these sources of influence, connected himself directly with the heavenly powers, and as a result of this immediate connection and communication, produced portions of a book which he found already written to his hand, most admirably calculated, from its Oriental imagery, for effect on Eastern minds, and mingled with them his own rhapsodies and edicts, and imposed them on his followers as emanations from Heaven, to be added to the classics of the sages, and to be forever installed among the lights of the Chinese mind. When the *Susquehanna* was at Nanking, the chief distinctly told the Americans that their new religion did not come from other nations, but was wholly derived from their own ancient philosophy and the revelations of God to Tac-ping-wang, and on this point they have been consistent in all their statements to foreigners—whether English, French, or American.

"There is nothing whatever in the doctrine they profess, or the mode of life they practice, which approaches Christianity nearer than the observances of Mahometanism, or what is more, even so much in accordance with the tenets and requirements of a pure religion, as the precepts inculcated by Confucius. The most intelligent English and American Missionaries in China, have abandoned their belief, where entertained, in the sincerity of Tac-ping-wang. He is now regarded as a selfish and blasphemous adventurer, intent only upon his own ends, and using the Christian faith, as far he does use it, as a tool in the construction of his empire.

"Nor, when closely examined, is there more to attract our respect in the policy and military measures of the leader. His policy is but a repetition of that which has prevailed in China for ages, a simple despotism, rendered, however, more severe than was known before in the country by his pretensions to especial authority from Heaven, and the consequent rigor with which his decrees are enforced, on the pain of

instant death. The government of China, as well under the Tartars as under the native sovereigns, has been remarkable in its despotism, for its attention to the wishes and interests of the people, and undoubtedly this singular feature, for an Asiatic government, is the living spring which has preserved its stability and unity for so many ages.

"Tac-ping-wang's edicts, while they occasionally profess care for the interests of the governed, are principally to establish his own undisputed authority and supremacy. It is a fundamental principle of his doctrine that he is supreme upon the earth. Upon that foundation the superstructure is reared, and the fanatical temper and overbearing self-reliance displayed to the English, French, and American visitors, is sufficient assurance that he will treat with no potentate on the earth as an equal, unless compelled at the point of the bayonet.

"Much stress is laid by missionary writers upon the use of the word 'brethren,' when addressing their foreign visitors, but it is overlooked that the term is allowed to them only, when they come reverently to profess submission and subjection, and that in every case they are forbidden to return unless they do so with the proper gifts for tribute. Here, then, is the certain germ of a war with the new party, perhaps involving the surprise and destruction of the foreign settlements at Shanghai, with all its valuable property, as the first intimation that we are no longer to flatter ourselves with the title of brethren. We have nothing to hope, and much to fear from it.

"The vitality and strength of the Imperial Government are much greater than would appear from the recent course of events, and from the representations made from China, by residents interested for the success of the rebellion. Independently of the great source of strength in the warlike Tartar tribes which live upon the northern border, and which would be too happy to march upon China at the call of the Emperor, he has still possession of two-thirds of the Empire, draws the greater part of the usual revenue from those quarters, and can recruit his force from several hardy races of men. The country north of the Yellow river is difficult of attack by an army from the south, as the great distance to be traversed costs in its communications, while every step in advance carries it nearer to the enemy's resources and against positions growing stronger as their force grows weaker. The most, therefore, that the rebel leaders can accomplish, with such strength as they have yet shown, is to dismember the country. Total conquest is out of the question.

"The farmers and traders of the districts bordering upon the positions occupied by Tac-ping-wang's forces, look upon them with horror, dreading their irruption into their fields and towns, and hiding their valuables in the earth at the first alarm. They are regarded as thieves by all peaceable people, and that or similar names are invariably used by the Chinese when they converse with foreigners concerning them. So general a feeling is, itself, a great element of strength to the Imperial party, as the various districts, so far from aiding the rebellion, seize the first opportunity to return to their old governors. The main strength of the rebels is undoubtedly from the men trained in the pirate fleets which have for several years preyed upon the commerce of China, and where their communication with the coast is cut off, and their places of strength upon the Yang-ze-Kiang destroyed, they would soon yield to the pressure of the superior forces of the Imperialists."

If these views of Mr. Cunningham are well founded, and we are disposed to believe they are, neither Christianity nor commerce has much to hope for, from the current Chinese rebellion.

For the Herald.

### On the Opinions of the "Herald."

EDITOR OF ADVENT HERALD—DEAR SIR:—By the *Advent Herald* of Dec. 29 I perceive that you have noticed the debate between Mr. Magruder and myself, and that while you think I acquitted myself satisfactorily on the first question—the punishment of the wicked—you think me "all in the dark" on the second question—the subject of the kingdom of God. I perceive also that you think my opponent, Mr. Magruder, did not "meet the question with that logic, ability, and scripture that he might, if he held to perfectly Scriptural views."

Now I assure you, that I have no desire to be "all in the dark," on any religious subject; and if I am so, I trust you will endeavor to enlighten me.

In the same number of the *Herald* I find your Prospectus for 1856. I have carefully noted the topics on which you propose to treat during the current year; and among them there are two to which I desire to call your particular attention. These are—

1. "The priority of the resurrection of the



just," by which, if I understand you aright, you mean, that the just will be resurrected before the unjust are. I should like to know by what Scripture authority you can sustain this proposition.

2. You speak of the evidences of "the near approach of the Fifth Universal Monarchy;" and you say, "The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion; that it is to extend 'under the whole heaven;' that it is to be set up in the new earth described by Peter (2 Ep. 3) 'wherein dwelleth righteousness;' that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just."

If I do not mistake your meaning, you intend to maintain—

1. That the fifth kingdom, mentioned in Dan. 2—the one which the God of heaven was to set up—is yet to be set up.

2. That it will be set up immediately after the second personal advent of Jesus to this world—will be "ushered in by the personal advent of Christ."

3. That at the same time "this earth"—that is, the terraqueous globe on which we live—is at the same time to be restored "to its paradisaic state."

4. And that at the same time "the resurrection of the just" is to take place.

Now if I have not mistaken your views on these topics; and if those views are accordant with the teachings of the Bible, then, sure enough, I am "all in the dark" on these interesting and important subjects.

If you are willing to attempt my enlightenment, by adducing the reasons for your faith, on these several points—allowing me an opportunity of freely and candidly canvassing what you may say through the medium of your columns—I shall be glad to have you do so.—Should this proposition meet your mind, you will lay this communication before your readers, and—as the subjects indicated would be too extensive for one article—give me what light you have in relation to "The priority of the resurrection of the just." I should prefer to have this point examined first, for reasons which I have not time nor room now to mention. I have yet to see any evidence that the just will be resurrected before the unjust. Yours in the love of the truth,

O. E. ORVIS.

King William C. H., Va., Jan. 10, 1856.

The foregoing is candid, respectful, and presents correctly the views we entertain; by which we perceive that we have so expressed them as to be understood—making ourself intelligible to the intelligent. We shall endeavor to comply with our correspondent's wish at as early a day as is practicable; and have no objection to his bringing our reasoning to the test of Scriptural testimony—expecting of course that truth, and not a desire for victory will actuate him in his criticisms.



## The Advent Herald.

BOSTON, FEBRUARY 2, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### Earth: Its Curse and Cure.

EVERY thoughtful mind will love to recur to the distant past, and forward to the distant future. What are we? whence came we? and whither are we journeying? are questions often suggested, and which can be answered only by a divine revelation. The problem of man and of this earth, in their relation to each other, must ever have been a mystery, had not the Creator condescended to make known to His creatures their origin and destiny.

#### THE WORK OF CREATION.

In the language of Bonar: "Creation is the key-note, from which the Divine music begins,

\* London Quar. Jour. of Proph., v. 1, p. 375.

though it modulates quickly into another and minor key, of sin, curse, and judgment."

The earliest of earth's records, reveals the creation of a perfect world, adapted to the residence of sinless and happy beings.

The Book of Genesis commences with the simple revelation, that "In the beginning God created the heaven and the earth." Some have supposed that this beginning was long anterior to the time brought to view in the next verse, which they regard as the commencement of the creation week. Dr. Harris\* claims that St. Gregory, Basil, Cæsar, Origen, Augustine, Theodoret, Episcopus, and others of the early fathers were of this opinion; and it is entertained by many at the present day, on the supposition that the period since the days of Adam is not long enough to account for the changes that are shown by geology to have taken place in the crust of the earth. Others attempt to account for these, on the hypothesis that the six days of creation were long indefinite periods. Both of these opinions are in direct conflict with the letter of the inspired word, which positively affirms, (Ex. 20:11.) that "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." As this is given as the reason why man shall do all his work in six days and rest on the seventh,—thus keeping in remembrance the Creator, and the period in which God accomplished His work, and commemorating His rest by a like period of rest—it follows that the days of creation were what they are denominated, days, marked by a succession of light and darkness. And the creation of all things "in six days," includes the creation of the heaven and the earth "in the beginning," as much as it does the subsequent garnishing, adorning, and peopling of it. The geological theories which deny this, are not only at variance with the letter of the text, but they are irreconcilable, on any principle of sound philosophy, with geological facts, which are easily harmonized with the assignment of 6000 years to the earth since its creation.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb. 11:3. "For He spake, and it was done; He commanded, and it stood fast."—Psa. 33:9. Thus the earth was spoken into existence out of nothing.† But "the earth was without form, and void;" or, as Granville Penn renders it, "invisible and unfurnished." "Darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters," which were spread over the entire earth.

The closing act of the first day, was the creation of light: "And God said, Let there be light and there was light." How sudden the change! It was dark; God speaks; and it becomes instantly light. There is no indication of a long progressive movement. The whole record agrees with the idea of suddenness. The day began in darkness, and terminated in light. "And God saw the light, that it was good; and God divided the light from the darkness."

The inspired record clearly defines and limits the meaning of the terms used: "And God called the light day, and the darkness He called night; and the evening and the morning were the first day."

Mark the definiteness of this explanation: it was dark: it became light: God separated these, defined the light to be day, and the darkness to be night; and then He declares that "the evening and the morning," i. e. the succession of night and day, or of darkness and light, constituted the period which He denominates day;—just as we

\* Harris' "Pre-Adamite Earth," p. 251.

† Jeremy Taylor once wrote to John Evelyn, Esq.: "To your question, 'How it appears that God made all things out of nothing,' I answer, It is demonstrably certain, or else there is no God. For if there be a God, He is the one principle: but if He did not make the first thing, then there is something besides Him that was never made, and then there are two Eternals. Now if God made the first thing, He made it out of nothing."

‡ In Gen. 2:4, we read of "the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,"—in which passage the day is expressive of the whole week of creation. Because of this, it is argued that the term day is a very indefinite one, and may mean any very long period. It will be observed, however, that in the passage referred to, one of the periods of the creation week is made expressive of the whole, in accordance with a well known law of trope—denominated the *metonymy*; In the other instances of the use of the word, no such law of trope can be recognized. In the declaration: "The evening and the morning were the first day," &c., the only trope that it can be claimed to be, is the metaphor. But in the metaphor, the figure is entirely in the predicate, and not in the subject which is always literally expressed; so that if the word day is there used as a metaphor, it is the *literal* evening and morning that are there affirmed to constitute a day. And as there can be no metaphor where that which it is affirmed to be, is not incompatible with the nature of that of

now use the same term for a part, and also for the whole of the day—seven of which periods completed the creation week.

Till the commencement of the second day, this globe must have been enveloped with a dense fog or vapor, exhaled from the waters which covered its surface. This would be the result of the atmosphere's becoming relatively warmer than the earth. Till these vapors were cleared away, the heavenly bodies could not have been visible from the earth.

Those vapors filled a space above the globe, and extended down to the waters which covered it. The separation of these was the work of the second day: "And God said let there be a firmament in the midst of the waters: and let it divide the waters from the waters"—i. e. those waters which were absorbed in the atmosphere, from those in which the earth was immersed.

To effect this, God speaks, as in the previous instance, and it is done. This, like the other, is also a sudden process. "And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven." At this period the vapors must have assumed the form of clouds in the upper atmosphere; but still enshrouding the earth—for the sun had not been seen,—while far below were the waters beneath the firmament. This closed another of God's diurnal periods; for, "The evening and the morning were the second day."

Till this time the waters of the ocean covered the entire earth. The inequalities which mark its present surface, did not then exist, and no dry land had appeared. The earth was one boundless ocean without a shore. Under these waters lay the earth, but it needed to be developed. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." Then (Psa. 90:2), "the mountains were brought forth;" for till then (Is. 104:67), the earth was covered "with the deep as with a garment: the waters stood above the mountains." But, at God's "rebuke they fled; at the voice of thy thunder they wasted away." "The mountains were lifted up, O Lord, and the valleys were abased in the place which thou hadst assigned them."

As in the previous manifestations of the Divine power, God spake the word, and His purpose was effected. There was no dilatory movement. Till then the earth had been as completely deluged with water, as at the subsequent flood; but when the fiat of the Almighty went forth, "Let the waters be gathered together," and "let the dry land appear," there must have been an upheaving and inclination of the crust of the earth, to produce in its surface sufficient inequalities to contain in its hollows all the waters of the globe. That must have been a sublime exercise of power, to have produced such huge mountains, and vast ocean caverns.

When God had effected this, He "called the dry land earth, and the gathering together of the waters, He called seas: and God saw that it was good." No vegetation had yet appeared. The dry land was seen; but no green fields, nor waving forests, nor flowery plains decked the unfurnished earth. Valley and hill-top alike presented one dreary waste. But now this new creation, comprising the heaven, the earth, and the seas, was to be beautified and peopled. Again the fiat of the Almighty went forth: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

"He scarce had said, when the bare earth, till then Desert and bare, unsightly, unadorned, Brought forth the tender grass, whose verdure clad Her universal face with pleasant green."

Paradise Lost, b. 7:313.

It has been claimed that here is evidence of a progressive creation—that there was first the grass, and then the herb, and then the tree, with long intervals between; but no such intervals are intimated in the record. The command for the appearance of all, is spoken at one time; and the result, is described as one event: "And the earth brought forth grass, and herb yielding seed, whose fruit was in itself after his kind."

When the earth had thus enrobed herself in her green vestments, God again looked; "and God saw that it was good." Had there been a progressive imperfect development, its goodness would hardly have been so emphatically pronounced. But everything was developed perfect in its kind: the herbs and trees did not grow; they were made. "The Lord God" (Gen. 2:4, 5) "made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." Thus the first vegetation of the

which the affirmation is made, the day, like the evening and morning which are affirmed to constitute it, can only be understood as literally expressed.

earth was developed in full maturity. At the word of Jehovah, grass, herbs, and trees sprang into perfect being. Behold the change! The damp and humid earth, black with the sediment of its discharged waters, is suddenly covered with smiling pastures and stately forests!

This vegetation was not only matured, but it was extensive: God said, Let the earth bring forth: and it brought forth, grass and herbs and trees,—not on a portion of the dry land, but doubtless covering its entire surface. There was a propriety in this: for the carbon requisite to form the woody fibre of a dense vegetation over the earth, if left disengaged and mixed with the atmosphere in undue proportions, might have been detrimental to animal existence. But the moment the creative Word had thus covered the earth, the carbon requisite for this production was absorbed, and the earth fitted for animal life—the carbon requisite for successive growths, being disengaged by the previously decaying vegetation.

It is claimed, that only the simplest forms of vegetation, such as the lichens, mosses, fungi, ferns, and sea-weed, are found in the lower stratum which contain organic remains; and from this some argue a progressive vegetable development. But in the Grauwacke slate, the lowest rock in which organic remains have been discovered, the Reviewer of the "Vestiges of Creation" \* says, "Dr. Fleming actually found, near Cork, Dicotyledonous plants;" and "the splendid flora of the coal measures displays the most magnificent specimens of creative power, resembling the noblest pines of the South Sea Islands, rivalling existing species in the complexity of their organization, and surpassing them in the scale of development."

At the close of this period, we are told, "The evening and the morning were the third day."—The same alternation of darkness and of light, that had marked the previous periods, marked the day and night of this.

Till this time, the heavenly bodies had not been visible from the earth. There had been a daily succession of light and shade; but the light manifested, was only what had penetrated the cloudy curtain which contained the waters that were above the firmament. To manifest the sun and moon and stars, to show them set in the firmament of heaven like gems of light, studding the concave above and making the earth beautiful and luminous, was the work of the fourth day.

"And God said, let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights: the greater light to rule the day, the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

Thus were the heavens lighted up with gladness. For, (Eccl. 11:7), "Truly, the light is sweet; and a pleasant thing is it for the eyes to behold the light of the sun."

There is here the same distinctness of expression, as in the previous declarations. These lights were to divide the day from the night, to rule over the day and over the night—over such days and nights, or evenings and mornings, as constituted the days of the creation week.

It is not necessary to understand that these lights were not created till the fourth day; for the words made and created are from different Hebrew verbs. A thing is created out of nothing; it may be made from what previously exists. The heavenly bodies may have been made luminous—made light from what were before dark masses of matter. Or, the dense clouds, which must have enveloped the earth when the waters were separated from the waters by the creation of the firmament, may till this time have made invisible these lights of heaven, and been now, for the first time, dissipated.

The earth thus beautified, was still unpeopled: "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let the fowl multiply in the earth. And the evening and the morning were the fifth day."

Those who claim that the days of creation were put for indefinite periods, contend that the first

\* North British Review for July 18, 1845.



demonstrations of animal life were those of the lowest type—the infusoria, polyparia, erinodea, the humbler forms of articulata and mollusca, &c., before there appeared the higher forms of mollusca, the vertebrata, &c. But the text makes no intimation that God observed any such order in their creation. The command does not indicate that there was to be a gradual manifestation of animal life: God said, "Let the waters bring forth abundantly the moving creature that hath life." And the first creature named is a mammal—one of the larger and higher forms of animal organization: "God created," not small, but "great whales"—not infusoria merely, but "every living creature that moveth," in the waters and air.

Some philosophers believe in the successive transformation of species; and that the development of existing organizations was from a few simple primitive forms. Man, according to this theory, may once have been an oyster:—left on the shore by the retreating tide, its efforts to reach the water, in time, extended a portion of its body into an arm, or a leg; and, after myriads of ages, continued in successive generations through many types and orders of animal organization, it at length attained to the perfection of an ape, then to that of a baboon, &c., until at last it became a man! The long neck of the caméléopard, they imagine, was extended by its repeated efforts to reach the high branches of the trees for food! This theory, however, is very little less rational than that of the successive creation of the several types. The reviewer of the "Vestiges of Creation,"\* before referred to says: "The remains of

\* Vestiges—Appendix, p. 207.

both bones and teeth of fish have been found, both in England and Ireland, and the abundance of Ichthyodolites, or defensive fish bones in the grauwacke series, 'shows,' as Sir H. de la Beche remarks, 'that the class of animals to which they belong was among the earliest inhabitants of the globe.' Here, then, we have, in the first era of organic life, animals of high organization, tribolites with the most perfect organs of sensation, and the cuttle fish, with an eye-ball scarcely surpassed in beauty by the human organ. The theory of development is thus utterly at fault in its earliest application."

The seas and air being peopled, the last day of the creation was occupied in the peopling of the earth. "And God said, let the earth bring forth the living creature after his kind—cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

There is no intimation here of the creation of inferior orders first. The cattle, are the animals first named, and then the creeping thing: and these, like the subsequent creation of man, were not infants of their several kinds, but matured creatures.

The great temple of earth being thus reared, and peopled with living creatures, nothing was needed to complete the Divine work, but the creation of a being adapted to the exercise of dominion over it.

"And God said, Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold I have given you every herb having seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man was thus created in God's image,—in knowledge, righteousness, and holiness,—for, when man is renewed from the curse of the fall (Col. 3:10), he "is renewed in knowledge, after the image of Him that created him." Eccl. 7:29, God "made man upright, but they have sought out many inventions;" and therefore it is necessary (Eph. 4:24), that our fallen nature should "put on the new man, which, after God, is created in righteousness and true holiness."

Such was the first man, the King of the new creation; and such was the dominion which God bestowed on him. And "He called their name Adam (or man) in the day when they were created."

"Thus the heavens and the earth were finished, and all the host of them." The Creator took a survey of all His works; "And God saw everything that He had made; and behold, it was very good." This was the judgment of its Maker upon it. It was finished just as God had designed it,—perfect in all its parts, and in the adaptation of each part to every other. No wonder then, (Job 38:7), that "the morning stars sang together, and all the sons of God shouted for joy."

The work of creation being finished, God commemorated it by a day of rest, beginning with the evening after the sixth. "And on the seventh day God ended His work that He had made: and He rested on the seventh day from all the work that He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

#### ELDER ELON GALUSHA.

We see by the *American Baptist*, published at Rochester, N. Y., that this amiable and able minister of the New Testament is dead. He died Sunday morning, January 6th. We are not at present informed of his precise age. He was a native of Vermont, and a son of Jonas Galusha, who was the governor of that state in 1812. The *American Baptist* says of him:

"At an early period he emigrated to this state (New York), and for many years occupied a prominent position as a leading and influential member of the Baptist denomination. The Baptist church in Whitesboro, we think, was his first pastoral charge; then for several years, he acted as pastor of the Broad street Baptist church, in this city; and, subsequently, he sustained a like relation to the church in Perry Village, and perhaps other churches in the western part of the State. He was one of the originators of the American Baptist Register, and among the founders and early supporters of the Hamilton Literary and Theological Institution, now Madison University, and in the N. York Baptist Missionary Convention, he bore an active and efficient part. Of the old Baptist General Convention, also, he was an honored member and officer,—until removed at the demand of the South in 1841; and probably no other one man did more than he to save Columbian College from the pecuniary ruin with which for a long time it was threatened. It was not his fault, that the college failed to justify the toil he had expended in its behalf, and was never worth to the denomination a tithe of what it had cost."

"Mr. Galusha was one of the pioneers in the anti-slavery movement among the Northern Baptist churches, which resulted in the secession of Southern Baptists from the great denominational societies, and the formation, in the North, as embodying opposite sentiments upon this subject, of the American Baptist Free Mission Society and the American Baptist Missionary Union."

He was afterwards the pastor of a Baptist church in Lockport, N. York. In 1843 he embraced the views respecting the second advent, which are defended in the *Advent Herald*, and maintained them, continuing as a subscriber to this paper, till his death. In '44 or '5, at a time when he was absent from the church in Perry of which he was a member, he was charged with heresy for his belief in the Advent doctrine: and his connection with the Baptist denomination was terminated by their casting him off and excommunicating him, without giving him an opportunity to be heard. He meekly acquiesced in their decision, and made no effort to have it reversed. They subsequently, however, without any request, confession or apology on his part, after a plain statement from him, rescinded their vote, and restored him to his former standing. On applying to him for a statement of his views, they found his position so different from what they had supposed, that they were constrained, voluntarily, to do him that act of justice, in which the denomination acquiesced.

In his decease, the church militant mourns the loss of a great and good man, and a father in Israel.

Since writing the above, we see a statement in the *Hartford Christian Secretary*, of January 25th, "that he was ultimately led to renounce his error," as it denominates his advocacy of the near personal advent. This is a mis-statement, as he continued to correspond with this office, he remained a paying subscriber to this paper till his death, and we have had frequently personal assurances from him of his continued sympathy, and his steadfast adherence to the hope of the gospel as preached by Wm.

Miller. He never saw any occasion to change his views on that subject. The *Secretary* justly says: "No one who knew him ever doubted the sincerity of his faith in Christ, which shone out so clearly in his humble Christian walk and conversation. 'Blessed are the dead which die in the Lord.'"

#### A Confession of Faith.

The following statement of doctrines is given in the prospectus of the seventeenth volume of the "Advent Herald," edited by the Rev. Joshua V. Himes, and representing, we suppose, the religious creed of what now remains of the once-numerous sect of Millerites or Adventists. It is curious to note the materialistic character—in that respect an approach to the doctrine of the Mormons—which this creed has assumed:

"The position maintained by this paper is that the fifth kingdom predicted in the prophecies, is to be a real dominion, that it is to extend 'under the whole heaven, that is, to be set up in the new earth described by Peter, (2 Ep. 3) wherein dwell eth righteousness,' that it is to be given to the re-erected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of the earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent.—N. Y. Tribune of Jan. 19.

From the reading of the New York Tribune, we judge that its theology is a mixture of Unitarianism, Universalism, and German Rationalism. It is only from such a stand-point of view, that any one could discover any similarity to Mormonism in the above extract from our prospectus. The Tribune could never have made such a classification, were it not ignorant of the fact that what it denominates "the materialistic character" of the extract, has been held by those who were among the best and soundest divines, and that it is not peculiar to Adventists. Let him read Dr. Chalmers' eloquent sermon on the New Earth, or the dissertation of Prof. Hitchcock, of Amherst College, on the same subject, and he will find that it is not only sustained by great names, but by sound argument.

The theology that teaches an absence of all materialism in the future abode of the saints, actually denies to them any tangibility; and in this respect it is as unchristian as it is unscriptural. For it is essentially the result to which the theology of all heathen mythology points,—the reaching of a state and period where there is neither time nor space, and all intelligences become absorbed in one eternal mind.

We are very much obliged to the Tribune for giving this extract from our Prospectus. It is a precious morsel of truth, and contains more sound theology, than we have before for a long time read in the columns of the Tribune,—which as a secular paper is unsurpassed in the ability with which it is conducted, and the general view which it takes of most political questions.

#### Foreign News.

New York, Jan. 24th.—The Collins steamship *Baltic*, from Liverpool the 12th inst., arrived at this port at 10 o'clock.

The news is briefly summed up: Expectation is on tip-toe to learn the issue of peace propositions to Russia. Rumors of all sorts are flying about, but the truth is—nothing can be known for some time to come, the term of Russia's decision having been extended to Jan. 18. Nevertheless, correspondents from Berlin and Vienna report advices already in those capitals, intimating that the Czar will make no further concessions.

On the other hand, it is certain that formal conferences are in session at St. Petersburg, discussing peace proposals, attended by Nesselrode, Esterhazy, Seebach and Sommer.

Denmark announces her continued neutrality, and that she has no connection with the Swedish alliances.

Nothing from the Crimea. Omar Pasha remains at Redout Kale shut up by winter and the Russians.

The Emperor Napoleon again threatens to go personally to the war.

A telegraph dispatch from Berlin declares that Count Nesselrode has privately declared to Baron Seebach, the Saxon envoy, that in his opinion Russia had made in her declaration of December 22d the furthest concessions she can make. At the same time it is understood that Russia consents to negotiate, and offers in her turn plausible propositions to serve as a basis of negotiations for a peace.

The London *Morning Chronicle* says that the Russian reply will be sent to Vienna direct, and not to be handed to Count Esterhazy.

The return reply of Austria will be sent to Count Nesselrode. This mode of transaction will create at least a month's delay in the negotiation. According to the correspondence of the London Times, the acceptance or rejection of the Austrian

propositions depends a great deal, if not entirely, on Prussia. It is the knowledge of this fact which raises or depresses the expectations of the Austrian public, according to the tenor of the intelligence from Berlin. Meanwhile, it is known that the instructions to the Prussian Minister at St. Petersburg were to give the most conciliatory counsels to Count Nesselrode, and it is moreover affirmed that the King of Prussia has addressed an autograph letter very lately to the Emperor Alexander to the same effect.

Correspondence says that France and England are taking a very high tone with Prussia, and threaten to extend the blockade to her ports.—Hence King Frederick's recommendation to the Czar to come to terms.

Berlin correspondence intimates that there is no doubt Austria has fully determined to induce the Germanic Diet to make a manifestation on the Eastern question. Count O'Donnell is commissioned to visit several of the German Courts, to pave the way for this object. A Vienna dispatch adds: Very favorable hopes are entertained as regards an understanding between Prussia and Austria respecting the mode of treating the peace question both at St. Petersburg and at the Frankfort Diet; but little weight is to be attached to this vague surmise.

A St. Petersburg dispatch of the 8th says: Omar Pasha has fallen back on Rebut Kale. His troops suffer much from the inclemency of the season. The Russian detachment harasses his rear.

Constantinople letters of December 28th say that the Russians have intercepted communications with Kutais Sachem Kale, and with the coast, and that he has applied to the allies for assistance.

The Emperor Napoleon has again taken the idea of assuming the actual command of the army and the report goes that he has stated to General Bosquet that he should accompany him to Finland in the spring.

Rumor goes further, and says that the government will be administered in the Emperor's absence by a commission composed of Marshals Magran, Waliant, Gen. Canrobert, Prince Napoleon and Count Walewski.

The British government is much opposed to these intentions.

Berlin, Friday evening, Jan. 11.—It seems to be known here that the reply of Russia to Count Esterhazy's proposition is far from a decided negative.

The Prussian ministry is getting exceedingly nervous about a threatened blockade of the Baltic by the allied powers.

It is said that one part of Col. Manteuffel's mission to Vienna is to ascertain whether Austria will give her support to Prussia in case of such violation of her neutrality. Meanwhile Prussia is redoubling her effort to induce Russia to come to terms.

The King of Holland has added his efforts to those of his relative, the King of Prussia, to urge on the Czar the necessity and policy of peace.

DEATH OF DR. L. B. COLES.—Just as we are going to press, we have received a copy of the *Syracuse Journal*, by which we learn the death at Louisville, Ky., of Dr. Coles, formerly well known to many of our readers, aged 53 years. Having boarded several years in his family in this city, our relations with him and them were always of the most pleasant kind, and they have our sympathy in their affliction.—B.

THE CHRISTIAN ISRAELITES.—We have received a letter dated "New York, 23d of 1st month," and signed "J. L. Bishop," denying the statement of Samuel Sly, one of the Wakemanites, that their views agreed with Mrs. Wakeman's.

ELDER O. R. FASSETT.—It is well known to our brethren that Elder F. has been out of health for some time past, and unable to preach. We now have the pleasure to say that his health is quite restored, and he is ready to enter again formally upon the work of the ministry. All praise to God for his restoration to health and the cause. Any society East that may wish his labors will do well to write him immediately, at Buffalo, N. Y.

OUR THANKS are due to those of our friends who have sent us copies of the *Herald*, which we wished of the 21st of April last. We have received the number we lacked.

CORRECTION.—N. Withington, as credited in the "Herald" two weeks since for the S. A. Conference Mission, should have been S. H. Withington.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture from the friends of the Herald.

## PROSPERITY.

"O, LORD, I beseech thee, send now prosperity."  
—Psa. 118:25.

This is a prayer for the church; and if ever this prayer was appropriate, it is now.

Prosperity may be defined to be success in our undertakings. "Whatever he doeth shall prosper." Thus the messenger of Abraham prospered in finding a wife for Isaac. "God made Joseph to prosper." Nehemiah also prospered in his journey and labor. Solomon prospered; and even the "ungodly prosper in this world." But religious prosperity is that contemplated in the text, and is expressed also in such texts as Psa. 122:6, 7, "They shall prosper that love thee." "Peace be within thy walls and prosperity within thy palaces." "And the pleasure of the Lord shall prosper in his hands."—Isa. 59:10.

The prosperity of the church would be success in accomplishing her specific work. This is not to make herself respectable in the world, and to draw around her crowds of admirers, but it is to succeed in gathering out of the world a people for the Lord, saving some from the wrath to come, making ready a people prepared for the Lord, inducing men "to turn from idols to serve the living God, and to wait for his Son from heaven." That man or people that succeeds in doing this, may be said to enjoy prosperity.

But in order for a people or denomination to do this, they must have a certain kind of inward prosperity. The only object of church or denominational organization is to render individual effort more efficacious; consequently, more prosperous. "One shall chase a thousand, and two put ten thousand to flight." Proper association of individual effort is conducive to the prosperity of the cause of Christ; inasmuch as it augments the usefulness of each one in a tenfold ratio. I fear this object is not always had in view, in church organization or association.

It may be well for us, as a people, to ask ourselves the question, are we prospering? and if not, why do we not prosper in our efforts. As individual Christians, we are God's husbandry; co-workers with Him in the salvation of men. We are the salt of the earth, the light of the world; the instruments by which God blesses the souls and bodies of men. These are active agencies. They count not their lives dear unto themselves, but deny themselves every worldly consideration for the spiritual good of others. These are some of the characteristics of prosperous Christians. Now there is a law of our nature, that persons possessing a similarity of sentiment, and sympathy, should associate together for mutual benefit, and greater prosperity. This similarity of sentiment drew together a large number of persons from all denominations and from the world, and united them in one body to spread the truth, and thus save men by its influence.

Probably not less than fifty thousand persons in the United States and British provinces, were thus voluntarily united in various ways to promote the one great object of arousing the world to the immediate preparation for the coming of the judgment; and unprecedented prosperity attended their efforts. But what are we now? O, it is painful to compare the retrospect with the present, or to look at the prospect.

After spending thousands upon thousands of treasure, and a vast amount of physical and mental energy for ten or fifteen years past, here we are, the wreck of what we were. Now can we say of ourselves in our associate capacity, (whatever that capacity may be,) that we prosper in anything we do? Is there a single church, band, company or congregation, that is in a really prosperous condition? There may be such instances, but with feelings of the deepest humiliation, I confess, I know not one! And what is still more afflicting, few seem to grieve at it, but few pray in the language of the Psalmist, "O Lord, send now prosperity."

But why is it, that we are thus? Are we not in the way of duty? Are we rushing against the

rocks of divine providence? Is the angel of the Lord standing in the way with drawn sword, causing us to jam ourselves against every wall, or to plunge ourselves into difficulties at every step, and like the man in the mire, to sink lower and lower at every effort to extricate ourselves?

We are told to rejoice in prosperity, but in adversity to consider. And is it not time for us to lay these things to heart, and consider on our ways? If this work be of God we shall not be justified in leaving it or neglecting it, for any earthly consideration. If it is not of God, we shall only get Babel instead of Babylon for our efforts, wear out valuable life in useless effort; spend our money for that which is not bread, and our labor for that which satisfieth not.

Some of our brethren have settled this question for themselves. They have left us and gone various ways. By so doing, they say they have not been in the path of duty; and by implication say, that we are not. Now if they are right, we are wrong, and the sooner we follow their example, the better for us and the world; but if we are right, they are wrong, and ought to return to us, and be witnesses for God, and, if need be, martyrs for the truth as it is in Jesus. But let us look at the wreck to see if indeed it be a ruin. Let us see if our present crippled condition be the necessary result of our position, caused by our running against the innumerable rocks of divine Providence, or only an accident, caused by carelessness, mismanagement, recklessness and imprudence. In this way we may learn our duty in the present emergency, and, by God's grace when we learn our duty, we will stand to our post, like a faithful warrior, regardless of all personal considerations.

Looking at our cause, we find many persons of strong minds, of deep thought, and devout hearts, that are sincerely attached to the doctrine of the immediate, personal coming of Christ. They have been made to feel the truthfulness and importance of the doctrine, as much as Luther and his followers felt the doctrines of the reformation; salvation by faith in Christ alone. Many of them have been driven from the various sects for their sentiments; (some, it may be were imprudent and pressed their doctrines out of season and beyond measure.) Many voluntarily left their communions for conscience' sake, and many have been gathered from the highways of the world. These have all made great sacrifices for this truth; and they have felt blessed in so doing. They have been blessed spiritually, and, I believe, that every sacrifice of money, that has been honestly made, has been given back by the Lord with interest.

There are now perhaps ten thousand persons in the United States and the Canadas, who are really and truly believers in this doctrine, and feel its importance. Now these ten thousand persons in their individual capacity, working in harmony with divine Providence, can do mighty things in pulling down Satan's strongholds, and in building up the cause of Christ. But if they work against Providence, they will succeed no better than did Balaam of old; the very asses of society will bray against them with success. That our doctrine is of God is proved by its being in harmony with the whole Bible, and sustained by the voice of the church, in its purest and most prosperous times. We are all satisfied of the truthfulness of our doctrine. All honest hearts admit the pre-eminent claim of the truth. They cannot neglect it, and when the contrary is preached for truth, they cannot support it, nor let it pass unrebuked. Therefore it is, that they cannot support the existing organizations. They have been forced to provide an house for this truth, as it is in Jesus. Some have schooled themselves to the support of existing church organizations; but few of them, I think enjoy it, or make themselves useful in them. A separate existence as a people, has been forced upon us by circumstances, if not by the direct call of God. Indeed the most of the believers in these sentiments have felt themselves called upon by the voice of God to avow them; and they cannot neglect them more than they can neglect any of the great practical duties of the gospel. There seems to have been a duty to themselves, the truth and the world, to provide in this way a home for, and the means of sustaining the promulgation of this doctrine.

Now how has this duty been done? O, tell it not in Gath, lest the uncircumcised rejoice. This part of the work has been performed with less skill, or interest than any of the duties growing out of our position, and till this is better, more skillfully, understandingly, zealously, and religiously done, we have no right nor reason to expect or hope for prosperity. Instead of going to work religiously to build up a church as a means of rendering our individual effort more efficient, we have not yet come to the conclusion that it is

right, duty, or expedient. Some have been so much afraid of a church, that they called those voluntary associations for the worship of God, and the promulgation of truth, bands, companies, &c.; thus choosing terms that are used to designate mere secular bodies, instead of the plain New Testament ecclesia, or church. And, for fear that these bands would get organized, instead of the plain New Testament office of deacon, they have chosen committees. Instead of a minister, evangelist, or pastor, a "Lecturer" is obtained. Now who does not see, that those bodies, whatever be their name, that choose, or elect one or more persons to act for them, are organized. So that they have the thing in fact, while they oppose it. This is certainly organizing against organization, and preaching against preaching: straining out a gnat, and swallowing camel after camel, or some other body equally lump-backed and deformed. It is now, however, pretty generally admitted, that some form of organization is necessary. And I ask, if some form is necessary for a New Testament institution, why not take a New Testament name, and have New Testament officers, in a New Testament manner. To do otherwise, is to say that Christ and the apostles did not know what was best for us. "Had we been there, we would have shown them better. We would have had none of your deacons, stewards, helps, governments, pastors, teachers, evangelists, &c. We would have had no elders ordained in every city, nor any such human machinery, for that is all Babylon and is of the devil."

Now brethren, I ask in all candor, are ye not carnal? And can we expect prosperity under such circumstances? Yea, even worse than this is seen in some large bands, (whether they be Italian bands or Advent bands), where they cannot have the Lord's supper regularly, because they have no one to prepare for it. I suggest to such ones, that they choose a committee to attend to this business, till they can find some officer more in accordance with the New Testament usage.

Now brethren of all classes, for to such I would speak, let us settle this matter before we go further. 1. Is church organization in any form right? 2. Is it expedient for us, in our present circumstances? If we answer these in the affirmative, as I apprehend we shall, then let us inquire, 3d, what form will best accomplish the objects of any organization?

Having settled these questions, we are prepared to examine other parts of our work. I think, upon reflection we shall come to the conclusion, that our condition is not the consequence of running against the rocks of divine Providence, in our denominational existence, (for I cannot yet call it an organization,) but partly the result of the head winds, strong currents, and dashing waves of opposition, always incident to reform of every kind; and partly the result of ignorance of our duty, negligence in providing for difficulties; the recklessness of some, and the want of definite objects to be accomplished, in which all could understandingly unite. Before we can do anything effectual, we must first decide what it is we wish to do? Before we ask men to come and help us, we must first let them see that we have something to do, and that it is worth being done; and that we know how to do it, the men and means only being wanted. We must first put our house in order and ourselves in working condition, before we can expect men will take a position by our side, to share our toils and fortunes. We may look in vain for prosperity till we put ourselves in a position to prosper.

Now my brethren of all classes, that have the love of the Advent doctrine at heart, does it not appear that, notwithstanding all our disappointments, divisions and disasters; notwithstanding our previous disorganization, theological logomachy, and inharmonious policy, we can put ourselves in a position to prosper? Can we not, as at first, agree to differ on theological questions? Can we not forgive and forget all offences; and ask forgiveness of the offended? Can we not, for the good of the whole body, and the great good they are capable of doing, lay aside our personal preferences and unite in some plan of efficient associated action? Can we not come together like a band of noble brothers, forgetting the past, letting bygones be bygones forever, and unite all the energies of our being, to spread the truth, to battle error, to arouse the church, to persuade sinners; warning all to flee the wrath to come.

Could we do this, and send up our united petition to the God of heaven for prosperity, I do believe that even hell would utter a groan of disappointment, Satan be defeated, our enemies stand aghast, the mouths of gainsayers be stopped, and the angels of God sing anew the song of "Peace on earth, good will to men." O, how many saddened hearts, of God's dear ones, would be made

to rejoice; and though there might be some grumbling "elder brothers," yet the whole household of the Advent family, would cast off their garments of mourning, lift up their saddened faces, long suffused with chagrin, and with sunshine all beaming in their countenances send forth a long hallelujah to God, for peace and reconciliation. O how many, many, many souls might be snatched as brands from the burning, and be brought to praise God and the Lamb, by our instrumentality, and be added as stars to the crown of our rejoicing in the day of Christ!

O shall not this be realized? Will not the entire household unite with me, in laboring for this, and send up our united prayer to God, saying, "Now Lord, send prosperity?" Amen.

BRO. NEHEMIAH.

## LETTER FROM J. LITCH.

BRO. HIMES:—I have just returned from a tour into the interior of Pennsylvania, and now take my pen to give you a brief sketch of the state of things where I have labored. The first place I visited was Marsh Creek, Centre county, where I arrived the Saturday evening before New Year; and notwithstanding the snow storm, found a good congregation assembled to hear the word. I spoke to them Saturday night, twice on the Sabbath, and on Monday night we held a watch-meeting, which proved a season of refreshing. Tuesday night preached again to a good audience. There was no special revival, but the brethren, although beset with trials, generally stand fast in the liberty of the gospel, looking for that blessed hope. Brother I. R. Gates, who preaches in Centre Co. once a month, was with me till the close of the watch-meeting, when he started for his other appointments.

Wednesday, Jan. 2d.—Went to Snow Shoe, and preached two evenings. The notices of the meetings were very brief, and a snow storm upon us; yet we had a goodly number each evening, who, I trust, were profited.

Friday Jan. 4th.—Went to Unionville, and preached Friday evening, and twice on the Sabbath, to good audiences. Formed an interesting acquaintance with the Baptist minister, a young man by the name of Daniels, who kindly offered to take me from Snow Shoe, over the Alleghany mountains to Unionville.

A number of years ago we had an interesting church at Unionville; but during the trials with Mr. Adams and brother Boyer, some years' since, they sided with Adams, and became scattered; several subsequently returned, and united with the Central church, some two miles distant from the village.

Brother Gates has recently held a protracted meeting there, the result of which has been, that nearly the last vestige of disaffection has disappeared, and Unionville will probably be again a regular preaching place.

Tuesday, Jan. 8th.—"The cold Tuesday," left Centre county for Harrisburg, to assist brother Colder, a returned Chinese missionary, of whom I have spoken in former communications, in a protracted meeting. The meeting had been in progress about a week on my arrival, and a very interesting state of feeling existed. Several had found peace, and many more were inquiring the way to life. I was with them five days, and preached six times. The work of God continued to progress, and several more found peace each evening. The interest was apparently on the increase when I left.

Monday Jan. 8th, for Shiremanstown, six miles from Harrisburg, where the "Church of God" were holding a protracted meeting. Preached two evenings, saw the work of God progressing. About twenty-five had professed to find peace during the meeting. I found those who professed to find the Saviour during the meeting I held there in the early part of December, all standing fast in the Lord.

Wednesday, Jan. 16th.—Went to Bainbridge, Lancaster county, where another protracted meeting was progressing. Met a hearty welcome from brother Clay, the preacher in charge of the meeting. Spent two evenings, and preached four times to excellent audiences. The Lord was also working there in saving of sinners.

Saturday, Jan. 19th.—Went to Washington, a thriving village on the Susquehanna river, two miles below Columbia, where I spent the Sabbath, preached twice to excellent congregations; and yesterday returned home.

There is a general willingness to hear on the subject of Christ's coming and reign, and I cannot meet all the invitations extended to visit and preach the word in different places. I expect to start again in a few days, on another tour.

J. LITCH.

Philadelphia, Jan. 22d, 1856.



## LETTER FROM E. PARKER.

BRO. HIMES:—Will you allow me to say a word to the friends of the Advent cause?

Dear brethren, You have no doubt examined the beautiful engraving representing a view of the chapel of the Boston Advent Association in the last number of the *Herald*. You have also reflected with pleasure on the fact that the *Herald*, that indispensable instrument for propagating the doctrines we believe and love, has now a permanent home. I think further, that you can but see the wisdom and approve the course of the projectors of the measures which have resulted in the erection of this chapel. All this being admitted, you can but reflect farther that we have placed brother Himes and brother Bliss at the posts they now occupy. They have first given themselves to the Lord, and then to us by the will of God. Now, brethren, what is our duty? You see that a heavy debt still rests on the building committee, and they must pay it. Is it best, dear brethren, is it right, to let this burden rest, as it mainly does, on brother Himes? His mind should not be distracted with secular things. He has given his attention to this subject till the building is completed, and it is proved to be a self-supporting concern; that it pays the interest on the capital invested, and covers every purpose for which it was erected. Now is it not our duty to take the stock and pay the debts of the association? Here is a very rare instance, where we may perform an act of benevolence and at the same time place our funds where they are apparently safe, and will make us semi-annual returns of three per cent interest, adding six per cent annually. I have just paid for ten shares, and intend to pay for ten more as soon as I can raise the money. Brethren, do not allow this subject to glide away from your minds without settling the question positively, whether it is your duty to take some of this stock. There are some brethren who have been in the practice of giving liberally for preaching who have either moved away where they have not the opportunity, or the church where they reside are too feeble to support preaching. Have you not still a duty to do? Can you not still promote the Advent cause? I think you can. And for myself I do think the light which emanates from the office at Boston, is the great instrumentality under God of promoting the Advent cause. Your brother in Christ,

ERASTUS PARKER.

Waterbury, Vt., Jan. 21st, 1856.

## A WORD FROM A SUBSCRIBER.

How kind and benevolent is our heavenly Father to us! And yet how little do we perform to help forward his cause! How often do we rob God, notwithstanding the many blessings which he is daily bestowing upon us. Now let us each and all take our hearts to task, and see wherein we rob God.

First, we must know what belongs to God. Does not all we have and are? What can we have that he did not give us? Surely he gave us our life, and for our every breath we are dependent on him. He gives us our time, our talents, our prosperity, if we have any, our friends and all the pleasures that we may be permitted to enjoy in this life. And even this is not all, for "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He has also given us his inspired word as a light to our path, and as though all these were not enough to show his boundless love to sinners, he has given us the Holy Spirit to apply his word to our hearts, to reprove us of sin, of righteousness, of judgment, and to quicken our desires for the enjoyment of himself. And now let us examine ourselves. Do we render to him our first waking thoughts, and spend a season of every morning in prayer and praise? Do we render to him the homage of our lips and hearts? Are we truly thankful for his every blessing, whether temporal or spiritual? Are we always present at the prayer meetings, and at the meetings for public worship, or are we too much engaged in worldly affairs to spend the time? O! Christian, let us look well to our ways; let us not deceive ourselves in this matter, but let us search well our hearts. Are not some of us so much engaged in worldly affairs that we rob God, by sitting up to attend to worldly business one or two, or three hours later than usual Saturday night and making up our rest by sleeping away those precious hours of Sabbath morning when the soul should enjoy communion with its Maker, and thus cheating ourselves out of the best blessings of the day; perhaps being so slothful in the morning as not only to lose the morning meditation, but one half a day of public worship, or if we are present, lose the blessedness of having our minds prepared to receive profitably the discourse. And besides

this do we each give as the Lord has prospered us, to support his cause and his needy servants, and to do good to all around us.

Oh! my brethren, especially those of you who are looking for the speedy return of the Saviour, let me, your unworthy sister, once more exhort you to look well to these things, remembering that our account is between ourselves and God, and we shall soon stand before the judgment seat of Christ.

A SUBSCRIBER.

## Letter from S. Thayer.

BRO. HIMES:—I find myself yet on the shores of time. How different from what we expected ten years ago. Indeed it is twelve years since we began to look for the immediate coming of the Lord. Since then, what changes and trials as a people, we have passed through! How have our hearts been rent and torn, while we have had to withdraw from one and another whom we have loved as our own lives! And again others have coolly turned from us; and while we have seen the cause bleeding at every pore, and many of those who would gladly proclaim the good news of the kingdom to come, obliged to retire from the field, some to obtain daily bread, others by sickness; some are being called to rest from their labors, while their are none to fill their vacant places. And yet many have seemed to turn to vain jangling, and questions that gender strife. And we are now indeed "a people scattered and peeled." O my heart is sad in view of these things, and often do I weep in memory of former years, when the candle of the Lord shone upon us, and we were made glad in his salvation. Yet I know that the Lord is the same; for he changes not. His truth is the same, his promises are the same, as a rock that cannot be moved. He is as mighty, and able to save now as ever; and in this I do rejoice. I feel that I am weak, and other helps are few. In the Lord alone is my trust. O brethren, pray for the scattered flock, and for me, that I may not faint or grow weary, not with labor, but for want of those blessed privileges that we once enjoyed.

Yours, still waiting for deliverance,

SARAH THAYER.

Seneca Falls, Jan. 16th, 1856.

## Extracts from Letters.

BRO. THOMAS SWEET writes from Berns, Jan. 11th, 1856:—"BRO. HIMES:—It is a time of great moral death in this part of the land. There is none that I am acquainted with in all this region of like precious faith: and it has been more than six years since I have heard a true Advent sermon, save only in the *Herald*. There are some here that have read our *Herald*, and would read some of those valuable tracts with profit that are published therein. I would be happy to do anything to spread the light of truth. If you can send to me a bundle, I will pay the postage, and gladly distribute them as judiciously as possible. I remain your brother in Christ, waiting for redemption."

NOTE.—We have many such calls, and send out all we are able to. But of late we have little help in this department.

THE POOR.—In the returns from our late bills, there are many from the "poor of the flock." We give one of these below, as a specimen. We could not withhold the paper in such a case. But we have not the means to meet all the calls of this kind, as we once did. There are now about one hundred and fifty free subscribers on our list; and we hardly know where to begin to reduce, and yet we must, unless others feel interested to bear a part of this burden.

"BRO. HIMES:—I have taken your paper for these last five years, and it has been a welcome visitor; but it has grieved me very much to think I could not pay for it. As to my circumstances for five years, I have seen nothing but sickness and death. Out of six children, all but one are dead, and he is very poorly; and he is all that I have to depend on now. I am not well myself, and cannot work. I send you one dollar, all I am not able to send. I don't like to be in debt, for I have no way to pay. If you cannot send it free, I shall have to stop it. I should like to take it longer, but I see no way to pay. It has been a great consolation to me in my time of trouble.

"I remain your sincere friend."

AN OLD FRIEND WAKED UP.—DEAR BRO.:—I formerly had the privilege of reading your valuable paper, the *Advent Herald*; but for the last few years I have neither read nor heard from the pulpit anything about the second coming of our Lord Jesus Christ except what I find in the Bible. I think that the signs of the times denote something wonderful to come upon us. I saw something last summer in the *American Baptist*, alluding to your paper as though it was still continued. If so,

please send me a few back numbers of said paper, and on the receipt of such books or papers I will forward some money for such books and papers as will feed the hungry soul. Perhaps I may get a few subscribers for that noble work. It is a very low time with us here. The harvest is great, but the laborers are few. May the good Lord send more laborers into his vineyard. Yours, &c.

BRO. D. GUILD writes from Hubbardston Jan. 14th, 1856:—"BRO. HIMES:—When reading the Prospectus in the *Herald*, for the 17th volume, the remark, that to those who have been familiar with its past history, that it is sufficient guarantee of its future course, I felt to give my hearty sanction to that. Many religious papers since this commenced its career, have appeared and disappeared, from some cause or other; but the *Advent Herald*, like a mighty ship on the ocean, commanded by a well instructed and judicious commander (under the hand of God), has been enabled to encounter all the conflicts, opposition, malice and rage, that could be brought against it, and now appears to stand as firm as ever. I have taken it since the first number. It always has been read by us as a welcome visitor, and I still desire and pray for its prosperity. Yours in belief of the truth, patiently waiting."

BRO. J. A. WINCHESTER writes from Claremont, Jan. 20th, 1856:—"DEAR BRO.:—I have been a constant reader of the *Herald* for some fifteen years, having read every copy for that length of time. I need not tell you that I prize it far above all other religious journals with which I am acquainted. I wish it was in my power to extend its circulation ten-fold, as I believe it exerts a very healthy influence wherever it goes. Yours in hope."

## Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in North Danville, Dec. 27th, 1855, EBENEZER THOMPSON, aged 48 years and 9 months.

The deceased made a public profession of religion in 1831, and was baptized by his father, Elder Ebenezer Thompson, from which time he has lived an exemplary Christian. In '43 he became a believer in the speedy coming of Christ, and amid all the conflicts and changes through which they have passed, he has ever been true to his faith, and sighed for the dawn of that blest morning, when his absent Lord should come and claim his spotless bride, when faith would be lost in sight, and hope in full fruition rise. His disease was of a protracted nature, and was borne with Christian resignation. He has been a constant reader of the "*Herald*," and its advocates ever met a warm reception at his hospitable mansion. By this dispensation of Providence, a wife and three children are bereft of an affectionate husband, an indulgent father, and the community of a worthy friend and brother. Of him it may truly be said:

"Asleep in Jesus! blessed sleep,  
From which none ever wake to weep:  
A calm, and undisturbed repose,  
Unbroken by the last of foes.

Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest,  
No fear, no woe, shall dim that hour,  
That manifests the Saviour's power!"

M.

DIED, at Norwich, Ct., Dec. 26th, 1855, JOHN G. LOOMER, aged 46.

Brother Loomer was born at Hebron, Ct., Dec. 31st, 1809. He obtained a hope through Christ in early life, and became a worthy member of the M. E. church. He embraced the Advent doctrine at a tent-meeting near Hebron, in 1843. Since that time, he has been a consistent believer in the nearness of our Lord's advent to earth. He has been a constant reader of the "*Advent Herald*," and formerly of the *Midnight Cry*. For some six months past his health had been gradually on the decline, in consequence of an affection of the liver, which finally resulted in his death. During the last few weeks of his life, I was often at his bedside, and can bear testimony to his strong confidence in the efficacy of the blood of Christ to atone for sin, and through him, become an heir of eternal life, in the kingdom of our God. His end was calm, peaceful and happy. He had hoped to have lived to see the coming of the Lord; but still, he felt to say in regard to the tomb, as one has before said,

"Since Jesus has lain there, I dread not the gloom."

He sleeps in Jesus, awaiting the "voice of the

archangel and the trump of God" to speak him to life and immortality. He leaves a wife and two daughters to mourn, "not as for those without hope."

E. LEACH.

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Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in ague; and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium inebriates will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 82½ Washington street, opposite the Adams House, Boston. [Aug 25—1 yr.]

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the *Herald* Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,

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BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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## ADVENT HERALD.

BOSTON, FEBRUARY 2, 1856.

**DISCOUNT ON BOOKS.**—1. To Colporteurs, who give their whole time to the circulation and sale of books, we make a discount of 30 per cent. from the retail price, on our own publications and Dr. Cumming's works. \*—This is to make it an object for suitable persons to devote themselves to this work and to ensure them a support.

2. To agents, and those who merely keep the books on hand for sale, without feeling under any obligation to do too much to advance their circulation, we discount 25 per cent.

3. For other books, except those of Dr. Cumming and our own publication, we can discount only according to the rates at which we purchase them—varying from 10 to 20 per cent.

4. To individuals, not agents or colporteurs, purchasing a full set of Dr. Cumming's works, and our other volumes to constitute a library, for their own use, or for their neighborhood; or to those who purchase ten or more volumes at a time, we will discount ten per cent.

We give the above to correct the misapprehension of some respecting our rates of discount.

\* As we find some difficulty in getting those published in Philadelphia on as good terms as we do those published by Jewett & Co., and the one published by Mr. Dodd, we may have to limit this offer to those who get the last two.

**SUBSCRIPTIONS TO THE HERALD.**—Some individuals have taken advantage of the offer we made to colporteurs, for obtaining new subscribers to the "Herald." To those who devote themselves to the business of colportage, or those who make a special effort to aid them in sustaining themselves we offered 25 per cent. of the money paid them by new subscribers on their first year's subscription—25 or 50 cents a subscriber according as they pay one or two dollars. This offer is on the supposition that such subscribers would continue to be paying ones to the "Herald."

It is not designed by this offer to make this discount to the subscribers themselves, which would be unjust to other subscribers. If the paper is not worth two dollars a year, it is not worth anything. Paper, work, and expenses of all kinds have greatly advanced within a few years, and yet we now put it at the same price that we did when it was less in size, and we had more subscribers. It now requires our constant efforts to sustain it.

To persons sending pay for five new subscribers we will send a sixth copy gratis. And to those wishing, who send a single paying subscriber, we will send a copy of Elliott's chart, or Fessett's Discourses as a small consideration.

Those who club together and have six papers sent to one name, will according to our terms have them at the price of five regular copies, and can then divide the amount among themselves.

**PROTRACTED MEETING IN BOSTON.**—Elder S. W. Thurber, of Barnston, C. E., will commence a protracted meeting in the Advent chapel, corner of Hudson and Kneeland streets, on the Friday evening before the first Sunday in February. It will continue over two Sabbaths. We shall be happy to have our brethren and sisters in the vicinity meet and co-operate with us in the good work. J. V. HIMES.

**NEW WORK.**—Bro. Daniels' new work on Spiritualism he expects will be out next week. Notice in our next. Will Bro. D. send the cut?

The cultivation of the osier or basket willow, is engaging the attention of farmers. George S. Colby, of Jonesville, Vt., has gone into the business somewhat largely, and finds it a paying crop. He has invented a machine for peeling the slips, which saves much time and labor. Peeled willow now commands \$150 per ton.

WASHINGTON, Jan. 22.—Senator Douglas in a letter dated at Cleveland, says he cannot fix any time when he will be here. He has had an opera-

tion performed on his throat, which has caused him much delay.

Western people say that the Senator is familiar with such operations. He has been to a water cure establishment; but found that the remedial agent did not agree with him.

## NEW WORK.

"THE TIME OF THE END," a prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end: illustrated by the history of prophetic interpretation, the expectation of the church, and the various computations of the times of Daniel, and John, by commentators, who generally terminate them between A.D. 1830 and 1880. Also, 'our present position in the prophetic calendar,' with his 'apocalyptic seven-sealed scroll,' by the Rev. E. B. Elliott, A.M.; lectures on the nature and nearness of the advent, by the Rev. John Cumming, D.D.; lectures on the new heavens and new earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whittan theory of a millennium before the advent. By a Congregationalist. 'Shut up the words, and seal the book, even to the Time of the End: many shall run to and fro, and Knowledge shall be increased.'—Dan. 12:4. Boston: published by John P. Jewett and company. Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Lamport & Blakeman. London: Trubner & Co. 1856.

For sale at this office. pp. 412. Price \$1.00. Postage, 20 cents.

The book is valuable as containing a compendium of millenarian views from the early ages of the church to the present time, and the author discovers great research and untiring labor.—*Religious Intelligencer*, (Saint John, N. B.)

The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the Church and the world. This volume may be relied on as giving, no doubt, the latest discoveries on the subject, and, as such, may safely be consulted by those who are watching for 'the coming of the Son of Man.'—*New York Chronicle*.

We do not think there are any but will give him credit for uttering a great many wholesome truths. He deals fairly, manfully, and religiously, with his opponents, and when differs with them as regards any material point, he states his grounds for such difference, plainly and boldly, and draws his conclusions accordingly, without stooping to denunciation, or speaking depreciatingly of their faith, other than as the facts which he brings forward speak for themselves.

We like his work, and, therefore, commend it to our readers.—*Niagara Democrat*.

"It contains a great number of opinions, by various divines, bearing on the time of the End."—*Christian Intelligencer*.

It is an extensive and curious collection of opinions on a subject that is attracting much attention in the Christian world. The inquiring christian will find much to engage his attention in 'THE TIME OF THE END.'—*Due West* (S. C.) *Telescope*.

He quotes from most of the authors who have written and fixed dates for the expected event, during the past two hundred years, and has manifested throughout a desire to represent them accurately.—*Hartford Christian Secretary*.

Not only are the opinions of living men given, but a condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods which have attracted the attention of any considerable portion of the Church.—*Missouri Republican*.

It furnishes a mass of information on questions which have within a few years employed the pens and thinking powers of many eminent persons in the religious world.

We have been pleased with its spirit, interested in its statements, and have received valuable information, and we commend it to all who feel an interest in this subject.—*Religious Herald*, Richmond, Va.

This is more comprehensive than the works generally published on the great controversial questions of theology. It presents very fully the side of the question which is maintained by the Rev. Dr. Cumming. . . . The book contains the testimony of many theologians upon the subject, so that it is almost an encyclopedia upon the doctrine. We know of no book which contains in so little space so much interesting matter on this subject.—*St. Johnsbury* (Vt.) *Caledonian*.

It will be found an interesting and instructive work even to those who do not adopt its leading interpretations, as it gives the views of so many prominent writers on the prophecies.—*Boston Ch. Witness and Advocate*.

"It will be found to be the production of a master mind. It cannot but awaken in the church a new interest in the predictions, relative to which she now displays so great and alarming an indifference; while atheism and infidelity will find that they are brought to a law and a testimony which they cannot doubt or confute."—*Albany Spectator*.

It is a pretty full encyclopedia of all the theories and authorities extant, in relation to the Scripture Prophecies of 'the time of the end.' Without endorsing the author's theory, we can cheerfully endorse the spirit with which he enters upon his work. We can cheerfully recommend it, too, to all who desire to know what has been said and can be said on a subject which will probably never cease to

possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church.—*Concord Independent Democrat*.

On so momentous a subject, and an array of such distinguished writers, this work will command attention.—*Providence Daily Journal*.

Those who are curious in such matters, will have an ample fund of interesting relics in this book. The index of authors referred to is large, and shows that the writer has intended to give a thorough treatment of the subject.—*Star of the West*.

A compendious collection of Second Advent essays.—*N. Y. Evangelist*.

We commend it to those whose inquiries lie in this direction.—*Haverhill Gazette*.

"This is a remarkable volume; the subject of which it treats is of all others the most important; and in no period in the history of our race has there occurred a juncture so pregnant with events that effect so fearfully the interests of mankind."—*International Journal*.

This is one of the most elaborate books ever issued on the subject of the Second Advent of Christ,—making upwards of 400 pages, 8vo, and quoting the opinions of almost every eminent divine who has treated on the subject.—*Boston Traveller*.

This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy.—*Hartford Religious Herald*.

"It teaches essentially the same important doctrines so ably advocated in the *Advent Herald*, the pre-millennial coming of Christ, resurrection of the righteous dead, &c."—*Utica American Baptist*.

It is a publication curious, interesting, and attesting the indelible investigations and researches of its compiler.—*Boston Atlas*.

If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this.—*Portland Transcript*.

We give the title-page entire, not only as it is a fair index of the contents of this volume, but also that from it may be judged the amount of toil and research it has cost the compiler. As a collection of authorities it is a curious and entertaining book.—*New Bedford Standard*.

The writer shows that he has studied his subject, and evinces much ability in the treatment of it. Those who take much interest in such speculations in regard to the prophecies as those to which he has devoted his powers, will find this volume well worth their attention.—*Boston Evening Telegraph*.

Those at all interested in the subject of this volume, will find in it a great abundance of materials for the prosecution of the study.—*Portland Christian Mirror*.

We feel assured, that it is very cleverly written. Whoever "A Congregationalist" is, he can wield the pen with vigor and grace; and what is, perhaps, more, he has the knack of attracting the general reader, more than any other recent writer on the subject of religion. "The Time of the End" is, in a word, a striking work, and we would recommend all Protestants to read it.—*Philadelph. Daily News*.

Altogether, the book is a complete digest of prophetic interpretation, and should be the companion of every Biblical student.—*Detroit Free Press*.

## ADVERSE OPINIONS.

We modestly pronounce the whole thing a pure and unmitigated humbug.—*Nashua Oasis*.

"We are so exhausted by the perusal of the title page, as to be wholly unable to attempt a comment upon the volume itself."—*Boston Congregationalist*.

## Dr. Litch's Medicines.

I WAS afflicted 16 years with a severe cough, which has been cured by a few bottles of Dr. Litch's Restorative. 709 Pine street, Philadelphia, June 1st, 1855. Formerly of Buffalo, N. Y.

ELIHU HERON.

My daughter Mary Emma, had a severe cough two years. One bottle Dr. Litch's Restorative cured her. No. 1 Helmuth street, Philadelphia, January, 1855.

JOHN L. FULTON.

I have had a cough for ten years past; one bottle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

WM. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, I. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Gunner, and A. Hale.

**MESSIAH'S THRONE, and Millennial Glory**, is the title of a work, by Rev. J. Litch, of Philadelphia.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be: the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored

to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

## Appointments, &amp;c.

I have appointments to preach as follows: The 1st Sabbath in February, at London Mills; 2d, at London Ridge; 3d, West Des Moines. Found school houses; and a Conference at Hillsborough, commencing Friday, Feb. 22d, at 10 o'clock A.M., and continue over the Sabbath. Elder B. Litch is expected to attend the Conference. T. M. FAIRBANKS.

Providence permitting, I will attend a meeting at North Troy, Vt., commencing Wednesday evening, Feb. 13th, and continuing over the Sabbath. ADDISON MERRILL.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

B. Dwyer.—It was received, and paid to No. 773.  
N. Champlin.—We credit you \$1 to No. 789—is that right?  
David Sawyer.—You were credited \$1 to No. 789, and they have been sent each week. We have again sent the three last numbers.  
Geo. Wise, \$2.—Will attend to your order when the Hymn book is out.  
A. Merrill, \$6.—Sent half to D. T. T.

## DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Now.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

A. W. Nichols of East Kingston, N. H., stops his paper owing \$7.00.  
The P. M. of Milford, N. H., notifies of the non-taking from his office, the Herald sent to Frederick Bender, who owes \$10.00.  
The P. M. of Green Spring, Ohio, returns the paper of Richard Bradt, who owes \$12.00.

## RECEIPTS,

UP TO JAN. 29TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited pa s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

We have several letters on hand, without names or post-office addresses.

G. I. Stacy 763; J. W. Marden 763; E. D. Clark 815; E. Goodrich, for books; E. Vinson 789; C. O. Taylor 789; D. Bosworth 823; H. N. Dickens 789; W. D. Henry 763; Mrs. Fy 763; S. Jackson 737; C. A. Ludlow 840; J. Earnshaw 789; S. F. Ogilbee, sent book; J. H. Murray 789; J. Gorman 763; T. D. Bailey 763; M. Harper 763; D. S. Chamberlain 789; S. H. Knight 789; R. B. Knight 789—each \$1.

A. Brown 763 and book; P. Gifford 815; S. Stebbins 815; C. Stebbins 815; C. Lancaster 815; L. C. Neal 763; A. F. Moore 802; E. Giles 815; P. E. Thayer 815; A. Holland 789; W. S. Moore 815; M. L. Spobett 789; P. Torney 815; D. W. C. Crook 763; E. M. Richardson 815; A. C. Willey 789; L. Drew 800; C. O. Edley 815; M. H. Post 815 and \$1 for book; B. Goddard 763; M. J. Corlies 789; B. Hay 789 and book; S. B. Barnard 763—each \$2.

E. Eaton 815; H. Lindley, for Sarah North, as we suppose, 763; C. D. Rhodes 789; J. Cady 763; J. Shurtlet 659—\$4 50 due; H. Palmer 747 and charts; J. Hayes 820—you can get it of brother Spencer at Shabbona's Grove; C. M. Adams 818—each \$3.—C. S. Collier 831 and book—\$4.—N. McGregor 716 and \$3 by J. A. to 763; A. Cutter 859 and G. and books—each \$5.

J. O. Tasker 816 and bal. of account, \$6; W. Shawley 763, \$6; H. M. Stouffer 815 and tracts—\$2.50; R. Clamper 768—\$2.50; A. Leighton 780 and G.—\$2.50; H. Gibbs 823 and book—\$2.50; R. Chaney 763—\$2.60.

D. Root 815; S. Campbell 815; Mrs. Flanders 815; D. Megany 815; J. Dill 815—each \$1.50.

O. Chaney 815—\$2.40; J. Giffitt 767—\$2.45; W. M. Ingham 763—55 cents; the G. was sent regularly to E. Moore.

\* Including the hymn book which we will send when out.



## ADVENT



## HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 769.

BOSTON, SATURDAY, FEBRUARY 9, 1856.

VOLUME XVII. NO. 6.

## CHRIST CARING FOR US.

"For he hath said, I will never leave thee, nor forsake thee."—Heb. 13:5.

[The following lines recently afforded great comfort to an aged Christian lady on her death-bed. She had cut them some months before her death from a religious newspaper, and almost wore out the copy with continual using.—*Els. N. Y. Obs.*]

I will never, never leave thee,  
I will never thee forsake,  
I will guide, and save, and keep thee  
For My name and mercy's sake.  
Fear no evil,  
Only all My counsel take.

When the storm is raging round thee,  
Call on Me in humble prayer;  
I will fold My arms about thee,  
Guard thee with the tenderest care.  
In the trial,  
I will make thy pathway clear.

When thy sky above is glowing,  
And around thee all is bright,  
Pleasure like a river flowing,  
All things tending to delight,  
I'll be with thee;  
I will guide thy steps aright.

When thy soul is dark and clouded,  
Fill'd with doubt, and grief, and care,  
Through the mists by which 'tis shrouded,  
I will make a light appear,  
And the banner  
Of my love I will uprear.

Thou may'st leave My care and keeping;  
Thou may'st wander far from Me;  
Sorrow, then, and woe, and weeping,  
Mercy must mete out to thee;  
To the righteous  
My rich blessings all are free.

## The Wounded Hand.

I was a prisoner. I lay in a deep dark dungeon where no ray of light could penetrate. All around me I heard the clanking of chains and the groans of despair. There was no sweet vicissitude of day and night to me. All was one long, dreary, starless, cheerless night. Nor did I hope for anything better in the future. I looked for no bright morning to dawn upon me. I lay there, helpless and hopeless, bound hand and foot, and wholly incapable of escaping from my dreadful doom. But there came a change. A faint gleam of light found its way into my dungeon. It grew brighter and brighter. It flashed upon the gloomy walls, and penetrated to the remotest corners of that dismal abode. It was not a meteor flash—gone as soon as come; nor like the lightning, which leaves desolation in its tracks; but it was a soft, twilight beam, deepening and brightening till eyes so long used to darkness were dazzled with its noontide radiance. And oh! what revelations it made. I never knew before how filthy and loathsome were the habitations of cruelty. I did not know before how my chains were wound around me, coil after coil. That new light revealed the whole, and at the same time woke up in me an intense desire to escape, which I had never felt before. At the same time I saw more than ever the impossibility of escaping by my own unaided efforts. While thus I was wrought up to an intensity of emotion—horror of my present situation—longing to escape, yet agonized with the thought of the hopelessness of the undertaking—a door, hitherto unseen, was opened and a stranger advanced. My attention was riveted upon him, for

"There was something in his eye  
Which won my love, I knew not why."  
And as I gazed I saw that his hand was bleeding. It was as if nails had been driven through it. Seeing my earnest look, he said—and oh! what melting tenderness there was in that voice—"I was wounded for your transgressions, I was bruised for your iniquities! I am sent to proclaim liberty to the captives, and the opening of the prison to them that are bound." Thus saying, he stretched out that wounded hand and struck off my chains, and with the same hand

he raised me from the dungeon floor, and led me forth into the glorious liberty of the children of God.

I am sick. A burning fever consumed my life blood, and drank up my spirits. My tortured limbs refused to do their office, my tongue clave to the roof of my mouth, my whole head was sick, and my whole heart faint. I was weary with my groaning; all the night made I my bed to swim; I watered my couch with my tears. In the morning I said, "Would God it were even;" and at even I said, "Would God it were morning!" I was made to possess months of vanity and wearisome nights were appointed to me. When I said, "My bed shall comfort me, my couch shall ease my complaint;" then I was seared with dreams and terrified through visions. I was told that there was balm in Gilead and a physician there skillful to heal the most desperate maladies. But alas! I had no power to go to him, and how could I hope that he would come to me, for I had neither silver nor gold to offer him. All my living had been spent upon physicians of no value. While thus I lay, poor and miserable, sick high unto death, I felt a soft touch, and lifting up my tear-dimmed eyes, I saw one bending gently over me with the print of nails in his hands. He whispered lovingly, "I will heal all thy diseases," and just then a drop of blood fell from that wounded hand upon me, and at once, as if by an electric touch, I felt new life coursing through my veins; my fevered brow was cooled; my heart, which had throbbled so wildly, beat in slow and measured pulsations; my palsied limbs regained the elasticity of perfect health. I was healed. I looked at the blood stain on my breast, and then at the wounded hand from which that precious drop had fallen, and clasping it with grateful fervor, I exclaimed, "Thou art the chiefest among ten thousand; yea, thou art altogether lovely."

I was crossing a lonely plain where many dangers beset me, when suddenly, from behind a tall rock, an armed foe sprang upon me. I looked eagerly over the wide plain, but there was no eye to pity and no arm to save. I thought of Him whose hand, wounded for me, had already rescued me from so many dangers, and my imploring cry rang startlingly over the plain, and was re-echoed from rock and mountain top. "Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices." And before those shrill echoes had died away, a voice, like rich music, came wafted on the air, "Fear thou not, for I am with thee; be not dismayed, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." As I listened to that well-known voice my soul grew strong; and, for his sake, I determined to conquer or die. To the fierce assaults of my adversary I opposed the shield of faith, when lo another foe sprang upon me from behind, and another and another, till they compassed me about like bees. "Be of good cheer, for I will strengthen thy heart," said the friendly voice. The archers sorely grieved me, and shot at me, and hated me, but still my bow abode in strength, and the arms of my hands were made strong; and still, as blow after blow descended, came the encouraging words, "Be strong and of good courage, for I will be with thee; I will not fail thee, nor forsake thee." As my strength and courage began to flag, "Lift up thine eyes unto the hills from whence cometh thy help," was near by, and looking up, I saw the wounded hand waving a banner inscribed with "Victory." "Behold," said he "and they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them and shalt not find them, even them that contemned with thee; for I will hold thy right hand, saying unto thee, 'Fear not I will help thee. No weapon that is formed against thee shall prosper.'" Again I turned to combat, but as it thickened I began to tremble, and sent up an imploring cry, "Save or I perish," just as a terrible blow felled me to the ground.

In an instant he was at my side, his left hand was under my head and his right had embraced me. The wounded hand was bleeding afresh, for it was stretched out for my salvation, but my foes were dispersed and I was safe; and then, with that same dear hand, he laid upon my bleeding wounds some leaves from the tree of life. And now strengthened in the inner man, I went on my way, rejoicing in the promise, "I will never leave thee nor forsake thee."

I sat in my desolate dwelling. It was bitter cold, yet the fire had gone out upon the hearth, for there was no fuel to replenish it. The snow was falling thickly, and the keen wind whistled through the chinks of my decayed tenement. There was a knock at the door. Listening a moment, I heard the words, "Behold, I stand at the door and knock." How my heart thrilled at the sound of that well known voice. I flew to welcome my guest, but ere I could reach the door, it was opened by a blood-stained hand. "I will enter in and abide with thee." I glanced at my desolate room, the damp mouldering walls, the fireless hearth. "I am not worthy that thou shouldst come under my roof," was the language of my heart and of my lips. "I will come in unto thee, and sup with thee," was the gracious reply. I thought of my empty cupboard where was not even a crust to satisfy my hunger; but my guest lighted the fire, and on the table he placed bread and wine, and spreading over them his wounded hand, he blessed them, and we ate; and that bread was sweeter to me than honey and the honeycomb. Then, pouring the wine into a cup on which the figure of a cross was stamped, he said, "Drink, yea, drink abundantly, O beloved." And oh! how my heart burned within me as he spoke. How I wondered at the gracious words which proceeded out of his mouth. In the depth of my humility I could not but exclaim, "Who am I or what is my father's house, that thou shouldst show such favor unto me?" But he replied, "I have graven thee upon the palms of my hands." He bade me look to him for the supply of all wants, "For," said he, "thy bread and thy water shall be made sure to thee." Since then I have known no want. His gifts are new every morning, and every one bears the stamp of the cross. That is the token by which I know them. The hand that was nailed to the cross for me gives me all I have. Therefore I will trust, and not be afraid.

There is a day coming on which I shall need the help of this kind and powerful friend, and he has promised to bestow it. I am a condemned criminal; I have broke the laws of my Sovereign again and again, and if he should be strict to mark my iniquities, I could not answer him for one in a thousand. I am to meet this injured sovereign and stand before his tribunal, in company with many other condemned criminals. To all the charges brought against me, I must plead guilty. The evidence is complete. The punishment is death. The history of all my crimes and treason are written in a book, which is to be read before the whole assembly. The cases of the other criminals who are to be tried are recorded in the same book. On that day—that terrible day, when many will call on the rocks and the mountains to fall on them, and hide them from the face of Him that sitteth on the throne—my friend has promised to stand by me and plead my cause with the King. The more completely to assure me, he says that he is himself the King's Son—his only and dearly beloved Son. Only to think that the King's Son should have condescended to do so much for me—a traitor—poor and miserable, and in want of all things; that the hand which swayed a sceptre should have been wounded for me; that He who sat upon a throne should have condescended to be a guest with one who was a sinner!

"Oh, for such love, let rocks and hills  
Their lasting silence break."

And now he bids me have no fears for the result of that terrible day—"For," says he, "I have delivered thee in six troubles, and in seven there shall no evil touch thee. Though your sins

were as scarlet, they shall be white as snow; though they were red like crimson, they shall be as wool." He assures me that when the books are opened where that long black catalogue of sins are written down against me, he will spread over that record of sin and shame, his wounded, blood-stained hand, and blot it out forever. And now with such a friend, such an advocate with the Father, what have I to fear? I know in whom I have believed; I am confident that the hand which was wounded for me will ever be outstretched to save me. When I pass through the waters he will be with me, and through the rivers they shall not overflow me; when I walk through the fires I shall not be burned, and neither shall the flames kindle upon me; forever the wounded hand will be near to rescue and uphold me, and I know that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from his love.—*Exchange paper.*

## The Dumb Child.

A CORRESPONDENT sends the following beautiful poem to the editor of the *Home Journal*, as a stray waif, whose authorship he has been unable to discover. Willis pronounces it "a poem unsurpassed:"

She is my only girl,  
I asked for her as some most precious thing;  
For all unfinished was Love's jewelled ring,  
Till set with this soft pearl!  
The shadow that time brought forth I could not see.

How pure and perfect seemed the gift to me!

Oh! many a soft old tune  
I used to sing unto that deafened ear,  
And suffered not the slightest footstep near,  
Lest she might wake too soon;  
And hushed her brothers' laughter while she lay.  
Ah! needless care! I might have let them play.

'Twas long ere I believed  
That this one daughter might not speak to me;  
Waited and watched—God knows how patiently!  
How willingly deceived,  
Vain Love was long the untiring nurse of Faith,  
And tended Hope until it starved to death.

Oh! if she could but hear  
For one short hour, till I her tongue might teach  
To call me mother, in the broken speech  
That thrills the mother's ear!  
Alas! those sealed lips never may be stirred  
To the deep music of that holy word!

My heart it sorely tries,  
To see her kneel with such a reverent air  
Beside her brothers at their evening prayer;  
Or lift those earnest eyes  
To watch our lips as though our words she knew,  
Then move her own, as she were speaking, too.

I've watched her looking up  
To the bright wonder of a sunset sky,  
With such a depth of meaning in her eye,  
That I could almost hope  
The struggling soul would burst its binding cords,  
And the long-pent-up thoughts flow forth in words.

The song of bird and bee,  
The chorus of the breezes, streams and groves,  
All the grand music to which Nature moves,  
Are wasted melody  
To her; the world of sound a tuneless void;  
While even silence hath its charm destroyed.

Her face is very fair;  
Her blue eye beautiful; of finest mould  
The soft white brow, o'er which, in waves of gold  
Ripples her shining hair.  
Alas! this lovely temple closed must be,  
For He who made it keeps the master key.

Wills He the mind within  
Should from earth's Babel clamor be kept free,  
E'en that His still, small voice and step might be



Heard, at its inner shrine,  
Through that deep hush of soul, with clearer  
thrill?  
Then should I grieve? O, murmuring heart be  
still!

She seems to have a sense  
Of quiet gladness, in noiseless play;  
She hath a pleasant smile, a gentle way,  
Whose voiceless eloquence  
Touches all hearts, though I had once the fear  
That even her father would not care for her.

Thank God it is not so!  
And when his sons are playing merrily,  
She comes and leans her head upon his knee.  
O, at such times, I know,  
By his full eye, and tones subdued and mild,  
How his heart yearns over his silent child.

Not of all gifts bereft,  
Even now. How could I say she did not speak?  
What real language lights her eye and cheek,  
And renders thanks to Him who left  
Unto her soul yet open avenues  
For joy to enter, and for love to use!

And God in love doth give  
To her defect a beauty of its own;  
And we a deeper tenderness have known  
Through that for which we grieve.  
Yet shall the seal be melted from her ear,  
Yea, and my voice shall fill it—but not here.

When that new sense is given  
What rapture will its first experience be,  
That never woke to meander melody  
Than the rich songs of heaven—  
To hear the full-toned anthem swelling round,  
While angels teach the ecstasies of sound!

## DR. ELLIOTT'S GREAT WORK.

### HORE APOCALYPTICÆ;

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the REV. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

### II. THE HISTORICAL FULFILMENT.

And, in demonstrating this, need I detail at any length the history of the five great destroyers of the Western empire,—the two earliest associated nearly as one, in the time and scene of their devastations under the first Trumpet:—I mean of Alaric and Rhadagaisus, in the first instance; then of Genseric, Attila, Odoacer? The tale has been often repeated by expositors, as well as historians. A brief sketch will suffice.—We have first to trace in their history what may answer to the introductory earthquake thunderings and lightnings, that followed on the malediction signified by the altar-fire cast on the Roman world;—then the fulfillment of the four Trumpet-visions themselves.

1. The introductory thunderings, lightnings, and earthquake.—The epoch of the seventh Seal's opening answered (in my view), as before said, to that of the death of Theodosius. And how long did the silence in the firmament of heaven, the stillness from the long-threatened tempests, last after it? He died Jan. 17, A. D. 396; and before the winter had ended, says Gibbon, the Gothic nation was in arms. So that it was an interval rather of days than weeks. For it needed but the circulation of the news to rouse the Goths, among the farms occupied by them in the Illyrian and Mæsan Provinces. And then, according to the prophecy, "to the seven (war denouncing) angels there were given seven trumpets;" and according to history, the Goths armed themselves forthwith, with threat of war against the Roman empire.—But not before there had been enacted in the empire, alike what might answer to the saints' incense-offering figuring in the Apocalyptic temple, and to the implied Christ-denouncing counter-worship of the men of the earth. For then was the era to which our ecclesiastical sketch of the preceding chapter relates, the era of 395, 396: when Augustine, just about entering on the Episcopate, was in doctrine and life setting forth Jesus as the propitiation and mediator, as well as life and light, of sinful men; and Vigilantius too (not to speak of other faithful ones) was preparing for his protestant stand against the intruding superstitions of the apostasy;—while Sulpitius, Paulinus, Jerome, Gregory, Nyssen, Martin of Tours, and other such, were all too prominently

countenancing and helping forward those superstitions, to the neglect and forsaking of Jesus.

And so then in 396 the first fearful tempest burst (a tempest characteristic as well as introductory of all that followed) on the central and hitherto unravaged provinces of Thessaly, Greece, Epirus, and the Peloponnese, under the devastation of Alaric and the Goths. The land trembled before them in terror. "The deep and bloody traces of their march could be traced," we are told, "by the traveller, many years afterwards."—Well had the pious emperor Theodosius been taken, like another Josiah, from the evil to come. And well had there been strange convulsions of nature, and earthquakes, and elemental storms, and tempests, just before his death, (portents renewed this very year,) such as to cause general ferebodings of evil being at hand. For so Ambrose and Jerome tell us; and the chronicles of the time confirm their statements. It was nature's own alarm, with men's voices of alarm responding; as well as the furnishing by nature of the very portents used symbolically of the events and epoch, in the Apocalyptic vision.

2. Then was a pause. The Trumpets were to be sounded specially, not against the already detached Illyrian Prefecture, but against the Western Empire, against Italy, and Rome. It was a pause in which Alaric had to prepare himself for the mighty task. "The trumpet-angels prepared themselves to sound." And see the wonderful manner in which this was facilitated. By the infatuation of the emperor Arcadius, he was made Master-General of the Eastern Illyricum; and so furnished with arms for their destruction from the Romans' own armories. Thus he occupied himself four years in preparation for his great enterprise. Seated in authority in the centre of that vast Prefecture, which since the days of Valens had been very much occupied by the Goths and other barbaric tribes,—there, "on the verge, as it were, of the two empires;" he had but to meditate, like an eagle of prey, on which of the separated halves he should fall of the devoted carcass; then to seize, and to devour. The Gothic chieftains elevated him on a shield and solemnly proclaimed him King of the Visi-goths. On their part, as well as otherwise, his preparation was complete.

And then the first Trumpet sounded. His course was to Italy. As he told an Italian hermit afterwards, "he felt a secret and prænatural impulse, which directed, and even compelled his march to the gates of Rome."—As his trumpet sounded, and his march advanced, terrible omens and prognostications, we read, preceded him. "The Christians," says Gibbon, "derived comfort from the powerful intercession of the saints and martyrs." So does he note again the very cause that had been hinted in the Apocalypse of the coming judgments. Thrice, in fulfillment of his destiny, Alaric descended from the Alps on the Italian plains; marking his course each step, as the awe-struck historians of the times tell us, in country and in town, with ravage, conflagration, and blood; till the gates of Rome itself were opened to the conqueror, and the Gothic fires blazed around the capital. In the mean time other destroyers, of a kindred race and origin, had extended their ravages to the transhene provinces. Between Alaric's first and second invasions of Italy, Rhadagaisus, from the far north of Germany, with a host of Vandals, Suevi, and Burgundians, burst, like a dark thundercloud from the Baltic, as Gibbon graphically described it, on the Rætian and Italian vallies. With slaughter and difficulty they were repulsed by the Roman general from near Florence. But it was only to bend the course of the vast remnant westward; and overwhelm the provinces, till then flourishing and fertile, of Gaul and Spain. Blood and conflagration here marked each step of their track; just as that of Alaric in Greece and Italy. The burning of trees and herbage, as well as of cities, is pathetically particularized by the chronicles of the times. "The consuming flames of war," says Gibbon, "spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. The scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man." A similar description is given of the desolation of Spain.—And the desolators entered, never to retire. "This passage" of the Rhine, he adds, "by the Suevi, Vandals, and Burgundians, who never afterwards retreated, may be considered as the fall of the Roman empire in the countries beyond the Alps. The barriers which had so long separated the savage and the civilized nations of the earth, were, from that fatal moment, levelled with the ground."

The era of Alaric and Rhadagaisus,—that is, of the first Trumpet,—is to be considered as chiefly embracing some ten or twelve years from A. D. 400 to about A. D. 410; though, as the ravages of the provinces were not then discontinued, we may perhaps consider the vision before us to embrace a period somewhat longer. In that latter year the Vandals had extended their conquests to the straits of Gades: and

Alaric, who had accomplished his destiny, and reached in his desolating course the southernmost coast of Italy,—while meditating still further conquests, which were intended however for another hand and another Trumpet,—was arrested suddenly by the hand of death. His royal sepulchre, we are told, adorned with the spoils and trophies of Rome, was built in the midst of the bed of the river Consentia in Bruttium; and the secret forever concealed by the massacre of the prisoners employed in constructing it:—the last Italian blood that mingled with the fire and the hail, under the judgments of the first Trumpet.

To the Vandal Genseric was allotted the conquest of the maritime provinces of Africa, and the islands: all in short that belonged to the western empire in the Mediterranean; and which Alaric (as just alluded to) was prevented attempting by death. It belonged, I say, to Genseric; "a name," observes Gibbon, "which, in the destruction of the Roman Empire, has deserved an equal rank with the names of Alaric and Attila." It was in the year 429 that he entered on it. In the course of the 18 years preceding, no new invasions had broken on the Western empire. The desolation of Gaul and Spain and other districts, was indeed, as observed just before, not discontinued: but it was rather by the wars of Goths against Goths, than of Goths against Romans. Italy, meanwhile, having been evacuated soon after Alaric's death by the Goths under Astolphus, had partially recovered from its ravages: and Africa, the granary of Rome and Italy, had continued to flourish intact, as before. But now its time was come. Invited by Count Boniface, governor of the province, under the influence of temporary infatuation, Genseric, in the year above-mentioned, transported thither his Vandals from Spain across the African sea: all fit and ready, like that burning volcano which, ere his course was run, convulsed Auvergne, for the work of destruction. Then, as under the former Trumpet, fire did indeed mingle with blood in the desolation of the unhappy province of Africa.—In the second year of the invasion, A. D. 430, the siege of Hippo was formed: and while it was advancing, (how can I omit noticing the event?) Augustine, its sainted Bishop, was gently released by death, and joined to the white-robed company before the throne. This was on the 28th of August, A. D. 430. Then was Hippo taken, and burnt; and then in 439 Carthage. With the capture of which city resistance ended. The whole province was subjected to the Vandals, and finally severed from the Western empire.—Thus a part of the prefigurations of the second Trumpet had been fulfilled.—But its ships, and the insular provinces of Sicily and Sardinia, still remained to the Western empire: of the destruction of which the prophecy seemed to speak also. For it said, "The third part of the creatures which were in the sea, and had life, died; and the third part of ships was destroyed." Was this too fulfilled by Genseric? Mark what followed after the capture of Carthage. Finding himself shut in to the south by the desert, Genseric, we are told, cast his eyes to the sea, and determined to create a naval power. And then "the fleets (the Vandal fleets) that issued from the port of Carthage again claimed the empire of the Mediterranean." Sicily was conquered by them, and Sardinia, and the other Western isles; all that was in the third part of the sea:—a division of it comprehending both that vast basin of the western Mediterranean included between the straits of Gibraltar and Sicily, and the part which, expanding beyond, sweeps round the south-east of Italy to form the deep gulf of the Adriatic;—the sea-third answering to the land-third of the Western empire.—The coasts, moreover, of Spain, and Gaul, and Italy, the latter as far up as the head of the Adriatic, were mercilessly ravaged by Genseric. When asked by his pilot what course to steer, "Leave the determination to the winds," was his reply: "they will transport us to the guilty coast, whose inhabitants have provoked the divine justice." Twice, on occasions alike memorable, the Roman navies, with vast preparations, were collected to destroy the Vandal power. But suddenly and most disastrously, in the harbors of Carthage and Bona, when the eyes of the Romans were fixed on them with hopes raised to the highest, they were utterly destroyed;—in the latter case by fire-ships driven among them in the obscurity of night. So that the remainder of the prediction was fulfilled also. The fire of the Vandal volcano might exhaust itself, until not only what was habitable in the Western sea was destroyed, but "the third part of the ships" also;—those that navigated the sea-third of the Western empire.

In the mean time, and long ere the extinction of the volcano, and death of the tyrant of the sea, Genseric, (which was not indeed till the year 477,) yet another plague was commissioned against the devoted empire; I mean "the scourge of God," the king of the Huns, Attila. Alone of conquerors, ancient or modern, he united at this time under his sway, the two mighty kingdoms of Germany and Scythia.—

For the Huns had advanced their course and their conquests, since the time when the Goths fled before them in the days of Valens, to the furthest limits, west and north, of Germany. The kings of the Ostrogoths and Gepidae were among Attila's subject-princes; and a crowd of vulgar kings watched his nod. Superstitious awe concerning him added to his power. He was deemed something greater than human. "The barbaric kings could not presume to gaze with steady eye on [what they deemed] his divine majesty." How much less his enemies! He was in their eyes like the baleful meteor that even then blazed in the heavens, boding ruin and war. For the first eight years from his accession (which was in A. D. 433) he had been occupied with other wars in Germany, Persia, Scythia. Then, descending on the Danube, he fixed the royal village near where it takes its great bend to the southward, not far from the modern Buda: crossed it to attack the Eastern empire; and, tracing its course downwards in blood, as far as Marcianopolis, retired not until the Eastern empire (A. D. 446) had acknowledged him lord of the lower Danube. "The Huns," says Gibbon, "were masters of the great river." But it is specially the river-frontier of the same Western third of the empire to which the other trumpets refer, that I suppose chiefly intended in the present. Accordingly, about A. D. 450, in fulfilment of a treaty with Genseric, he moved against the Western provinces along the upper Danube: reached and crossed the Rhine at Basle, and thence tracing the same great frontier stream of the West down to Belgium, made its valley one scene of desolation and woe; burning the cities, (of which Strasburg, Spire, Worms, Mentz, Andernach, Treves, Tongres, Maestricht are specially particularized,) massacring the inhabitants, and laying the country waste:—until, at length, having left that valley, which had been marked out as one destined scene of his ravaging, and advanced farther into the interior, his course was arrested, and he was repulsed in the tremendous battle of Chalons.—And whither then, when thus forced to retrace his steps, did he direct them? Whither but to fall on another destined scene of ravage, "the European fountains of waters," in the Alpine heights and Alpine vallies of Italy? Then Aquileia, Pavia, Verona, Mantua, Milan, Turin, felt his vengeance. "From the Alps to the Apennines," says Sigonius, "all was flight, depopulation, slaughter, slavery, and despair." Many fled to the low and marshy islands at the mouth of the Adige, Po, and Brenta, as their only safe refuge. And he who has seen the fair Venice, may do well to remember that he has seen in it a memorial of the terrors and ravages of that scourge of God, the Hun Attila.—But what further of his course of devastation? Surely, with Italy all defenceless before him, one might have expected that, like his predecessor Alaric, it would have continued on to Rome and the far coast of Bruttium. Instead of this, behold, an embassy from the Western emperor Valentinian, accompanied by the venerable bishop Leo the First, was successful at this point in deprecating his wrath: and having granted them peace, and leaving bands only of Heruli and Ostrogoths in the Tyrolean country intermediate, he repassed the Alps, and retired. Wherefore a result, humanly speaking, so unlikely? Methinks we may see the reason. The prediction had expressly marked the term of Attila's desolating progress;—"the third of the rivers, and the fountains of waters." Already Attila had made bitter, besides the surplusage of more Eastern scenes, the river-line of the upper Danube and the Rhine, and the Alpine fountains of waters. Many had died, and still continued to die, that drank of the waters, through famine, disease, and pestilence. This being done, his course was to end. "Thus far thou shalt go, and no further." Returned from Italy, he recrossed the Danube; reached the royal village between it and the Teiss; and there, the very next year, was suddenly cut off by apoplexy. This occurred A. D. 453. So the meteor was extinct; the empire and power of the Huns broken. The woe of the third trumpet had past away.

4. Thus was the final catastrophe preparing, by which the Western emperors and empire were to become extinct. The glory of Rome had long departed; its provinces one after another been rent from it; the territory still attached to it become like a desert; and its maritime possessions, and its fleets and commerce, been annihilated. Little remained to it but the vain titles and insignia of sovereignty. And now the time was come when these too were to be withdrawn. Some twenty years or more from the death of Attila, and much less from that of Genseric, (who, ere his death, had indeed visited and ravaged the eternal city, in one of his maritime marauding expeditions, and thus yet more prepared the coming consummation,) about this time, I say, Odoacer, chief of the Heruli,—a barbarian remnant of the host of Attila, left on the Alpine frontiers of Italy,—interposed with his command that the name and the



office of Roman emperor of the West should be abolished. The authorities bowed in submission to him. The last phantom of an emperor,—one whose name Romulus Augustus was singularly calculated to bring in contrast before the reflective mind the past glories of Rome and its present degradation,—abdicated: and the Senate sent away the imperial insignia to Constantinople; professing to the emperor of the East that one emperor was sufficient for the whole of the empire. Thus of the Roman imperial sun that third which appertained to the western empire was eclipsed, and shone no more. I say that third of its orb which appertained to the western empire: for the apocalyptic fraction is literally accurate. In the last arrangement between the two courts, the whole of the Illyrian third had been made over to the eastern division. Thus in the west "the extinction of the empire" had taken place; the night had fallen. Notwithstanding this, however, it must be borne in mind that the authority of the Roman name had not yet entirely ceased. The Senate of Rome continued to assemble, as usual. The consuls were appointed yearly, one by the eastern emperor, one by Italy and Rome. Odoacer himself governed Italy under a title (that of Patrician) conferred on him by the eastern emperor. And as regarded the more distant western provinces, or at least considerable districts in them, the tie which had united them to the Roman empire was not altogether severed.—There was still a certain, though often faint, recognition of the supreme imperial authority. The moon and stars might seem still to shine on the west, with a dim and reflected light. In the course of the events, however, which rapidly followed one on the other in the next half century, these too were extinguished. Theodoric the Ostrogoth, on destroying the Heruli and their kingdom at Rome and Ravenna, ruled in Italy from A. D. 493 to 526, as an independent sovereign; and on Belisarius' and Narses' conquest of Italy from the Ostrogoths, (a conquest preceded by wars and desolations in which Italy, and above all its seven-hilled city, were for a time almost made desert,) the Roman senate was dissolved, the consulship abrogated. Moreover, as regards the barbaric princes of the western provinces, their independence of the Roman imperial power became now more distinctly avowed and understood. After above a century and half of calamities unexampled almost, as Dr. Robertson most truly represents it, in the history of nations, the statement of Jerome, — a statement couched under the very apocalyptic figure of the text, but prematurely pronounced on the first taking of Rome by Alaric,—might be considered as at length accomplished: "Clarissimum terrarum lumen extinctum est," "The world's glorious sun has been extinguished;" and that too which our own poet has expressed, still under the same beautifully appropriate Apocalyptic imagery,

She saw her glories star by star expire:  
till not even a single star remained, to glimmer  
on the vacant and dark night.

So ended the history of the Gothic period. So did every point noted in the first four trumpet-visions appear fulfilled in it. And with it ends this division of our subject. For a while the prophetic scene shifts: and we shall be called presently to look eastward, to see the judgments of God there fulfilling. On returning west again afterwards, it will be to contemplate the Roman empire revived in its old capital under a new aspect, and as were a new head.—And then a history and a fate will be found attaching to it, according to the sure word of prophecy, (in part fulfilled, in part still unfulfilled,) the one more remarkable, the other more awful, than even that which we have just been tracing of the ancient Goth-subverted Rome.

(To be continued.)

### The Negotiations.

The following is given by the *Independence Belge* as the text of the Austrian propositions which are under consideration at St. Petersburg:—"I. Danubian Principalities.—Complete abolition of the Russian protectorate. The Danubian Principalities shall receive an organization conformable to their wishes, to their wants, to their interests; and this new organization, respecting which the population itself will be consulted, shall be recognized by the contracting Powers and sanctioned by the Sultan as emanating from his sovereign initiative.

No state shall be able under any pretext whatever, under any form of protectorate to interfere in the question of the internal administration of the Principalities; they shall adopt a definitive permanent system demanded by their geographical position, and no impediment can be made to their fortifying, in the interest of their safety, in such a manner as they may deem advisable, their territory against foreign aggression.

In exchange for the strong places and terri-

ories occupied by the allied armies, Russia consents to a rectification of her frontier with Turkey in Europe. It would commence in the vicinity of Chotym, follow the line of the mountains, which extend in a south easterly direction, and terminate at Lake Sasik. The line shall be definitively regulated by the general treaty, and the conceded territory would return to the Principalities and to the suzerainty of the Porte.

II. Danube.—The freedom of the Danube and of its mouths shall be efficaciously assured by European institutions, in which the contracting powers shall be equally represented, except the particular positions of the lords of the soil on the banks, which shall be regulated upon the principles established by the Act of the Congress of Vienna as regards the navigation of rivers. Each of the contracting powers shall have the right to keep one or two small vessels stationed at the mouth of the river, destined to assure the execution of the regulations relative to the freedom of the Danube.

III. Neutralization of the Black Sea.—This sea shall be open to merchant vessels—closed to war navies. Consequently no naval military arsenals shall be created or maintained there. The protection of the commercial and maritime interests of all nations shall be assured in the respective ports of the Black Sea, by the establishment of institutions conformable to international law, and the customs sanctioned in such matter.

The two powers which hold the coast engage themselves to maintain only the number of light vessels of a fixed force necessary for their coast service. The convention concluded separately between these two powers shall form part as an annex of the general treaty, after receiving the approval of the contracting parties. This separate convention cannot be annulled or modified without the consent of the signatories of the general treaty. The closing of the Straits will admit the exception applicable to the stationary vessels mentioned in the preceding article.

IV. Christian subjects for the Porte.—The immunities of the Rayah subjects of the Porte shall be religiously preserved without infringement on the independence and dignity of the Sultan's crown. As deliberations are taking place, between Austria, France, Great Britain and Sublime Porte to assure to the Christian subjects of the Sultan their religious and political rights, Russia shall be invited, when peace is made, to associate herself thereto.

V. The belligerent powers reserve to themselves the rights which appertain to them of producing in a European interest special conditions over and above the four guaranties."

The Vienna correspondent of the *Times*, says in reference to "the rectification" of the frontier between Russia and Turkey alluded to in the first article:

"The proposition that the part of Bessarabia lying between the Pruth in the west Chotym in the north, and the Sasik or Salt Lake in the south, should in future form part of the Moldavia Territory, emanated directly from Austria, and this you may believe, whatever may be said or written to the contrary. It here occurs to me that the fortress of Chotym is included in the territory the cession of which is demanded by the allies."

There are nothing but reports, more or less indefinite and unsatisfactory, in our foreign papers with regard to the fate of the peace propositions.

### Mohammedanism.

The Mohammedan religion, far from growing feeble with age, is still, among those people who have professed it for centuries, a vigorous, local and national faith. With it are connected sentiments of patriotism for the present, and of veneration for the past; and its peculiar character is admired and cherished inasmuch as it tends to perpetuate among its followers a position of constant antagonism with those other nations which they most abhor. The Rev. Dr. Newman, an English lecturer and writer of merit, says:—"No well authenticated tokens come to us of the decay of the Mohammedan faith. It is true that in one or two cities, in Constantinople, perhaps, or in the marts of commerce, laxity of opinion and general scepticism may to a certain extent prevail; as also in the highest class of all, and in those who have most to do with Europeans; but I confess nothing has been brought home to me to show that this superstition is not still a living, energetic principle in the Turkish population, sufficient to bind them together in one, and to lead them to bold and persevering action."

M. de Lanture, a French writer, and the author of *Le Desert et Le Soudan*, offers the following testimony to the strength of Mohammedanism in the nineteenth century:—

"Not only is the number of unbelieving and indifferent not greater than it was in the early ages of Islamism; it is in truth much smaller.

And if that religious spirit which once achieved so many prodigies reveals itself no longer in our day by anything great or glorious, it is not the fault of the people of Islam; it is not they who are demoralized, who tremble at the idea of war; it is not they whose weak hands let fall the sword of Mohammed the conqueror, of Selim the inflexible, of Soliman the lawgiver. The people is what it ever has been; it only wants a chief; but this chief has long been wanted. In Africa, in Asia, in Europe, Islamism has lost nothing. Faith is everywhere vivid, and if piety is more rare than faith, this has always been equally the case."

The dominions of the religion of the prophet embrace, besides Turkey in Europe, which is but as a drop in the great sea, large portions of the continents of Asia and Africa. Within the last few centuries it has conquered paganism, and found its way among the inhabitants of Malacca and some of the Spice Islands; it has, as well as the Christian religion, found a foothold upon the shores of New Guinea, and it is said that Mohammedan missions are even now established in the eastern part of China, and their missionaries laboring for converts among the followers of Confucius.

In Africa, the religion of the Koran embraces nearly all the tribes north of the tenth parallel of north latitude, and many to the southward of it—taking in more than one-half of the continent. It has been extended there, and is still being extended, both by conquest and conversion.

### Congregational Singing.

Rev. E. N. Sawtell, an American clergyman now in Europe, and a correspondent of the *Christian Observer*, in a recent letter to that paper, says:—

"The most soul-stirring music I have ever heard in Europe was in the Surrey Chapel, in London, where the great Rowland Hill taught his people to sing, as well as to pray. There they have an organ simply as an assistant to the congregation, and at the very first peal of that instrument three thousand auditors rise to their feet at once, minister and all, and pour forth such strains of melody that the organ is scarcely heard; and they sing, too, with such willing minds, such a cheerful look and manner, such open mouths, and heads erect, as if their very souls were so full of love and praise to God that they could not help it—they must sing, organ or no organ, and with the spirit and understanding, too, though the roof of the building be lifted from its walls. Now, the soul of the minister that has participated in such singing as that, must be dead indeed if he be not moved and stirred within him. Ah, but he is moved, he does feel—such singing is like an electric spark, a live coal from off God's altar—it touches the lips and the heart of the speaker; and, when he arises to address such a congregation, he knows full well, from what his eyes have seen, his ears have heard, and his own heart has felt, that he is to address living, animate beings, and not a collection of cold marble statues, which, like the prophet's dumb dogs, could neither bark nor sing. Now, is it not a melancholy fact, that in many of our city congregations the singing of God's praise in His own house is beginning to be looked upon as too old-fashioned, too Puritanical to be endured in the present polite and refined state of society? And is it not high time that those who minister at the altar should begin to lift up their voice and rebuke this pride, this Roman Catholic innovation? I rejoice to learn, by a recent paper, that Dr. Alexander, of New York, and his church, are beginning to move in the right direction on this subject."

### Twelve Questions for a Wet Sunday.

1. If it were any other day, would I be kept at home by the weather?
2. Did I ever stay away from my business, from a party, from an amusement, for such a rain or snow as this?
3. If it were a public meeting for some other purpose than divine worship, would I think it too bad a day to go out?
4. Would I go to church if I could make or save a dollar by it, or gain a customer?
5. If my own church be distant, is there none that is near where I may be sure of finding a vacant seat to-day?
6. If I am afraid of spoiling my best clothes, had I not better go in my common dress, than lose the benefit of the meeting, and neglect my duty?
7. Have I not overcoat, overshoes, and umbrella, that will keep me from taking cold, and preserve my Sunday dress from injury?
8. Am I not nearer to the church than many who are never kept away by bad weather?
9. If every one should find an excuse for absence as easily as I do, what would be the appearance of our churches on the Lord's-day?
10. Is it not a dishonor to my Maker, if for

reasons that would not influence me in worldly matters, I keep from the stated worship of the sanctuary?

11. Is not a wet Sunday at home a more dreary day than one that is diversified by going out to church?

12. Am I willing that my children should learn by my example that they may go to school, to market, to store, to shows, in all weather—but not to church?—*Presbyterian*.

### Foreign News.

HALIFAX, Jan. 31.—The Royal Mail steamship *Arabia*, from Liverpool about 9 A.M. Saturday, 19th, with 107 passengers, arrived here at 9 30 this P.M.

The grand news of the week is that Russia agrees to negotiate on the terms proposed by the allies. The first announcement was made by the Vienna telegraph to the *London Times*, in these words—"Russia accepts the allied propositions unconditionally. This is authentic."

The announcement caused immense sensation. Funds rose 3 per cent., Cotton one farthing, and a panic reigned in other markets.

The next day government published a dispatch from Minister Seymour at Vienna, as follows:

"Russia agrees to accept the allies' proposals as a basis of negotiations."

This qualified announcement curbed the excitement, and alarmists begin to fear that Russia merely seeks to gain time by deceptive negotiations. Meantime, funds remained steady.

Previous to the above announcement the Vienna papers represented the state of affairs as most serious unexpected and alarming, and that all the personnel of the Austrian Embassy had received orders to quit St. Petersburg, and the Russian Embassy was ordered to leave Vienna.

The actual circumstances were, that when Count Esterhazy handed to Count Nesselrode, at St. Petersburg, the Austrian allied note of Dec. 2d, he said he was not authorized to enter into discussion, but if the note was not accepted unconditionally before Jan. 8th, he and all the Austrian Embassy must leave St. Petersburg. To prevent this, Count Nesselrode communicated with Vienna direct, and on Jan. 11th, Prince Gortschakoff, at Vienna, had a talk with Count Buol, in which Gortschakoff produced a memorandum expressing a general inclination on the part of Russia to negotiate—but proposed certain alterations in the programme. Count Buol formally received the document next day, Friday, the 12th, but inasmuch as it did not contain an acceptance, pure and simple, of the propositions, Austria could make no reply without the concurrence of France and England.

The Ambassadors of those powers accordingly sent to Paris and London, and received for a reply that the Western powers had no motive to give up a decision which had been already carefully considered; further that if by January 18 Russia did not accept the ultimatum, Esterhazy and the Austrian Legation would leave St. Petersburg, and Austria would immediately seek to obtain the armed co-operation of the Germanic Diet against Russia.

During the week that elapsed between Russia's first and second reply, intense apprehension existed in Vienna, although without sufficient cause, for the Austrian Cabinet had taken the precaution to notify the Western powers that notwithstanding a rupture of diplomatic relations, Austria would not be in a position to commence hostilities this year.

On the 16th apprehensions were set at rest by the announcement above stated, that Russia agrees to negotiate on the terms proposed.

THE WAR NEWS.—There is very little other news.

From the Crimea nothing important. Numerous ambuscades of Cossacks are distributed around the allied camp, but vigilance prevents many stragglers being captured. Several additional explosions had been made in the Sebastopol docks. The docks are now almost destroyed. France and England each reserve one gate as a trophy.

The *Invalides Russe* publishes a dispatch from Gortschakoff, saying that a party of French, wearing white cloaks to prevent being seen in the snow, advanced by night and surprised Baidar, bayoneted the outpost, and retreated, when the Russian reserves came up.

General Codrington's latest dispatch, dated January 1st, reports merely the health of the army good.

Baron Seebach left Berlin on the 13th, on his return to Paris.

Sweden continues warlike preparations. The Copenhagen official journal denies the existence of any circular repudiating the Swedish alliance on the part of Denmark.

St. Petersburg letters say that Marshal Paskievitch has bequeathed as his dying injunction to the Emperor to make peace. He would have never given this advice to Nicholas, whose battles he had fought, but to the young Emperor,



who had no hand in raising the war, he urged the policy of peace.

The French council of war continues in session at Paris. Two commissioners, one from the army and one from the navy, are appointed to prepare the report. Admiral Lyons and Gen. Canrobert, members for the army, and Admiral Dundas and Gen. Bheal, for the navy, had been in discussion relating to the withdrawal of the allied force from the Crimea, retaining only Kamiesch, Uptoria and Balaclava, and making a campaign up the rivers of the southern provinces of Russia. The Admirals opposed the plan, inasmuch as it would take six months to remove the material of the past campaign from the Crimea.



## The Advent Herald.

BOSTON, FEBRUARY 9, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### MAN'S EDEN HOME.

Those who consider evil to be inseparable from, or inherent in matter, thoughtlessly ignore the benediction which God pronounced upon it, when He expressed His judgment of the new creation. They judge of matter from what they now see of it, under the curse; but God judged of it from what He saw of it when it existed in its created perfection. And his judgment, surely, must take precedence of that of those who believe in the old Manicheistic error that "matter is the seat of remediless infirmity and contamination."

"And the Lord planted a garden"—the "garden of the Lord,"—"eastward, in Eden." As its name signifies, it was a "delight some land," and was afterwards called "Paradise;" and "there He put the man," "to dress it and to keep it." Says Bonar, "It was a land, the like of which has not since been seen on earth: fairer and richer than that which flowed with milk and honey—a land of rivers and streams, a land of sunshine and gladness, a land of flowers and gems, a land of the myrtle and the olive and the palm and the vine, a land which was the glory of all lands, which has left its name behind it to all ages, as a name of fruitfulness, and fragrance, and beauty."

To this country seat of the newly created monarch, in token of the Sovereignty which God had conferred on him, He brought unto him "every beast of the field, and every fowl of the air," "to see what he would call them." Man being created in knowledge after the image of God, as well as in holiness, his knowledge was intuitive; he saw at once the natures of the several creatures, and knew what names were appropriate to them, "And whatsoever Adam called every living creature, that was the name thereof." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

Thus man was made only "a little lower than the angels," and "crowned with glory and honor." Said the Psalmist, (8:6-9.) "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is Thy name in all the earth."

John Bunyan has piquantly remarked that "None ever saw this world as it was in its first creation but Adam and his wife." We may be unable to have adequate conceptions of its pristine beauty, glory, and magnificence. We may be unable to picture the loveliness in which it rejoiced, when it received its Maker's blessing, and was set as a gem surrounded with heavenly glory; but we cannot, in imagination, over-estimate the excellency of its praise-worthiness.

Very little is said of Adam's heritage in the Scriptures: but we know that there was no sickness nor sorrow there. Death and tears were unknown. There were no pestilential breezes, nor poisonous miasmas. The air was sweet and pure. The sky was serene, and undarkened by clouds.

No storms nor black tempests swept across the plains. It was one perpetual spring, without any chilling winds, or scorching heat to take from man's enjoyment. The earth was spread out with inequalities of valley, mountain and plain, and was covered with green verdure. There were no desert wastes, nor impenetrable morasses; no burning mountains, nor snow-capped summits, nor shakings of the solid earth; but everything was good and beautiful. There "was every tree that is pleasant to the sight and good for food." There were "cedars in the garden of God," "fir trees," and "the chestnut trees"—"all the trees of Eden that were in the garden of God," (Ezk. 31:8, 9). The air was fragrant with the perfume of flowers; and the eye was charmed with their beauty, as they adorned every valley and hill-side. Rivers and streams, coursing through the vales, or across the plains, or meandering among the hills, added to the beauty of the landscape. And the sea itself, also pronounced by the Creator "good," was spread forth, in illimitable vastness, beautiful in its "transparent depths of unpolluted blue." Nor was there any discord in "the music of the spheres." Each tribe of living creatures dwelt in peace with every other tribe, and each one in peace with all of his individual kind. The lion and the lamb, the cow and bear, fellowshipped each other. The vulture and the dove, the hawk and sparrow, had no animosity, knew no fear, feasted on the same fruits, and perched lovingly together on the same branches. Wolves, panthers, tigers, and every animal that is now wild and ferocious, were then tame and gentle. They all came to Adam to receive their names, mingled with the horse and ox, grazed on the same meads, and kids and lambskins sported with them on the verdant plains. The sky above, was the pathway, and the trees around were the resting-places of birds of beauty and of song,—all free from "vanity,"\* and no creature subject to pain or death. And at the Head of all these, was man—in all his created innocence, in all his manly beauty:

"Adam, the noblest born of all his sons;  
The loveliest of all her daughters, Eve;"—

knowing no disquietude, and experiencing no fatigue; having fellowship with angels, and enjoying converse with Jehovah.

Thus was the earth adapted to man as a habitation; and man was adapted to the earth as its Ruler and Vicerent.

### THE LAW AND PENALTY.

There is no evidence that the creation of this earth was designed for any mere temporary purpose: "For thus saith the Lord that created the heavens, God himself that formed the earth and made it: He created it not in vain, He formed it to be inhabited."—Isa. 45:18. "The heaven, even the heavens are the Lord's: but the earth hath He given to the children of men,"—Psa. 115:19.

It was not, however, given to man unconditionally: "When God created him He entered into a covenant of life with him, on the condition of his perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death." It was a covenant of works: Man was left to the freedom of his own will, and it was optional with him to obey or disobey as he pleased. While he might partake freely of the fruit of every other tree, he was simply to abstain from eating of this.

"The tree of knowledge of good and evil," was attractive in its appearance and tempting to the sight, and there is no evidence that it contained any evil in itself: "The woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise;" but its fruit was for a period prohibited, as a test of man's obedience. There were enough other trees to satisfy every rational desire of their nature, so that there was no necessity for their looking with an impatient eye on this. Yet there it stood in the midst of the garden, a visible symbol to keep man in remembrance of his relation to his Creator—"to show him that he was a creature under law, and dependent upon a higher Being."† And the Lord said to him: "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," (Heb. "dying thou shalt die," i. e. Thou shalt most certainly die).

We are not necessitated to the conclusion that this prohibition would have continued forever, had man complied with its requirements. As everything which God had made was beheld by Him to be "very good," it must have included the tree of knowledge of good and evil, as well as all other trees; and there was that about it that "was to be desired to make one wise," by Eve, even before her fall. But it was prohibited, to prove man—"to

prove them whether they would walk in God's law or no."—Ex. 16:4. It is not unlikely that this tree took its name from the physical properties of its fruit—its capability to enable man to rise in the scale of knowledge—as the tree of Life took its name from its life containing properties. And so when the period of its prohibition should have expired, it might have been given to man, to freely eat of it—he to be then raised in the scale of being and participate in the additional blessings and privileges that would follow this proof of his obedience. But he must wait God's time, before having free access to it.

Thus man entered on a period of probation. Though immortal, should he sin he would at once become mortal. He had no inherent immortality, nor will he ever have; for, (1 Tim. 6:16.) God "only hath immortality," and no other beings are immortal, except as God confers it upon them and continues them in its possession. And so, should man continue sinless, he would remain deathless.

How long this probationary period would have continued, had man maintained his integrity, we are not informed. Nor are we informed how much the condition of man, during his probation, would have differed from that which would have been his portion subsequent to it, had he continued sinless. As reward follows obedience, and as God does not always continue His creatures on trial, it follows that man's probation, then as now, was designed only for a limited period. And as it is not consonant with what we know of God's dealings with His creatures, to suppose that man's condition, during his trial, would be equal to that which would have followed its triumphant termination, it is evident that some change would have followed it.

We learn from the Psalmist (8:5), that God created man "a little lower than the angels;" and the Saviour assures us, (Luke 20:36) that the resurrected saints will be "equal unto the angels; and are the children of God, being the children of the resurrection." As the redeemed will doubtless attain to the same condition that Adam would have been ultimately honored with had he never fallen, the presumption is, that, as the result of man's probation, he would without a resurrection also have become equal to the angels.

In addition to the foregoing, as the regenerated earth is promised as the final inheritance of the meek of the present probationary period, it follows that it also would have continued the abode of the race, had there been no apostasy. Adam was told to "be fruitful and multiply and replenish,"—i. e. to fill "the earth." As the surface of the earth presents only a limited area, it could not have continued to accommodate an eternal multiplication of the species upon it; and there must, therefore, have been a limited period, during which this progression would have continued, which would have been terminated when the earth should have been filled, or replenished, according to the original design of the Creator, i. e. when the number of its future denizens should have equalled the capacity of the earth for their accommodation. And then, when man's probation should have ended, the race would have attained to its equality with the angelic hosts, who, like the subjects of the first resurrection, are distinguished from those in the present probationary period, in that they "neither marry, nor are given in marriage."—Luke 20:35.

It is not improbable that the liability of the race to fall, would have passed its culminating period before there would have been seen any of the posterity of Adam. He, therefore, stood as the representative of himself and his posterity. And as his disobedience has plunged all who have descended from him into ruin; so his obedience would doubtless have been followed by the obedience and happiness of all his seed. The obedience of Adam would have determined the disposition of the race to obey, as his disobedience determined theirs to disobey. And therefore, without the fall of Adam, there would have been no apostasy on the part of his posterity.

As it cannot be supposed that the regenerated earth will be peopled disproportionately to its capacity, the whole number of its future inhabitants, it is not unlikely, will be equal to what would have been the whole posterity of Adam in an unfallen condition. And if so, the whole of Adam's descendants under the fall, will as much exceed the whole number that would have sufficed for the replenishment of the earth, as the whole number of those who are born will exceed the number who will be saved. And thus in the number saved, to whom will be given the inheritance of the earth, there will be realized God's original purpose in adapting it to man as an habitation.

This brings us to another idea: that as the signs of the times, and fulfillment of prophecy indicate that the end of man's present probationary period will not unlikely synchronize with the end of six

thousand years from creation, in accordance with the long current tradition of the Jews and early Christians—taking the six days of creation as a type of six millennial periods of probation, to be followed by the millennial "rest" that remaineth for the people of God,—so there is nothing improbable in the supposition that this was the duration of the probationary period originally designed for Adam, which was to have ended, as now, by a perfected church in the possession of a perfect dwelling place.

With this view, the increased multiplication of the race, above that which would have sufficed for the replenishing of the earth, is to be accounted for by the enemy's having come, while men slept, and sown tares in the field; so that (Matt. 13:38) there have been growing, with "the children of the kingdom," the "children of the wicked one;" but when God shall have accomplished the number of His elect, and, at the end of the world, the "Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire . . . and the righteous shall shine forth as the sun in the kingdom of their Father," then will be consummated the very result, and at the very epoch, that was originally designed to be accomplished. Satan will have neither delayed nor frustrated the purposes of Jehovah; but the punishment of the lost will be an eternal monument of God's displeasure at disobedience.

Speculations like these, however, cannot be matters of faith, but only of opinion. What we know not now, we shall know hereafter.

### MY JOURNAL.

For several months past I have been mostly confined at home, by duties to the church, and also connected with the office.

The church of the Adventists is in a low state, but united and firm in the faith and hope of the gospel. I have devoted much of my time to the interests of the church, in "visiting from house to house," and preaching the word. We have made some efforts for a revival of the work of God among us, but they have not been attended with the success that we could desire. We do not have the influence on the community which we once possessed, and cannot achieve the good that we did in our early history. The lines are now drawn, and prejudice is strong against us. But still we stand at our post, and mean by the grace of God to continue faithful as the first church in this city, which took a stand for the doctrine of the personal and speedy coming of Christ.

The church has special need of an efficient pastor, and cannot flourish without one. I have done what I could for them in feebleness, while detained at home. But my health has been such, that I have done but little for them. Our prayer is, that God will give us an efficient under-shepherd, and once more "send us prosperity."

We are not alone in our trials, as a church. Many of the once flourishing churches of Adventists are now in a low state, "cast down but not destroyed." A respected brother who signs himself, "Nehemiah," in an article under the head of "prosperity," in our last week's issue, has spoken at length on the present low state of things among us. I think he has painted the picture quite dark enough. For there are yet many bright and flourishing portions of our common vineyard, which cheer us. In the cities and large towns there is but little prosperity, but in the country where our chief strength is, we hear of revivals, and of much to encourage us.

Without going into the reasons at length of the depression of the cause, I wish here to speak of one deficiency in the ministry and membership, which I think has something to do with it. I refer to the lack of deep and earnest effort for the salvation of souls. There has been too much rejoicing in hope and too little weeping over the impenitent.

For a church or people to enjoy prosperity, they must labor for souls. In the language of a late writer:—"Do you desire a revival of religion? Then let me suggest to you a way by which these most desirable results may be brought about. Let me ask that you may here set apart a portion of every day to labor specifically in the work of soul-saving. I do not mean solely that you devote this time to prayer for sinners; this, of course you will not neglect; but what I mean is, you set apart a portion of time daily to go out among sinners and let them know that you are praying for them, and that you mean to follow them with your prayers and entreaties till they are won over to Christ. Let them know that you feel that their state is exceedingly perilous, and their souls of such infinite worth that you are willing to make

\* See Rom. 8:20.

† Dr. Cumming's Readings on Genesis, p. 25.



sacrifices of time and labor in their behalf, and are resolved not to give them up. Let your business associations and domestic arrangements show that your time and means are set apart for holy purposes, all being made subservient to the salvation of those around you. Do not forget that you are to act not only on the principle which David avowed, when he said, 'Shall I sacrifice that which cost me nothing?' but, if you have the spirit of Christ, you are required to exhibit before the world the principles upon which your Saviour practised. Trample on pleasure and pain, reputation, ease and wealth; bid defiance to the shrinkings of the flesh; forego, if need be, the companionship of the pious, to seek and save the lost, perishing sinner. If you cannot appropriate two hours per day, specifically in this employ, appropriate one. If you cannot, by rising earlier or retiring later, or by more careful economy in saving up your moments from things less important, save up two hours for soul-saving, then, if you can, set apart one hour, and if you are so circumstanced, by your engagements to others, that you cannot set apart one hour, you surely can, in the evening, if not through the day, appropriate one half-hour out of twenty-four, for this one great work of the Christian.

We must long and pray for the salvation of souls, like Jeremiah, who wished that his "head were waters," that he might weep night and day, for his people; or, like Paul, who had "great heaviness and continual sorrow in his heart" for the impenitent Jews; or like the blessed Master, who wept over Jerusalem, and longed to gather and save them; or we may imitate holy men who have had a measure of the same spirit.

Alleine, author of the "Alarm to unconverted Sinners," said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching."

Bunyan said, "In my preaching I could not be satisfied, unless some fruits did appear in my work."

"I would think it a greater happiness," said Matthew Henry, "to gain one soul in Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than neglect this great work."

Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for any thing besides. Methinks I could not only labor, but die for it with pleasure."

Similar is the death-bed testimony of the sainted Brown of Haddington: "Now, after nearly forty years preaching of Christ, I think I would rather beg my bread all the laboring days of the week, for an opportunity of publishing the gospel on the Sabbath, than without such a privilege, to enjoy the richest possession on earth." "O labor, labor," said he to his sons, "to win souls to Christ."

Rutherford "could assure his flock that they were the object of his tears, cares, fears, and daily prayers; that he labored among them early and late. And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me."

Fleming in his "Fulfillment of Scripture," mentions John Welsh, son-in-law of John Knox often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with with the Lord on account of his people, and saying to his wife, when she pressed him for an explanation of his distress, "I have the souls of three thousand to answer for, while I know not how it is with many of them."

Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things, and when I waked the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."

With such a spirit and labor for the salvation of men, we might reasonably look for the prosperity which "Nehemiah," and most of our ministers and churches so ardently desire.

It may be asked if the proclamation of the advent nigh at hand, is not a powerful motive to repentance, and also to the church in her labor for souls. I answer, yes. But it must be believed by those who use it as a motive. A mere speculative belief in the Advent nigh, will produce no effect for good, on those who hold it, or upon those to whom such persons preach. This may be the secret of the death and desolation in many places. The truth is held without either its love or power. In our early history, we find Father Miller, and others with like faith and spirit, laboring with

the greatest success for the salvation of souls. But they not only preached the kingdom of God at hand, but gave evidence of their belief of it, in their earnest longings and labors for the conversion of men, in order to a preparation for the kingdom.

We, as ministers and churches, have these weapons now, and may, if we will, use them to similar effect. And when we arouse ourselves to the work, we shall have less occasion to grieve for the want of prosperity.

I will add a word on our position and work.

God has not done with us yet. We as Adventists now occupy a grand position. The passing of times has not destroyed, but only paralyzed our influence for a time. We now see the plans of God more clearly than ever in unfulfilled prophecy. When we almost thought all had failed, God was raising up powerful minds in Europe to give the trump a louder blast, and perhaps a more certain sound, on the speedy coming of our King. I need only speak of the names of Elliott and Cumming, whose works are now being read by millions, the effect of which has been, and still continues to be, powerful and awakening to a slumbering church and world.

The grand event they proclaim, is the personal coming of the King of kings, with its attendant circumstances.

They all proclaim the time to be imminent. The signs they bring are significant, and give much weight to the truth of their teachings, on this subject. At this moment the interest among the believers in Christ's near coming in Europe is ominous.

I will give a few facts.

First, This is seen in the publication of books. Dr. Elliott's four volumes on the Apocalypse, with the numerous works of Pre-millennial writers, which flow from the English press. Among which Dr. Cumming's writings stand pre-eminent. Already there have been thirty thousand volumes published in Europe and America. Even a *Papist* has come out with a new work on this subject within the last year, of which the following, from the *London Quarterly Journal of Prophecy*, is a notice.

"THE END OF THE WORLD; or the Second Coming of our Lord and Saviour Jesus Christ. By the Rev. J. Pagani. London: Dolman, 1855.

"This is the work of a Romanist, and contains much that is true and good. How a Romanist could write so much in favor of a doctrine which, though maintained by the earlier fathers, is condemned by almost all, from the days of Jerome downward, we do not understand; especially seeing Romish writers—councils, popes, critics—have denounced millenarianism as vehemently as Calvinism. Like Juan Josafat Ben Ezra, the author feels this patristic difficulty, and tries to escape from it. The present book reminded us strongly of Ben Ezra's book; and not less so, that, by a curious coincidence, they are both dedicated to the Lord Jesus Christ."

Second, Associated meetings are being held for lectures on prophecy. The following from the *Christian Times* is their notice.

LECTURES ON PROPHECY.—Hackney. A Series of Lectures, on Unfulfilled Prophecy, will be delivered in the assembly room, Manor House Hackney.

Tuesday, Jan. 8.—By the Rev. Alex. Dallas, M. A., Rector of Wonston: "An Outline of Prophecy and Truth."

Tuesday, Jan. 22.—By the Rev. R. W. Dirbin, M. A., Minister of West street Episcopal Chapel, St. Giles's: "The Restoration of the Jews to their own Land."

Tuesday, Jan. 29.—By the Rev. W. Leask, author of "The Beauties of the Bible," "The Misunderstood Prayer."—Matt. 6:10.

Tuesday, Feb. 5.—By the Rev. J. Cumming, D. D., Minister of the National Church of Scotland: "The Resurrection."

Tuesday, Feb. 12.—By the Rev. J. Cox, late Minister of Queen street Chapel, Woolwich: "The Pre-millennial View—its History in all Ages."

Tuesday, Feb. 21.—By the Rev. T. Birks, M. A., Rector of Kelshall: "Restitution of All Things."

Tuesday, Feb. 26.—By the Rev. R. Bickersteth, M. A., Canon of Salisbury, and Rector of St. Giles's: "The Man of Sin."

The Chair will be taken at half-past seven o'clock precisely. The Manor Rooms are a few minutes' walk from Hackney Railway Station, whence the trains run to and from Fenchurch St., Islington, Camden road, &c., every quarter of an hour till ten o'clock, P. M.

I give the following brief notice from the *Christian Times*, of one of the series of these meetings.

"On Saturday, the 15th inst., the London Prophetic Society held a second meeting in the Hanover square rooms. The chair was taken by Rev. Canon Bickersteth. After prayer, the Rev. Alexander Dallas read a paper giving a 'General Outline of Prophecy.' The paper traced the course of God's purposes, as evolved in the past history of the Jew and of the Gentile, and also in the future, as indicated by the prophetic

word. He concluded by stating that these views were not crude fancies, but the result of the mature study of five-and-thirty years. After again engaging in prayer, the meeting was addressed by a succession of clergymen and laymen. Prayer was afterwards offered by the Rev. R. W. Dibdin; and, after an intimation that the next meeting would be held after the Christmas recess, when a paper on the Pre-millennial Advent would be read by the Rev. Canon Bickersteth, the meeting separated."

The interest taken in these gatherings will be seen by the following, from the *London Journal of Prophecy*.

To the Editor of the Quarterly Journal of Prophecy.—My dear Sir:—To-day the idea struck me of a prayer union among prophetic inquirers. I enclose my scheme. Yours, &c.

Union for prayer among those that look for the pre-millennial advent of the Lord, during ten days, viz.—from Saturday the 5th January, 1856, to Monday, the 14th.

"For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:35, 36.

"So much the more as ye see the Day approaching."—Heb. 10:25.

#### FIRST DAY.

Praise and adoration of Him who giveth prophetic light.—Dan. 2:17-23; 2 Pet. 1:16-21; Rev. 1:1, 2; 22:16. More especially for, 1. All that the prophets spoke of Christ's first coming; 2. All that they have spoken of the second.—1 Peter 1:10-13.

#### SECOND DAY.

Confession.—Our contentedness with present things, and our own things, forgetting what is written.—1 John 2:17; 1 Pet. 1:24, 25. Our ignorance of the prophetic word, like the disciples.—Luke 24:25. Our neglect of it, unlike Daniel, (9:2, 3.) Our sin in gratifying mere curiosity when searching the word of prophecy.—Acts 1:6. Our failure in realizing prophecy as having "the testimony of Jesus" for its spirit.—Rev. 19:10. Our carelessness about the blessing promised.—Rev. 1:3.

#### THIRD DAY.

Prayer for light.—Psa. 119:18, 19; Dan. 8:15, 16, and 12:8, 9; 1 Pet. 1:10, 11. Prayer to be kept from error, and to be delivered from prejudice.—Acts 13:27. Prayer to be kept from the suggestions of carnal fancy, as well as from the glare of false philosophy and pretended intellect.—1 Tim. 6:10; 2 Tim. 2:17, 18. To be made sober, patient, calm, freed from self-opinionativeness and rashness.—Isa. 11:2, 3.

#### FOURTH DAY.

Prayer for the gathering in of the elect from every nation, and tongue, and kindred, and people.—Rev. 5:9. Prayer for ministers at home, missionaries among Jews and heathen, all faithful laborers. Raise the cry, "How long!" in sympathy with the souls under the altar.—Rev. 6:10. Cry against Popery and infidelity, and entreat the fulfilling of 2 Thess. 2:7, 8; Rev. 18, and 19:19-21, and 20:2, 3. Pray for the utter abolition of idolatry.—Isa. 2:12-20, and every form of error and evil. Pray for creation's deliverance.—Rom. 8:18-21. "Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is done in heaven."

#### FIFTH DAY.

Prayer for the Jews.—For the gathering out of the election.—Rom. 11:5. The removal of the veil.—2 Cor. 3:14-16. For the great day of their restoration and conversion.—Zech. 12, and 13:1. For the blessing they shall bring to the earth.—Rom. 11:12; Micah 5:7, 8. For a heart to ourselves to care for them as Paul did.—Rom. 9:1-5; 10:1. To be stirred up to use efforts for them. For a blessing on all missionaries among them.

#### SIXTH DAY.

Prayer to be kept steadfast.—To be fitted for what is coming on. To be preserved from false teaching, Matt. 24, and lying spirits.—Rev. 16:14. From falling asleep, Matt. 25:1-10, and from being overtaken by other sins.—Luke 21:33-36; 1 Tim. 4:1-3. To be prepared for troubles. Matt. 24:44.

#### SEVENTH DAY.

Prayer for strong desires for Christ's coming.—"hasting unto it"—2 Pet. 3:12; Song, 8; Rev. 22:1 Cor. 1:7; Titus 2:13-16. Prayer for delight in the Lord himself. For full assurance of his love. For holiness.—1 John 3:3; 2 Pet. 3:11; in prospect of that event.

#### EIGHTH DAY.

Prayer that others may believe the pre-millennial coming.—Prejudices removed. Delivered especially from saying, as Matt. 24:48, 49. Ask the Holy Spirit to "show things to come," to us and them. John 16:13. And to glorify Christ.—John 16:14, 15.

#### NINTH DAY.

Prayer for solemn views of the times.—To be kept watching against the devil in these last days. Anxious to save souls. 2 Pet. 3:9-15. To be busy trading for our Lord. Luke 19:12-27. To be in readiness whether he call us within the veil to wait on the mountain of myrrh, or come himself to us in our life-time. Rev. 19: Isa. 25:6-9.

#### TENTH DAY.

Thanks for the blessed hope and the glorious appearing. Tit. 2:13. For all the promises. For the crown. For resurrection. For his "kindness to us in the ages to come," Eph. 2:8. For new Jerusalem. For likeness to the Lord when we see him as he is. 1 John 3:3; Ps. 17:13.

Thanks for perseverance promised. Ps. 23:6; 1 Pet. 1:5, 6. For being made to see the premillen-

nial coming. Thanks for the comfort it imparts under sorrow for departed saints. 1 Thess. 4:13-18. For the support under earth's darkness. Luke 21:25-28. Glory to the Lord. Luke 6:15, 16.

What can this interest mean, except that God is stirring up the hearts of his servants, as he did Jeremiah of old, to study the prophetic word, and learn the nearness of Zion's deliverance?

What are we doing in this country! what ought we to do!—are questions for serious thought at this moment; and on which I shall have more to say soon.

#### OUR LORD'S APPEARING.

BY O. R. PASSETT.

"But heaven shall burst her starry gates again; He comes! dread Braham shakes the sullen sky. With warming wrath, and thunders from on high! Heaven's fiery horse, beneath his warrior form, Paws the bright clouds and gallops on the storm! While waves his flickering sword, his bright arms glow

Like summer suns, and light the world below! Earth, and her trembling isles in ocean's bed Are shook, and nature rocks beneath his tread." Campbell.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

The text was addressed to the disciples of our Lord, by "two men in white apparel," on that memorable occasion when he ascended from the Mount of Olives. This circumstance in the life and history of Christ, was calculated to make a deep and abiding impression on their minds; and accordingly the announcement of the text by these heavenly messengers, would be treasured in their memory, never to be forgotten. These disciples had been with their Lord from the beginning of his public ministry. They had listened to his teachings, seen his miracles, studied his heavenly example, and character, and became convinced that "he was the Christ." They had too, witnessed his sufferings; they were with him in the garden, in the judgment hall before Pilate, and stood by his cross when crucified! And though their faith received a temporary shock, yet it revived again, when he rose from the dead, and "showed himself alive after his passion, by many infallible proofs." Now after "forty days," he takes them with him as far as Bethany; and then in the midst of an interesting conversation with them concerning the kingdom of God, he most unexpectedly to them, lifted up his hands and blessed them, when he was separated from them, and "carried up into heaven; and while they beheld, he was taken up, and a cloud received him out of their sight." What must have been their surprise at this event! What feelings, what emotions of heart they must have experienced! How many thoughts must have rushed through their minds! And what anxiety to know if he was to leave them forever! Seeming to forget all things else but the tragic scene before them, with eyes uplifted in a transfixed gaze, "they look steadfastly toward heaven," whether their Lord had ascended "out of their sight;" but at this instant, at this exciting moment, two "shining ones" appear, and address them in the language of the text, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." How appropriate the occasion for such an announcement. How calculated the promise of a Saviour's return to console, cheer, and encourage those disciples, who had left all and followed him. And under the comforting words of the angels, they return to Jerusalem, and there tarried until endowed with the Holy Ghost from on high, that they might be his witnesses throughout the world. When the Spirit descended upon them, they testified of Christ, their crucified, yet risen Lord, they preached his coming again to earth, to receive his disciples to himself.

The apostles in their first discourses in Jerusalem after the ascension, declare this great truth: "And he shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:20, 21. The various churches planted under the labors of the apostles in different parts of the world, were taught to look for this event as the period of their triumph, and final great reward. Says the apostle to the church at Thessalonica, "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—1



Thess. 1:9, 10. The whole church through the first centuries, looked for, and waited for the fulfilment of this most desirable promise with the highest anticipation of joy. To them it was "a lively hope;" and during the middle and dark ages when the church was called to endure tribulation and persecutions unparalleled in her history, from that predicted persecuting power she had long feared, "the man of sin," she was enabled to press through the fiery ordeal in cheerful hope of her Lord's coming, the first resurrection, and great reward of reigning as kings and priests unto God "a thousand years;" and, after the final judgment upon the wicked, "forever and ever."

In this discourse we design to consider:

1. The proofs of the doctrine of the second coming of Christ.
2. The character of that coming.
3. Its object.
4. Its nearness.

I. *The proofs of the doctrine.*—These are based principally upon scriptural declarations; and to these alone we shall refer, as they can determine and establish the truth of any coming event with the greatest certainty. These are our authority. The inspired record, the foundation of our faith and hope, in respect to this most glorious and welcome truth.

1. We cite the first and original promise given in Eden. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."—Gen. 3:15. Though this was addressed to the serpent, and contains the sentence of his fate for his high wickedness in beguiling Eve, and thus being the original cause of the fall of man, yet in it also is contained the promise of redemption to our race through a suffering, but finally triumphant Redeemer; the promised seed of the woman. At the time of this revelation, man had fallen, and all was lost by sin! But in this sad extremity, in this overwhelming fate is God's mercy manifest, and the germ of promise for our redemption is given! The promised "seed of the woman" was Christ, who is to bring salvation, though Satan is to have a temporary triumph over him. In the first advent of our Saviour Satan fulfilled his work, and bruised "the heel of the seed of the woman;" but this was not a fatal blow, or one from which he should not recover, for death's sting is extracted, and he rises the predicted Conqueror, to begin his work of triumph over his adversary. He in his turn shall "bruise the head" of "the serpent," a vital, effectual, and even fatal blow, that shall paralyze and destroy him, and break his power forever. At the second coming of the Lord in great power to put down all authority and rule opposed to God, this will be fully accomplished. The apostle gives the encouraging hope: "Satan shall be bruised under your feet shortly," and again He will "destroy death," and "him that hath the power of death, which is the devil." The chronology of this event he fixes at the advent of the Lord to raise the dead, which will be "at the last trump." Then the delivered saints from under death's dominion shall shout, "O death, where is thy sting! O grave, where is thy victory!"—1 Cor. 15th chap. Heb. 2d chap.

2. We cite the prophecy of Enoch. The apostle Jude, in referring to this remarkable passage, says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15.

Some refer this prophecy, in its application, to some past, rather than any future event, as the flood in the days of Noah. But this prophecy can have no reference to the deluge, for the following reasons; and these reasons also will be objections to its application to any past event in the history of our world. First, the event of the flood was not revealed until the time of its announcement to Noah; and then given in clear and unequivocal language, not to be mistaken, with a description of the sad calamity, and directions for the building of the Ark, and all the other circumstances of terror and mercy to be exhibited. Second, The apostle quotes it as referring to the future great day of judgment; the day to which "the angels which kept not their first estate," are "reserved;" (surely not the flood,) and this day he denominates as "the judgment of the great day," &c. Third, This prophecy is in striking resemblance with all those respecting the final judgment found in other books which compose the "Sacred Oracles." Fourth, There is no proof that the Lord came at the flood "with ten thousand of his saints," &c. But we are assured by Paul that he

will thus come at the last day, as he writes to the Thessalonian brethren: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3:19. There can be no question but that Enoch, in this remarkable prophecy, refers to the day of Christ, when he will come as "Judge of quick and dead," and to "reward every man according to his deeds." Thus do we find in this early period of our world, even in the days of Enoch, who was the "seventh from Adam," a prediction of the second coming of the Lord in great power to punish sinners and bold blasphemers; to judge the world! And this prophecy is given, be it remembered, by one of the holiest of men and most distinguished prophets that has ever lived. He "walked with God, and was not, for God took him." "By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."—Heb. 11:5.

3. The prophecy of David. The writings of this prophet are full of predictions relating to the second coming of the Lord, as well as that of the first. He sets forth his humiliation and sufferings in most plaintive strains upon his harp. He sings also of his triumph over all his adversaries; his resurrection to life, his ascension to the right hand of his Father, and his coming again in great power to establish his kingdom and his reign. He announces the event thus: "Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heaven from above, and to the earth, that he may judge his people."—Psa. 50:34. Again; "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world in righteousness, and the people with his truth."—Psa. 96:11-13. How animated was this hope in his breast. How it inspired all his being, as seen in these sacred lines, penned under the influence of "the Spirit of truth." Other declarations are found interspersed throughout his Psalms, having reference to the coming of his Lord in glory and power.

4. The prophecy of Isaiah. This prophet also, was raised up of the Lord, to testify of things to come, relating to Christ the Lord. And he portrays in living sentences, the history of his humiliation and suffering, and his final triumph, when his Father shall "divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressor."—Isa. 53d. He would also comfort the weak and feeble with the assurance of the coming of their Redeemer to deliver and save them. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. 34:3, 4. Again he depicts the awful terror of that coming on the impenitent and sinner thus: "Behold the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flame of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."—Chap. 66:15, 16.

5. The prophecy of Jeremiah, Ezekiel, Daniel and all the minor prophets might be added in proof. So faithfully and so clearly have they affirmed these things, that Peter declares that they have been spoken "by the mouth of all the holy prophets since the world began." What more proof do we want from this source. But we come to the testimony of Christ himself when on earth, in confirmation of the great truth of this doctrine. Let us consider therefore:

6. The Saviour's testimony. When he came to earth to fulfil all that was predicted of him in his first mission, he testifies, that though he "came not" then "to judge the world," nor "to destroy men's lives," yet the time would come when they should "see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," and he as their sovereign Arbiter and Judges should reward all according to their works. He describes the signs to precede his coming, calling on his church to watch and note them, that his coming take them not unawares; and that when they "begin to come to pass, then to look up, and lift

up their heads," for their "redemption draweth nigh." Finally, in his closing revelation to his church through his servant John, he announces this truth, that it may ever be present before his people, inciting them to diligence, watchfulness, and prayer, as well as to inspire them with hope, "Surely I come quickly." And the apostle breathing forth the true Catholic cry of a waiting church, responds "Amen. Even so, come, Lord Jesus."—Rev. 22:20.

7. The preaching of apostles. These were the chosen ones of our Lord, sent forth to publish the glad tidings throughout the world, of pardon and salvation; and in all their preaching, while they testified of God's mercy, and professed of his grace through a crucified and risen Saviour, at the same time urged the consideration of the great truths they taught, on the ground that God had "appointed a day in the which he would judge the world in righteousness." They taught the church to look for and expect this event at the appointed time. To "comfort one another" with the assurance that "the Lord himself shall descend from heaven with a shout, and the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." Such is their testimony in all their discourses, and epistles,—referring in each and all of them to this event as the important period for the consummation of their hope in immortality.

With all this evidence before us from the Bible, we must consider the second coming of our Lord not only a scriptural doctrine, but an important one; yea, as important in the scheme of mercy and salvation, as that of the first; and without which the great work of redemption will fail to be completed. God's word cannot fail. Men may scoff, and be skeptical, boldly and unbelievably inquiring, "Where is the promise of his coming?" but of what avail will it be in the end? It will come, nevertheless, sweeping all their hopes away, and blasting all their fond dreams and prospects of future peace and safety. Will not Christ come again to this earth? We might with equal propriety inquire, Has he ever come? He came "the first time in fulfilment of the Scriptures, to put away sin by the sacrifice of himself," at the predicted and appointed time. Will he fail to fulfil all that is written of him in his second coming? Never. If he came to fulfil the Scriptures in his sufferings, he will come to fulfil them in his triumph and glory. If he came to die for man, that he might have pardon and reconciliation, and forgiveness of sin, he will come as their living and exalted Head to save them, and crown them with life everlasting.

The two advents of the Messiah were predicted by the prophets; the one is past, the other is yet to come. Will he fail? We might as well assert that our Lord has never come; the fulfilment of the first is only an additional pledge of the fulfilment of the other. And added to this, the New Testament containing the testimony of Christ and his apostles and servants, in confirmation of the truth. It is but a "willing ignorance," infidelity and madness, in the man who will pass this doctrine in unbelief, and as unworthy of his serious thought. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished."

To be continued.

## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture from the friends of the Herald.

### LETTER FROM ANSON SMITH.

"FEAR not, Abraham, I am thy shield and exceeding great reward."—Gen. 15:1.

When we examine the record of the life of Abraham, his acts, his communion with God, his obedience, travels, and protection, we find many, very many interesting traits and wonderful transactions, of instruction to all who are interested in Bible teachings.

Abraham was an obedient servant, a friend to God, for God was his friend and guide. He was a lover of holiness, and by his obedience brought forth the fruits of a holy life. He had frequent evidences of his approbation and acceptance with God, and had no reason to doubt God's care and

protection, so long as he was obedient to His commands.

At this time, of which this scripture speaks, the Lord spoke to Abraham by a vision. He was placed in a critical, and to his mind a difficult and dangerous situation. He had just relieved Lot from his captive condition, from the power of four kings. Surrounded as he was by heathen and warlike nations, his courage and confidence rather failed him. His fears increased relative to his ability to resist their combined forces—which he had every reason to expect. At this season of his fears, the Lord speaks to him by vision, to put his whole confidence in Him, and not in an arm of flesh or warlike preparations. "Fear not, Abraham, I am thy shield, thy defence."

This was timely. What more could he ask or desire? How comforting, how encouraging such an assurance from God, who he knew was able to defend him against all his enemies. Abraham was chosen a spiritual father of all the true followers of Christ—his shield, and those who have his faith are the children of God, and heirs according to the promise. (Gal. 3:29; 3:7.)

A shield was a covering of defence used in ancient times. Its safety depended much upon the materials of which it was composed, that the arrows and weapons might not pierce them. Christ being Abraham's shield, he had nothing to fear from foes without,—he was safe from every device of man or the adversary of souls.

What the Lord said in vision to Abraham is applicable to all those who love the Lord Jesus Christ. He is their shield, their protection—why should they fear what man or Satan can do? Fear him who is able to destroy both soul and body in hell. Fear Him who only can shield from all danger, here and hereafter. Jesus is the Christian's shield and defence, and his exceeding great reward for time and eternity. What more precious promise, or sure defence can the true follower of Christ have or wish, than Jesus who bestowed such precious promises for his friends, for his protection against all temptations, all assaults, all abuses and persecutions of the world.

Surely every obedient, watching follower of Christ will find a sure protection from all temptations and unbelief. Although, like Abraham, under peculiar circumstances he may have fears of being overcome, and fail of mercy because of unfaithfulness; yet he may contemplate the precious promise and take courage, and watch and pray. Many are the trials, afflictions and temptations of the righteous in their pilgrimage here, but the Lord will deliver them from them all; and if rightly improved, they will fit us for glory and eternal joys in the new Jerusalem. Christ is our king, our prophet, priest, atoner, advocate, our head, elder brother, our shield, our defence. Hear him saying, "I am your shield." Stand fast in the true Advent faith which was once delivered to the saints, dear persecuted brethren. You will come off conquerors through your glorious advocate and shield. Surely our defender is very near. He that shall come, will come and will not tarry. Let us be on our watch-tower, that at his appearing we may receive the crown of righteousness and life eternal. Soon we shall enter on the new Jerusalem state, on the renovated earth, where we shall be free from all temptations and persecutions, forever to enjoy the smiles of our shield and defender. O glorious hour. But trials and persecutions have been the lot of you, brother Himes, while laboring to honor your blessed Master, by preaching and publishing the glad news of of salvation, and save souls from unexpected ruin, and the glorious truths of Christ's second coming near, the first and second resurrections, a renovated earth, the saint's inheritance; but blessed be the Lord, you have been protected, delivered from all the devices and assaults of your enemies, and the intrigues of the enemy of all righteousness. Your trust and confidence, I believe, has been in Him who will shield you, and all his faithful servants, from all harm.

The Herald still lives, and is comforting many hearts, convincing sinners and rejoicing saints. It is a feast to a poor afflicted brother here, where no Advent preaching is to be had for want of numbers and means. It is a light to my path, next to my Bible—and I pray the Lord to reward the generosity of him that has bestowed such a rich, instructing favor. The Lord sustain you and yours, and shield you and the dear brethren who love the approach of Christ's appearance.

I am still expecting the appearance of our blessed and glorious shield, when we shall enter and possess the kingdom, with all those who long for his appearance.

ANSON SMITH.

Manchester, Jan. 14th, 1856.

### LETTER FROM H. H. JAMES.

BRO. HIMES:—By the urgent request of many



dear brethren and friends in Vermont and Canada East, with whom I have formerly labored, and been intimately acquainted in the peaceful bonds of the gospel, also, our much beloved, and highly respected brother, S. Chapman, I have sat down to drop a few lines to them through the *Herald*.

Since we left our native land, home, and friends, with all their endearments, in Vermont, the blessing of God has attended us (myself and family); and although in common with others, we have been afflicted, some with sickness, by change of climate, yet for the most part of the time, for nearly two months in the past, we have enjoyed good health, and have met with warm hearts and kind friends, to whom we feel truly grateful for their kindness to us.

With regard to the state of the cause of God generally in this section, it is not what we could wish it to be; for as this is a very flourishing country in worldly matters, the spirit of the world, and the times, crowds itself upon the church of the living God, as well as upon others, and the brethren are altogether too much ensnared with it. Yet, thank God, there are some, yea, many, who have got their eye on the inheritance which is incorruptible, undefiled, and fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Such are shining lights in the world, and their cry is, "Come, Lord Jesus, and come quickly." Oh, my God, when will a drowsy church, and a slumbering world awake to this awfully momentous, and to the true believer, soul-reviving and heart-cheering subject! The little infant church with whom we are located in DeKalb are mainly trying to live for the better country, and to keep the unity of the spirit in the bonds of a peaceful gospel, maintaining regularly the ordinances of the Lord's house, although some few have turned to the foolish vanities of this delusive world, for pleasure and happiness. May God help them soon to return to the true Shepherd and Bishop of their souls, is my humble prayer.

Brother G. W. Burnham is now favoring us with his very able labors, in demonstrating to the people of this community, from prophecy and history, the important fact that this world's history is about told, and that the glorious Son of David will soon take to himself his great power and reign forever in righteousness. We hope that great good will be the result, and many happy souls be made the loyal subjects of his reign.

Yours, in hope of speedy redemption,

H. H. JAMES.

Sycamore, Ill., Jan. 25th, 1856.

### Extracts from Letters.

BRO. D. BOSWORTH writes from Mount Holly, Jan. 21st, 1856:—"BRO. HIMES:—We are still enjoying precious seasons in this place. Yesterday I baptized three and gave the right hand of fellowship to five, making fourteen who have united with us within a few weeks past, and more are expected to unite soon. Of those who have united, all but one are heads of families. And may the Lord bring them and theirs into his heavenly kingdom. Yours in gospel bonds."

BRO. J. T. DIXON writes from Peace Dale, Jan. 22d, 1856:—"BRO. HIMES:—I think I shall get you some more subscribers soon. As long as the *Herald* advocates good wholesome discipline in the churches, and keeps the Lord's coming prominently before the public, I shall help sustain it."

BRO. E. T. WELCH writes from Oceanport, N. J., Jan. 12th, 1856:—"DEAR BRO.:—Your paper with God's blessed word, serves to cheer us on to the haven of rest. Never did the blessed word appear so precious, and never did the news of the coming of the Lord Jesus Christ, our Life-giver, afford so much comfort to my heart as at the present time."

"The news of his coming I hear,  
And join in the Catholic cry,  
O Jesus! in triumph appear,  
Appear in the clouds of the sky!"

My object is so to live and keep his commandments, and so love his appearing, that when he doth appear, I may, with those that wait for him, exclaim, 'Lo, this is our God, we have waited for him; we will be glad and rejoice in his salvation.' One brother has lately given himself to the Lord Jesus. I think without reserve. Jesus is very precious to him, and the news of his coming is a pleasing theme, on which he dwells with much delight. Is it not so with all those who love our blessed Lord? My prayer is, 'Come Lord Jesus, come quickly.' Yours, in the hope of sharing in the inheritance of Abraham, Isaac and Jacob, through our Lord Jesus Christ at his coming."

BRO. WM. C. TRUS writes from Mount Pleasant,

Jan. 16th, 1856:—"BRO. HIMES:—I have taken the "*Advent Herald*" for a number of years. I do not see how I can do without it, for in the region where I live, there is no Advent preaching, at least, what I call Advent preaching. It is true there are some in this county that call themselves Adventists, but their preaching does not do me much good. The burden of their preaching is the unconscious state of the dead, and the destruction of the wicked. I used to live in Vt., in the town of Wolcott. I have heard brother Himes, father Miller, I. E. Jones, S. Thurber, Shipman, and many others of like faith, preach the gospel of the kingdom; and that is what I should like to hear again, but I don't know as I ever shall. I thank you for waiting so long and patiently as you have, and may God bless you, and the Advent cause, is my prayer."

### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

BRO. HIMES:—It becomes my painful duty to give notice of the death of JAMES P., youngest son of Hiram and Esther Wood, who died at Payne's Point, Ogle county, Ill., Nov. 20th, 1855, aged 8 years 8 months and 28 days, after a distressing illness of a few days, caused by the croup.

Little James was indeed an active, lovely child, and during his sickness was often heard to repeat some of the words of his favorite hymn, saying,

"There is a happy land,  
Far, far away,  
Where saints in glory stand,  
Bright, bright as day," &c.;

and as his older brothers stood around his sick and dying bed, he would say to them, by way of exhortation,

"To day the Saviour calls,  
Ye wanderers come," &c.;

see "*Advent Harp*," p. 315.

Thus he fell asleep; but thank God his flesh rests in hope, soon to be revived again in immortality; and O how his words seem to come back from yonder grave-gard, saying,

Mourn ye not! bereaved parents,  
That your darling one is gone!  
Mourn ye not, that he, thus early,  
From this world and you was borne!  
Mourn ye not; 'twas Jesus called him  
From your arms, with him to dwell!  
Mourn ye not, for O, most surely,  
God our Father doeth well.

H. H. JAMES.

DIED, in this city, the 18th inst., of consumption, SARAH JANE, only daughter of Sarah PITTS, aged 16 years and 8 months.

Deceased was converted in the winter of 1854, as the result of pious labors on the part of her devoted Sabbath school teacher. For some time before, and after her sickness, she allowed doubts to occupy her mind, but before her death, faith triumphed, and she was enabled to rejoice in God her Saviour. Her dying words were,

"How happy are they,  
Who their Saviour obey,  
And have laid up their treasure above."

The funeral services were attended by a large number of friends, at our meeting house, Sabbath, the 20th. Our youthful sister has experienced the truth of the following, which she composed and penciled during her sickness: "Sweet peace smile on thee gentle reader; faith points thee to that world of light; bright hope cheer thee on thy way, and the glorious ark of safety bear thee over the deep waters, to the haven of eternal rest. Adieu." She sleeps in Jesus, awaiting the voice of the Son of God, to bid the sleepers rise.

L. OSLER.

Salem, Mass. Jan. 1856.

BRO. HIMES:—My beloved wife and companion fell asleep in Jesus, Jan. 21st, aged 41 years 4 months and 7 days.

She gave her heart to God in early life, and first united herself to the Baptist order, but since '43 became favorable to the Advent views of the Lord's near coming, and life and immortality only through Christ. The last eleven years of her life, during her abode with me as a companion, she has given most striking evidence of meekness and love. Three little ones under ten years of age she left behind to a father's paternal care, of whom she could calmly say, being resigned to the will of her heavenly Father, "O Lord, thy will be done." Her disease terminated at last with quick consumption. Elder D. T. Taylor attended the fun-

eral services. Yours, in hope of the promised land.

C. H. SAWIN.

Worcester, Jan. 27th, 1856.

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The alcohol and opium inebriates will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

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Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

### THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 6 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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## ADVENT HERALD.

BOSTON, FEBRUARY 9, 1856.

**THE PEACE NEGOTIATIONS.**—The first announcement of the acceptance by Russia of the peace propositions of Austria was contained in a telegraphic dispatch from the Vienna correspondent of the London *Times*, published on Wednesday, the 6th ult., and which stated that Russia had unconditionally accepted the propositions of the Allies. Later and official dispatches, published on Thursday, however, materially modified this statement, and it would appear that Russia has merely accepted the propositions as a basis of negotiations. This is certainly a step towards peace, but will hardly warrant the jubilant tone of the English papers, whose hopes seem to have overmastered reason and judgment. Russia accepted the four points "as a basis of negotiations," but all will remember how diverse were the interpretations of those points in the conference at Vienna, and how signally the negotiations failed. In view of the sacrifices demanded of Russia in the propositions

which have been accepted, we cannot anticipate a speedy peace. Menaced as Russia was by the prospect of an Austrian alliance with the Western powers, a reopening of negotiations was her wisest policy, for it held out the hope of detaching Austria from the alliance. It is probably with this view, and to amuse the Allies, distract their counsels, and gain time to resist the new combination which menaces her, that Russia has consented to negotiate. It is true that peace may grow out of that negotiation, but no very sanguine hopes can be entertained of so desirable a termination of the renewed war of diplomats.

## "Spiritualism versus Christianity."

ON our last day before going to press we have received a bundle of brother Daniels' book with this title. We have not, of course, had time to read it; but we have given it a very thorough looking over. We are satisfied that brother D. has made a good book on the subject. He has taken the only ground on which familiar-spiritism can be successfully and Scripturally opposed. It is the ground on which we have long stood against it; and brother Daniels has done himself credit, in the manner in which he has treated the subject. He has made a successful onslaught on these new, and yet not new, doctrines of demons—the revival of the Pagan mythology, whose Oracles Christianity has once silenced.

## To Correspondents.

ARTICLES are often thrown aside, only for the reason that they are sent anonymously. Even when the name is not given in the paper, we wish to know it.

## NEW WORK.

## SPIRITUALISM VERSUS CHRISTIANITY.



A Fully Developed Medium Eighteen Hundred Years Ago.

See The Fortieth Page.

Spirits Exhilarate; Large Potations Intoxicate; Persistence Brutalizes.

"WE HAVE TO CONTEND AGAINST OUR OWN FANATICISM; FOR I ASSURE YOU, FROM MY OWN EXPERIENCE AND OBSERVATION, THAT THE FASCINATION OF THIS INTERCOURSE IS SO GREAT THAT ITS TENDENCY IS TO LEAD MEN AWAY FROM THEIR PROPER JUDGMENT, AND INSTILL A SPIRIT OF FANATICISM MOST REVOLVING TO THE CALM AND NATURAL MIND."—Judge Edmond's Lecture, in the Broadway Tabernacle, N. Y., February Sixteenth, Eighteen Hundred and Fifty-Five.

**SPIRITUALISM VERSUS CHRISTIANITY: or Spiritualism thoroughly Exposed.** By J. W. Daniels Miller, Orton & Mulligan: New York: 25 Park Row. Auburn: 107 Genesee Street.

This is a 12mo volume, in good type, on extra paper, neatly bound in muslin, and beautifully illustrated.

## CONTENTS:

1. Introduction.
2. The History of Modern Manifestations.
3. Reality of Spiritual Intercourse.
4. Necromancy is Real and Sinful.
5. Modern Phenomena are not produced by Holy Angels.
6. Spiritualism is not the work of Departed Saints.
7. Vile character of the Spirits.
8. Spiritualism is a Revival of Sorcery.
9. The Book of the Prophets of the Spiritualists.
10. Ancient Oracles of the Spiritualists.
11. Satanic and Demoniac Miracles.
12. Spiritualism is Reviving Polytheism.
13. Pretended Animation of a Divining Image.
14. Anti-Christian Creed of the Spiritualists.

14. The Evils of Spiritualism.
15. The Work of Spiritualism is Anti-Christian.
16. Libertinism is inculcated by Spiritualists.
17. Perversion of the Apostolic Injunction to Try the Spirits.
18. Inconsistencies of Spiritualists.
19. God has prohibited Spiritualism.

This work is the result of a thorough examination of this entire system in the light of the Scriptures, Ancient History and Modern Wonders. The Anti-Christian character and influence of Spiritualism, with its deplorable consequences, and its flood of Demoniacs, is really alarming. All who desire the truth on this subject, especially every Christian, should possess this work. A copy will be sent, post-paid, to any part of the United States, on the receipt of \$1.00. The usual discount by the quantity. Orders solicited. Orders may be addressed to J. W. Daniels, 108 Second Street, Williamsburg, L. I., N. Y. For sale also at the office of the *Advent Herald*.

## The "Time of the End."

BRO. HIMES:—I have just finished the reading of "Time of the End," and have had a rich feast. While I think it a work admirably calculated to do good amongst those who oppose the Advent faith, and those who for want of opportunity, or disposition, have never examined the grounds on which it is based; it seems to be just what is needed by Adventists.

Is it not true that the soul-stirring truths which so wonderfully sustained the martyrs, and animated the hearts of so many of God's servants in past ages, have ceased to produce the living practical effect upon our own hearts and lives which they once did? And is it not (in part at least) because we have ceased to contemplate these truths as in time past, and allow our minds to become engaged about trifles light as air?

The world, the world, and the honor of it! O how many who once loved the appearing of Christ, will seek to enter in and not be able, "having loved this present world." Said the seraphic Rutherford (Time of the End, page 328.) "Clean, clean garments in the Bridegroom's eye are of great worth. Step over this hand-breadth of world's glory into our Lord's new world of grace and ye will laugh at the feathers that children are chasing in the air. I verily believe these Inns, which men are building their nests in, are not worth a drink of cold water." That is such an estimate of the things of this world as one will make when swallowed up in the Love of God.

I wish every professed Adventist would give that book a thorough reading, and so far enter into the spirit of those devout and holy men, as to make the coming of Jesus and the establishment of his Kingdom on the Earth, an all absorbing subject of their contemplation.

This will serve to wean us from the world, and bring our minds into conformity to the spirit and will of our Divine Master: and then we shall be fitted for usefulness here, and for a home in the "better country." May we "dread above all dread, being unprepared to meet God, and desire above all desire to be ready to meet him."

Blessed Saviour, meek and lowly,  
Grant to me thy love divine,  
Make me humble make me holy,  
I would be a child of thine.

Let no love for earthly pleasure  
Tempt my faltering feet to stray;  
Be thy love my choicest treasure,  
Keep me in the narrow way.

Grant me love for thine appearing,  
Give me grace to suit my day,  
While I see the day is nearing  
Give me strength to watch and pray.

Give me, Lord, a home in glory,  
Weak and erring though I be,  
There I'll tell the wondrous story  
Jesus saved a wretch like me. M. H. C.

**THE METROPOLITAN CATHOLIC ALMANAC, FOR 1856.**—Presents a summary of Catholicity in the United States. There are at present 7 archbishops, 33 Bishops, 1761 priests, and 1910 Churches, distributed among 41 dioceses and 2 Apostolic Vicariates; showing, for the past year, an increase of 1 Bishop, 57 Priests, and 86 Churches. During the year 2 Bishops and 21 Priests departed this life; 1 was elevated to the Episcopacy; and besides these, about 115 whose names appeared on the catalogue of 1855, are not reported for 1856: whence it appears, that the total accession of Priests during the year was nearly 200.

**THE STRUGGLE ENDED.**—At last it has become our pleasurable duty to announce to our readers that the long struggle at Washington is at an end, and Nathaniel P. Banks of Massachusetts is elected Speaker of the House of Representatives. This earnestly wished for consummation took place at a late hour on the last day of the eighth week of the session, and after upwards of one hundred and thirty ballotings. The final ballot stood: Banks 103; Aiken 100; Fuller 6; Campbell 4; and Wood of Me., 1

The whole number of new subscribers to the *Advent Herald* during 1855, was 475. The whole number of stoppages, was 679. The net loss during the year, was 204.

In the month of January, just past, we have had 38 new subscribers, and 83 stops. Net loss, forty-five.

Will not the friends of the *Herald* enable us to report a better result at the end of the present month, and year?

VOLTAIRE defined a physician as an unfortunate gentleman expected every day to perform a miracle—namely to reconcile health with intemperance.

## Appointments, &amp;c.

I have appointments to preach as follows: The 1st Sabbath in February, at London Mills; 2d, at London Ridge; 3d, West Beacawen, at school house; and a Conference at Hillsborough, commencing Friday, Feb. 22d, at 10 o'clock A.M., and continue over the Sabbath. Elder B. Locke is expected to attend the Conference.

Providence permitting, I will attend a meeting at North Troy, Vt., commencing Wednesday evening, Feb. 13th, and continuing over the Sabbath.

Providence permitting, I will preach in Stanbridge, C. E., in the Borden neighborhood, Thursday evening, Feb. 14th, and hold meetings over the Sabbath, as brother Borden may appoint.

Elder J. Pearson, Jr., will preach in Newton Depot, Mass., next Saturday evening, and Sabbath day following.

If the Lord permit, I will spend the three remaining Sabbaths of this month on Cape Cod, and will commence a protracted meeting at Truro, Sabbath, Feb. 10th.

I will preach at South Reading, (in the Town Hall if it can be obtained) on the first Sabbath of March.

I will preach in Westboro', next Sunday, Feb. 10th.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. A. Packard—Have sent a dollar to J. Boutwell. But as it would be more than it is worth to attempt to get it of the express Co., we will lose it.

S. B. Mead—The last credited you was in April last. If the \$5 sent in Dec., we need their names to learn their credit. If it was for books, there would be no record made of it.

C. A. Thorp—Ten dollars were paid Jan. 30th by J. W. Bonham, and were put to your credit.

Mowrey—You had before paid to No. 658, and 2 was due to No. 763. We credit \$2 to No. 737. Was that what you sent?

I Wallace, \$1.20—Sent books. You have paid to No. 720—leaving \$1.70 due Jan. 1st, 1856.

J. M. Orrock—J. Randall was not till now credited on the books, so that he was owing Jan. 1st, only 56 cents. We have not stopped the paper sent to Wm. Gilman; and he owes only \$1.50—being Cr. in Oct. to No. 728. The Library will be \$5.00—and is the only one we have left. Have chd. to you. The books were sent as they came from the binders. Elder James, of Ill., has paid \$1.50, which we have put to your credit.

W. Burnham—Received.

P. Davis—We have credited J. Morrill to No. 794. For those 4 books we have now charged \$2.66, which add to your other bill.

S. Sherman—The Harp is not out. Have sent you the two other books, which with the postage, amount to \$2.08. The Harp we can estimate yet.

D. Campbell—Have credited L. Billings for 11 Nos. on G.,—he did not pay postage. Have credited John Lawrence \$3.79 to No. 812; and H. Burdian 88 cents, to No. 793, and the bal. \$35.08 to you.

A. Harris, \$10—Have sent the two books, but have none of the third that came up to your description. Have credited you the *Herald* to No. 870.

P. Swartz—You owed one dollar and sent \$3. If you had but one book, you should be credited to No. 791, which we have now done.

## DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who promises inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Loyalsock: Looming Co., Pa., stops the paper sent to F. C. Helsey, who gives him as the reason for so doing, that it is "not fit to be read." This gentleman owes \$2.25.

## CONTRIBUTIONS

For the General Missionary Conference of Adventists.

Cash collected by Elder G. W. Burnham, in his tour in Northern Illinois, in Dec. 1855, and Jan. 1856.

Chicago	2 00
Payne's Point	2 00
Shabbona's Grove	30 00
Newark	6 00
Somonauk	11 00
Sycamore	14 00

J. Ostrander, Jr. \$6518.  
J. Ostrander, Jr. 00.92.

## RECEIPTS,

UP TO FEB. 5TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited, pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

We have several letters on hand, without names or post-office address.

Noah Loud 789; H. Moore 768; C. H. Sawin 789; L. Farley 789; M. Fox 789; A. Newton 806; D. Mansfield 789; W. Smith 789; R. Nickerson 776 and 25 for G.; D. Prescott 794; L. A. Fellows 789; Mrs. A. Williams 789; L. M. Lowell (by R. M. L.) 789; A. M. Lincoln (by do.) 789; Rev. G. H. Marcher 815; W. H. Hays 782; D. Tenney 815; D. Van Horn 794—each \$1.  
J. Ostrander, Jr., \$15 and \$2.08 for books and postage; J. Small 801; R. Buell 841; P. Bromley 1700; J. Patten 768; C. Twomey 768; N. French 815 and one dol. for book—are out of the tract; R. G. Hill 815; J. Copeland 763; L. Townsend 789 and book; J. Gall 815; C. B. Knight 794; D. Taylor 789; Mrs. J. Green 816; G. N. Ford 815; H. Wood 807; S. Blackman Esq. 815; P. Stone 819; J. Kiley 815; S. Payne 815; P. D. Atwood 787; R. Polly 820 and 50 on G.; Mrs. G. Rittenhouse 789; H. Marshall 815; D. Burns 820; P. Burns Jr. 820; E. Bass 815; A. Houghton 820; G. Converse 763; W. Reed 789; J. G. Moore 794; S. Sherman 789—see business note; B. F. Vandusen 718; A. A. Partridge 789—each \$2.  
M. T. Currier 831; L. H. Shipman on acct. sent, G. Blake 820; Dr. R. Parmelee 837; L. D. Mansfield, sen., 763—each \$3.—S. D. Drabough 805—4.  
S. Payne 763, \$1.25; H. House 768; M. A. Browning 763, \$1.25; L. Whitcomb 763—\$1.80; J. M. Orrock on account \$12.89; N. W. Spender on account \$3.50; A. Corbett 789—75 cents; J. B. Atwell 821—\$2.25.



## ADVENT



## HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 770.

BOSTON, SATURDAY, FEBRUARY 16, 1856.

VOLUME XVII. NO. 7.

## TEMPTATION.

How many forms it shows to us,  
How many shapes it wears!  
With what bewitching gentleness  
It lays its many snares!

Oh! when the heart is light and free,  
All confidence and joy,  
And we in sunshine careless sit,  
With nothing to alloy,

How stealthily it creeps around  
The portals of the mind!  
The most unguarded, yielding point,  
Seeks eagerly to find.

To every grade its form it suits,  
To minds of every hue,  
To every earthly being comes  
With semblance ever new.

It comes to make us food for thought,  
For deep remorse and pain;  
To make us wish the hour recall'd,  
And wish, and wish in vain.

Oh, for a talisman! to ward  
This fair deceit away!  
'Tis dangerous to admit it near:  
'Tis death with it to play.

## Dr. Cumming on the Austrian Concordat.

The Rev. Dr. Cumming delivered a lecture recently, (the first of a course of two on the above subject) at the Freemason's Tavern, Great Queen-street. The spacious hall was well filled, with a highly respectable and attentive audience. Mr. P. Robertson, M. P., presided.

The Rev. Dr. Cumming in the introduction, stated that the proceeds of his lectures would be devoted to the erection of a ragged school in a most benighted district.

After explaining the term "concordat," as a bargain between the Pope and the Emperor, by which the former asked more than he had a right to, and took all he could get, the reverend gentleman said the first article of the Concordat provided for the perpetual maintenance in Austria of the holy Catholic Church and all its rights and privileges. What were those rights and privileges? They were defined by the canon law—the leading provisions of which were that oaths contrary to the interests of the church were not oaths, but perjuries and need not be kept; resistance to princes was necessary; submission of the temporal power to the Pope; and the rights of the Pope to absolve subjects from their allegiance. It was impossible that the Emperor of Austria could have properly understood the provisions of this Concordat, or he would never have signed it. By the 8th article all schools were to be taught by priests; and not only so, but the bishops were to nominate the inspectors, and have the application of the funds provided by the State for educational purposes. Article 11 gave the bishops full power to inflict ecclesiastical punishment on all believers—that is, laymen; as regards the priests, they were wholly taken from under the jurisdiction of the civil power. Had the Rev. Mr. Gorman been solely subject to the Bishop of Exeter, it was to be feared his punishment would have been neither light nor of short duration. By a reference to Alphonso Liqauri, he found that the power of Cardinal Wiseman was so great that he might even beat any of the priests in his diocese with sticks, provided it were not done in a passion, or *coram secularis*—that was, in the presence of such persons as reporters of the press, who would make the affair public. (Laughter.) By this Concordat, the Austrian bishops had power not only to punish the living, but the dead, for heretical opinions. And even the Emperor was bound to obey the bishops in enforcing any order which they might make for the punishment or extermination of heretics. As a proof that the laws against heretics were still enforced, the reverend doctor referred to a statement in *Il Piemonte* of December last, showing that in the states of the church one in every 230 inhabitants were in prison, either for ecclesiastical offences or more serious crimes. By the 14th

article, priests who had been guilty of crime might be brought before the temporal courts; but it was provided that they are to be treated with consideration; the sentence was to be reported to the bishop; and a priest was not to be imprisoned in a common gaol, but in a convent. The 17th article put an end to all free discussion, for it provided that the Church, and its rights, doctrines, and institutions, should not be brought into contempt.

In this country, Cardinal Wiseman availed himself of tolerance to advocate intolerance in Vienna. He tried to bring our religion into contempt, and no one touched him. Why should not heretics, so called, have the same tolerance in Rome or Vienna? (Hear, hear.) The next article gave the Pope the power to create new sees, after consulting with the temporal power. If it required a Concordat to enable the Pope to do this in Austria, why had he dared to parcel out this country into sees, and to introduce the canon law here, without one? (Hear, hear.)

By another article, one of the most dangerous, the bishops had the power to proscribe all books which they considered injurious to the Church, and to prevent believers from reading them; the secular power being bound to support their orders. Already the fruit of this article was visible. The Archbishop of Vienna had issued a mandate requiring all editors and publishers to submit forthcoming works to his spiritual censorship. The Concordat recognised the *Index Expurgatorius* which forbade the circulation of any translation of the Bible. Roman Catholics said that the Church did not forbid the circulation of the Bible; and this was true; but it must be in some tongue which the people did not understand. (Hear, hear.) Even a Roman Catholic bookseller in London had no right to have a single English Bible in his shop without a special permit; otherwise they might be confiscated by Cardinal Wiseman, and the proceeds applied to pious uses. What would be thought in England if the editors of newspapers were placed under the direction of Cardinal Wiseman—if his eminence were authorized to walk into the office of the *Times* or the *Daily News*, and command that such an article should not appear because it would be obnoxious to the Church? (Hear, hear.) Such was the state of things in Austria under this precious Concordat. All the laws of the Roman Church most destructive to free thought were in force at Vienna, and the secular power was bound to carry them out. Already English newspapers had been prohibited in the coffee-shops and wine stores of that city. A rescript of Gregory XVI. spoke of "that detestable and never sufficiently to be execrated, liberty of the press;" and the spirit of this denunciation was now brought into operation in Austria.

The facts prove that the Church of Rome was unchanged and unchangeable, and doomed to be destroyed. It was true that she appeared in some places to be advancing. He had been informed in a letter from a nobleman, written from Jedburgh, that a duchess, a marchioness, a nobleman, a baronet, and the Laird of Abbotsford—Scott's Abbotsford—all perverts to Romanism, were going about from house to house, among the people of that district, and there was room to apprehend that they would be transferred to the Romish Church. Upwards of one hundred and twenty English clergymen had gone over to Rome, and many more ought to follow. (Cheers.)

But despite appearances of progress, on the Continent the defections were numerous and great. In Paris, where, fifty years ago, there were 5,000 priests, there were now only 800. The population had doubled in the interim, and if the priests had kept pace with it, they would now have been 10,000. In Spain and in Sar-dinia substantial reforms had taken place—by the abolition of convents, the sale of Church lands, and the establishment in the latter of the supremacy of the civil power.

The reverend lecturer, after adverting to some other points which he considered fatal to Austrian liberty and independence, drew a vivid and

powerful picture of the blessings which this country derived from her Protestant institutions, her free Bible, and her free press. The Papal aggression of 1850 in this country, and in Austria in 1855, were, he believed, but spasmodic efforts on the part of Rome to regain her lost supremacy—to recover a power which had departed forever; but it was not less the duty of all Christians and free men to exert themselves zealously to frustrate the machinations of the Church of Rome against human freedom and progress.

## The Post-Millennial Nations.

With a view to the establishment of this opinion, namely, that the thousand years' reign will be "over nations in the flesh," reference is made to Rev. 2:26, as teaching that "the saints are to have power over the nations." A comparison of the entire passage with some corresponding passages, will show, we think, that the promise or prediction embraced in it cannot be realized. "He that overcometh," says the Son of God, "and keepeth my works unto the end, to him I give power over the nations; (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers;) even as I received of my Father." Rev. 2:26, 27. The transaction alluded to in this last clause, is described in the second Psalm, where Jehovah says to his Son, (verses 8 and 9.) "Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.—Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel." What the Son promises to such as overcome, therefore, is, that they shall be associated with himself,—not in reigning over nations of converted men, who render a voluntary service; but in the infliction of righteous judgment and destruction upon the nations of his enemies. In the 19th chapter of the Apocalypse, we have an account of the fulfillment of this promise. He whose name is called, The Word of God, followed by the armies of the saints, rides forth to battle, in righteousness judging and making war. "And out of his mouth," says the inspired writer, "goeth a sharp sword, that with it he shall smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness, and wrath of Almighty God." As the result of the war, the beast and the false prophet are taken and both cast into a lake of fire; and the remnant, including the kings and their armies, are slain.

The notion that there will be "nations in the flesh," existing upon the earth, during the thousand years of Satan's imprisonment, and of the reign of Christ with his people,—appears to us to be, not only unsupported by, but inconsistent with the teaching of scripture. At the second coming of our Lord, as we learn from I Thess. 3:14-17, and I Cor. 15:51, 52, all the dead in Christ will be raised, and all the living in Christ will be changed; and both together will be caught up to meet the Lord in the air. The sheep will thus be divided from the goats. The entire body of the saints will thus be gathered together unto Him, in whose presence is fullness of joy, and at whose right hand are pleasures for evermore. The wicked dead, and from among whom the righteous will thus be raised, must remain in their graves; and the wicked living, from among whom the righteous will be caught up, must be left to perish in the dissolving conflagration that shall then kindle upon the earth; nor will either live again until the thousand years are finished. Rev. 20:5. "The Lord Jesus will be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction." 2 Thess. 1:7, 8-9. According to Peter, also, the day that shall realize the promise of the Lord's coming, will be

to the ungodly a day of judgment and fiery perdition. "The heavens," he declares, "being on fire shall be dissolved and pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up." 2 Peter 3:7, 10. This universal destruction of the wicked, is identical with that of the beast, the false prophet, and the kings of the earth with their armies, mentioned in Rev. 20:2, 3. Whence, then, and who are "the nations in the flesh," over whom Christ and his saints may reign during the thousand years? They are not to be found. Of the nations that once existed in the flesh, all the righteous are now incorruptible and immortal, and all the wicked are numbered with "the rest of the dead," who will not live again until the thousand years shall be finished.

It is not the earth that now is, or as it now is, which "the meek shall inherit," or upon which "the saints of the Most High shall take the kingdom," "and reign with Christ."—This earth, as we have seen, is to be dissolved in the day our Lord's coming; and its elements recombined in a more glorious form, will become a fitting habitation for the righteous. 2 Peter 3:13; Isa. 65:17. Then shall be seen the redeemed and sanctified church, "the bride, the Lamb's wife," (Rev. 18:7, 8; 21:9.) "the camp of the saints, and beloved city," (Rev. 20:9.) "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Rev. 21:2, 10. In other words the "blessed and holy," "all who have part in the first resurrection,"—whether as raised from the dead, or as sharing in that equivalent change in which the corruptible shall put on incorruption and the mortal immortality, and so escaping the sting of death and the victory of the grave—shall inherit the renovated earth as their everlasting possession, living and reigning with Christ, not merely a thousand years, but "for ever, even for ever and ever." Daniel 7:14, 18. The termination of the thousand years brings no change in their condition, but only a change in the condition of "the rest of the dead," who, until then, do not live again. As to the "nations" that shall serve him,—they are the "nations of them which are saved," (Rev. 21:24) and not "nations in the flesh." So perfectly will they be conformed to, and so intimately associated with their blessed and holy Lord,—so completely will his will be their will,—that they at the same time serve him, and reign with him.

When the thousand years are finished, "the rest of the dead" will "live again;" for there must be a resurrection, not of the just only, but also of the unjust. Rev. 20:5; Acts 24:15. The same Gog and Magog whose overthrow will signalize the commencement of the millennial period, (Comp. Rev. 19:17, 18 with Ezek. 39:17-20, and Rev. 19:19-21 with Ezek. 18:2, 14-16, 22, 23.) must come up once more and be seen for a brief period, at the close. Simultaneous with this resurrection of the wicked, will be the losing of Satan for "a little season." The spirit that now worketh in the children of disobedience will continue to work in them, even when, from their long sleep in the dust of the earth, they shall awake to shame and everlasting contempt. Still deceiving them as he now deceives, he will gather them together, as they shall design, for battle,—but, as God shall design, for doom. They go up against the camp of the saints, and the beloved city; but no assault is made,—no battle joined; for before they come within the precincts of the holy city, new Jerusalem, the vengeful fire of God devours them.

We cannot regard this movement of Satan and his hosts, as an "achievement," of such character as to be incompatible with their previous entire subjugation. An attempt so entirely unsuccessful should rather be called a failure than an achievement. Even the unexecuted evil purpose has scope, only by permission,—he of the key and chain, Michael, the great Prince, losing the dragon and his angels for a little



season, that their impotent wrath may praise him.

The delivering up, by Christ, of the kingdom to God, even the Father, we do not understand as implying that he himself ceases to reign. When, as mediator, he shall have completed the conquest of the kingdom,—when he shall have subdued the last enemy,—“when he shall have put down all rule, and all authority and power,”—he will present his consummated work, so to speak, for the inspection and approval of the Father.—But the Ancient of days, when the Son of man shall thus come near before him, instead of degrading him from the mediatorial dominion, will confirm him in it for ever.—His reign, instead of ceasing, will from that point commence in its glorious fullness.—There shall be “given him dominion, and glory, and a kingdom,—his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.” Dan. 7:14.—*Am. Baptist.*

## DR. ELLIOTT'S GREAT WORK.

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OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

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Continued from our last.

### CHAPTER III.—FOREWARNINGS OF COMING WOE.

“And I beheld, and heard an angel flying through the midst of heaven; and saying with a loud voice, Woe, Woe, Woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound!”—Apoc. 8:13.

This vision, occurring as it does between the fourth Trumpet-vision and the fifth, corresponds with that period of time which intervened between the extinction of the last rays of the old government at Rome, and the rise of Mahomet and the Saracens:—an interval of some 40 or 45 years, which we may date from Justinian's death, or the Lombards' establishment in Italy, A.D. 565 and 570; and which was chiefly memorable in Rome and Roman Christendom from the Pontificate which closed it, of Pope Gregory the Great. It is a period of transition from what we may designate as the ancient, to the more modern division of Roman history; and this both as regards the West and the East. As such it is notable, and indeed noted by historians.

With regard to the vision before us, it is to be observed, that the warning-cry of the coming woe was made not by an angel in the inner temple,—the council-chamber of the Eternal One,—but by an angel flying through the midst of heaven. Hence we may infer, I conceive, agreeably with the analogy of other such Apocalyptic visions, that it was not a mere private intimation to the Evangelist of what yet remained to be forewarned respecting the coming future, but signified that which would have its fulfillment in some forewarning signs in real life, publicly observable by men at the time prefigured:—just, for example, as the very parallel proclaiming cry of the angel that appeared afterwards flying in mid-heaven, may be shown to have had facts clearly answering to it in the correspondent historic æra.—So that we must not be satisfied to pass onward, without looking into the history of the times here referred to, and seeing whether there was in them anything, and what, that might be regarded as a warning-voice of calamities impending:—a warning-voice audible, and fit to strike upon the minds of men, throughout the length and breadth of that which, from the professed christianization of the Romano-Gothic kingdoms, might in regard of the West, as well as East, be still called Roman Christendom.

Nor, as it seems to me, does it need more, in order to our perceiving the thing we seek for, than that we should throw ourselves, as it were into the times spoken of; and identify our thoughts and our sympathies, for the moment, with those of the age.—I purpose, in what follows, to speak of the signs of the times, 1st as they might strike foreboding and fear into the minds of reflective men generally: 2d, as they might affect the minds more particularly of the discerning among God's true servants; men such as St. John himself specially represented, that had the seal of God on their foreheads, and

whose judgments of things were formed by the rule of God's written word.

I. And let me begin with observing on the solemnity of the æra, and the solemn prognostications connected with it, from its following immediately on the close of that mighty revolution, the fall of Rome's ancient empire. Escaped from so terrible a wreck, it might have been natural perhaps for the survivors, independently of any peculiar causes of apprehension, to look with awe into a dark and uncertain future. But to regard it in this point of view merely, will be altogether to underrate the awfulness of the crisis. The reader has already seen how, on the sure warrant of Scripture, the destruction of the Roman empire was all along looked forward to by the early church as an event fraught with consequences most peculiar and most awful. He will not have forgotten the predictions of Antichrist's fated coming:—how his manifestation was understood to be connected with the dissolution of the Roman empire, its dissolution into ten kingdoms; and that persecutions, calamities, and judgments very fearful were to follow, and after them the end of the world. He will remember how the fathers of the second and then those of the third century, construed the *parousia* of St. Paul—the let and hindrance to Antichrist's manifestation,—as the then existing empire of Rome; and the intense interest, consequently, with which its continuance was regarded by them, the alarm with which its apprehended fall. “We pray for the Roman emperors and empire,” said Tertullian, in a passage already long since in part cited; “for we know that convulsions and calamities threatening the whole world, and the end of the world itself, are kept back by the intervention of the Roman empire.” And so again, just after the termination of the third century, Lactantius; “The fact itself plainly assures us that things will ere long totter and fall. Only while the city of Rome is safe, there seems reason not to apprehend it. For that is the state which as yet props up all things.” The same conviction continued afterwards through the fourth century, as we learn from the consenting statements of the Latin fathers and Greek,—of Cyril and Chrysostom, Ambrose and Jerome: and solemn thoughts as to the coming future crossed the minds even of the earlier of those fathers, as they watched the premonitory signs of the times. Much more when, as the fifth century opened, the Gothic inundation swept over the Western empire, and soon temporarily overwhelmed Rome itself, as well as the provinces, it could not be but that an unusual awe and apprehension should fill the minds of reflective men. “Judge ye,” said Sulpitius Severus, from his retirement at the foot of the Gallic Pyrenees, “of the precipice that is before us!” This was said near about the time of the first Vandal irruption into Italy and Gaul; (an irruption which must still further have evidenced to him the truth of his previously-expressed conviction that the breaking up of the iron legs of the Roman empire into its ten toes of iron and clay had begun;) and in connexion with his record of the solemn declaration of Martin of Tours, made some eight years before, that Antichrist was even then born, and in his nonage. And when Alaric threatened, then attacked, and at length took Rome, the graver voice of Jerome cried once, and again, and again, from his monastery at Bethlehem; “The Roman world rushes to destruction, and we bend not our neck in humiliation.”—“The hindrance in Antichrist's way is removing, and we heed it not.”—“In that one city the whole world hath fallen.”—But the impression at that time proved to be premature. As the inundation retired from central Italy, both Rome and the Roman empire, though mutilated and broken, remained still standing: nor, moreover, amidst the flux and reflux of its agitated waters over the Western provinces, could the forms of the expected ten kingdoms be as yet seen clearly emergent.—Still events seemed hastening to the crisis. The Bishop of Salona, Hesyehius, during the interval between the judgments of the first and second Trumpet, asserted his deliberate conviction that the end of the world was near at hand; specially with reference to Daniel's prophecy about the fourth or Roman beast, and the commotions and distress of nations then apparent: nor did the objections of Augustine weigh with him, more than with Ambrose and Jerome before, against it. Again Evagrius from his monastic retirement in Gaul observed and urged on others, the signs of the times: “The Roman emperors are driven from their kingdoms: wars rage: all is commotion: Antichrist must be at hand.” And Theodoret, from his more distant bishopric in Syria, after long and studious consideration of the prophecies, confidently re-asserted that it needed but the re-solution of the Roman empire into ten kingdoms,—and then Antichrist would be revealed, and the fearful consequences apprehended follow. So when at length, in the quick succession of events, and under the judgments of the fourth Trumpet, first the office and name of Roman emperor in the West had been extinguished by Odoacer, and then, about A.D. 550, those of Consul and Senate by the generals of

Justinian,—when in this manner each final vestige of Rome's ancient imperial ruling power had been swept away, and moreover barbaric kingdoms had arisen up out of its ruins in the provinces, perhaps to the very predicted number,—there seemed scarce room for doubting that the crisis had arrived, and that the awful events and judgments so long anticipated were indeed at hand. From Rome prostrate and ruined, a voice seemed to issue unspeakably solemn, and which called on the whole world to hear it; “Woe to the inhabitants of the earth, by reason of the calamities and judgments even now impending!”

There was a chronological characteristic of the æra, that tended not a little, with some, to confirm these awful forebodings respecting the coming future. It was now between 500 and 600 years from the time of Christ's birth: and, according to the chronology of the Septuagint, then generally received in Roman Christendom, either somewhat more, if the standard of the Alexandrine copy were taken,—or somewhat less, if that of certain other copies,—than 6000 years had elapsed from the creation. Now, not among the Jews only, but among the Christian Fathers also, the idea had been entertained, as already long since hinted, that the seventh millennium was to be the millennium of the triumph of the church;—a consummation great and glorious; but to be preceded immediately by the last grand outbreak of evil under Antichrist, and the destruction of the world. It was under this conviction, and in reliance on the accuracy of the generally-received Alexandrine Septuagint chronology, just observed on, that Hippolytus, bishop and martyr in the reign of Alexander Severus, had gone so far as to predict the year of the world's ending, and fix it at A.D. 500. In precise accordance with whom the learned Lactantius, at the commencement of the fourth century, gave his opinion that the coming of Antichrist, and commencement of the millennium, would not be delayed much more than 200 years. And Eastathius of Antioch, exiled soon after under Constantius, in writing on the Hexameron of the Creation, asserted that “there wanted but 469 years at the time of Christ's resurrection to the end of the 6000 years, and commencement of the Sabbath;” so fixing its commencing epoch still about A.D. 500. Once more Hilarion, in the year 402, thus wrote: “It now wants 101 years to the end of the sixth chiliad; about the closing of which the ten kings must arise, Babylon now reigning fall, Antichrist arise and be destroyed by Christ's coming, and so the saints' sabbath millennium begin.” The opinion was recognized and sanctioned by Jerome, about the opening of the same century; and indeed as evidenced in part by yet another kind of proof. For He connected that saying of St. John, “It is the last hour,” with our Lord's parable of the laborers in the vineyard, hired each one, successively, at each of the twelve hours in the day: he inferred that the whole allotted period of man's probation, from the creation to the world's end, might be resembled to the day's twelve hours; that, this period being otherwise known to be 6000 years, each mystic hour of the twelve must answer to 500 years; and consequently that St. John's last hour, including of course the whole time of the gospel-preaching to the Gentiles, from Christ's birth or ministry to the consummation, would extend to 500 years only.—But behold, as events progressed, that epoch of 500 A.D. passed, and the consummation came not. It might be that there was some small error in their calculation. It might be that the true date of Christ's birth was earlier than the Alexandrine copy of the Septuagint made it,—perhaps as Sulpitius Severus, A.M. 5419: in which case 581 A.D. would end the age of the world: or, as Augustine calculated it, A.M. 5351; in which case it would be A.D. 650 before the sixth millenary would have its completion. If so, there is still reason, on this account, as the sixth century was advancing to its close, to look with awful expectations to the future. Even Augustine's theory respecting the Apocalyptic millennium, as commencing from Christ's first advent, and Satan's partial binding by the gospel, did not do away with the impression. For, both by himself and his followers, this millennium of time was supposed to mean only what remained at Christ's birth of the sixth chiliad, or the world's duration. Thus the chronology of the times was still that which might naturally add strength to the forebodings of coming evil.

The outward state and aspect of things was not of a nature to dissipate the gloom of such prognostics. In the West, the wars and agitation of the new-formed Gothic kingdoms had by no means subsided. The Lombards, a fresh and barbarous Gothic horde, had but recently come down from the Danube; (it was in the year A.D. 570;) and, with the somewhat remarkable exception of Rome and a connected district, had seized upon and established their kingdom in Italy. In the East the Avar Tartars,—having, in their flight from the Turks of Mount Altai, tracked the course of the Huns from the Caspian to the western Euxine and Danube, sub-

jected and made tributary the Slavonic Bulgarians, their immediate predecessors in the work of devastation, destroyed, (conjointly with the Lombards,) the Gepidæ of Hungary and Pannonia, and settled down into a kingdom in those provinces in their place,—there hung now like a dark thunder-cloud: prepared to burst at any moment, so far as human foresight could discern, on the eastern empire; and (with the Persians, perhaps, from the Euphrates co-operating) to sweep it away, as the western empire had been swept already, from the face of the earth. The eye of the Roman contemplative could find no light there. Yet more, there was that which might alarm it, in turning from the inflictions of man to those of God. The historian commemorates “the comets, earthquakes, and plague, which astonished or afflicted the age of Justinian.” More recent researches have only aggravated this view of the portents then manifested in the natural world. And as to the miseries experienced, they were almost unexampled. The plague especially is described as having for fifty-two years, from 542 to 594, infected the greater part of the empire. Many cities of the empire were depopulated and made desert. In various country-districts the harvest and vintage withered on the ground. At Constantinople 5000, and at length 10,000, died daily. At Rome, in a solemn procession for imploring the mercy of heaven, 80 persons dropt down dead within an hour, from the infection of the pestilence. Procopius relates that by the triple scourge of war, pestilence, and famine, 100 millions of the human race were exterminated in the reign of Justinian. Were not these visitations very like what Hippolytus the martyr had noted as to precede the world's ending? Under judgments somewhat similar, during the mortality of the fourth seal, the venerable Cyprian thought that he discerned the signs of decaying nature, and of a world near its dissolution. Were the signs less portentous or significant now?

There was one who was emphatically the man of the age,—the most sagacious, the most observed, the most influential:—I mean the bishop of Rome, Pope Gregory the Great. We know what, on a general contemplation of the state of things around him, he thought. His forebodings are on record. “Believing,” says Dupin, “that the Roman empire was within a finger's breadth of its ruin, and participating in the idea that it was only to end with the world's end, he came to the conviction that the last judgment was at hand, and in many of his letters expressed this his conviction.” The impressiveness and weight of such declarations from such a man, and at such a time, need scarcely to be suggested to the reader. We must remember, too, that of all modes of publication at that time, in regard especially of things religious, that by the Pope's letters missive was the most diffusive, as well as the most influential. Thus throughout the length and breadth of Christendom, from England in the far north-west, to Constantinople, Antioch, and Alexandria in the east and south, his warning voice was directed, charged with presage of the dreaded evil. Was it not like the angel flying in mid-heaven; that cried, “Woe, woe, woe, to the inhabitants of the earth, by reason of the judgments about to come?” We may take his warning-cry to king Ethelbert as a specimen. “We know from the word of Almighty God that the end of the world is at hand, and the reign of the saints which shall have no end. In the approach of which consummation, all nature must be expected to be disordered; seasons deranged, wars raging, and famines, and earthquakes, and pestilences. If not in our days,” he concludes, “we must expect it in those following.”

Nor in his warning-cry as to the judgments precursive of the world's end being at hand, did he omit the warning of Antichrist being at hand also. He connected the one awful apprehension with the other in his forebodings, just as had been done by most of the fathers of the church before him. A notable occasion had arisen to call forth the public declaration of his sentiments and his fears on this subject. The Patriarch of Constantinople, John the Faster, had just then assumed the title to himself,—though not, we may be assured, in the full meaning of the words,—of Universal Bishop. Against this, Gregory,—as indeed Pope Pelagius just before him,—raised the most solemn protestations. In letters written and published at different times, from 590 (or rather, including that written in Pelagius' pontificate, from 580) to nearly the end of the century, and addressed to the Greek emperor, the empress, the patriarchs of Constantinople, Antioch and Alexandria, the Bishop of Thessalonica, and many others, he declared before Christendom, that whosoever in his elation of spirit, called himself or sought to be called universal bishop or priest, that man was the likeness, the precursor, and the preparer for Antichrist:—that he bore the same characteristic of boundless pride and self-exaltation: that the tendency of his assumption, if consented to, was that which was the grand object of Antichrist, viz. to withdraw all members of the



church from its only true head, Christ Jesus, and to attach and connect them in the stead with himself:—moreover that, in so far as the priesthood might have acquiesced in it, there had been prepared an army not of soldiers indeed, but of priests, to assist him in carrying out that design into effect. It was stated or implied in his letters, that he regarded the title spoken of as the name of blasphemy connected with the ten-horned beast in the Apocalypse; the self-exaltation manifested above all his fellowmen, as that predicted of the man of sin in St. Paul's epistle to the Thessalonians; and the consenting thereto as that departure from the faith, and that apostasy which was predicted also in the same epistle, and in that to Timothy. As to the Greek Patriarch's having so acted, he said that it surprised him not: that he only saw in the fact prophecy fulfilling; and recognized in it a sign of Antichrist being close at hand. Under which persuasion he could not but the rather raise his protesting voice: and that not as in a personal cause; but in that of God and of the whole church: earnestly hoping that, when revealed, Antichrist might not find that which was his own in the principles, or even in the titles, of the priesthood.

Oh! sagacious and most true observer! sagacious in perceiving that the effect of any such allowed and recognized pretensions to a universal episcopate would, as regards men, involve the prostration beneath it of all authority, secular as well as ecclesiastical; as regards Christ, the withdrawal of the church into apostasy from Him, its only true Lord and head! But what then when, in spite of this declaration,—thus pressed as it had been on the attention of Christendom, thus dispersed, thus repeated, and even registered in the canon-law of the Romish church,—this very title was within ten or fifteen years after, officially conferred on, and assumed by Gregory's own successor in the Roman episcopate, the Greek emperor himself conferring it:—assumed by him, not in its restricted meaning, as by the Eastern Patriarch previously; but in its full and plain meaning of universal episcopal supremacy over the whole professing church on earth, and as a title thenceforth never to be abandoned! Surely the fact was one calculated to excite both the ponderings and the misgivings of thinking men: and to awaken enquiry whether that dreaded phantasm, the very Antichrist of prophecy, might not even then have been brought into existence in the world, albeit under a form in some respects little expected; and, if so, with fearful evils, doubtless, following in his train.

(To be continued.)

### The English Trading Classes.

The commercial morality of our age, there is every reason to believe, has not advanced in proportion to the progress made in the development of the industrial and peaceful arts. It is true that everything now is on a gigantic scale compared with the simple establishments of former days. Our steamships are floating islands—our iron roads are such as our forefathers never dreamt of—the warehouses of our merchants are palaces, and they turn over in a year sums more than equalling the revenues of many of the petty princes of the Continent. Go where we will our commercial wealth is the wonder of the age. Everywhere around us, we see the stately mansions of our traders fitted up in the most gorgeous style. They live in the most fashionable squares, give the costliest banquets, patronise the most handsome and luxurious equipages, and rival our aristocracy—the richest aristocracy on the face of the globe—in splendor, pomp, and power. As the stranger learns the rise and progress of many of these men—how they began the world with nothing—we can fancy him pointing to them as legitimate illustrations of the fruits of honest enterprise, maintaining that in England the highest development of civilization has been attained, and that here at length the difficult problem of the union of capital with intelligence, and skill, and labor, has been successfully and for ever solved.

And yet, if our imaginary stranger investigates the subject more closely, and refuses to be led away by the vulgar glare which is sure to win the applause of the multitude and to dazzle even the philosopher, he will not fail to perceive that the splendid picture does not consist exclusively of a sunny side. What are we to think of the revelations of every day life—of false warrants sanctioned by men standing high in the commercial world—of bills known to be forged and accepted as such—of attorneys and bankers fraudulently appropriating to their use the funds which they are bound religiously to preserve—of the wholesale adulteration of all that we export? Are we not committing national suicide? Looked at in the lowest light are we not penny wise and pound foolish? Does it require much sagacity to perceive that, so long as this mischievous state of things continues, our commercial supremacy becomes more and more imper-

illed—that the word of an Englishman must lose its virtue, and that never more will men value us for our ancient honor and faith? Recent circumstances render these considerations of additional importance. The last Exhibition of Industry in Paris seems to have left upon most minds the unpleasant persuasion that we were receding, while the nations on the Continent—many of them, be it remembered, our rivals in the world's markets—are advancing in the very departments in which, at one time, we held ourselves unsurpassed and unsurpassable.

The cause of the wide-spread evil (we rejoice to believe there are honorable exceptions to it), is that fatal curse which more surely than all beside crushes out the human in the heart, by a selfishness as profound as it is wicked and callous—the love of money, or more generally of what money can buy. To live in splendor—to make a sensation in the world—money must be obtained, if not by fair and honorable means, by the reverse. One man does it by putting chicory into his coffee and telling us the mixture is the growth of the finest plantations—another infuses deadly poisons into his condiments—and another ships loads of rubbish all warranted “town made,” to the Colonies or the Crimea. If we took truer views of life—if we looked at the man rather than the accidents, such as plate, houses, servants, horses—if we felt how poor all such things are compared with the nobler attributes of humanity, and how soon one must leave them all and go forth into the world to come naked and alone—if we aimed at a development that should be intellectual and moral, rather than sensual—if men had the simple courage to be what they are—a healthy feeling would be created which would soon infuse fresh vigor into our commerce, and restore us to our forfeited reputation. The alternative is distressing. If we cannot do this, we must lose the trade that gives greatness to our land; and England without its trade, England with her mills empty, with the grass growing in her streets, with her ships rotting in her deserted docks, will, even to her enemies, be a melancholy sight.—*London Christian Times.*

### The Call.

THE night is dark; behold the shade was deeper  
In the old garden of Gethsemane,  
When that calm voice awoke the weary sleeper—  
Could'st thou not watch one hour alone with me?

O, thou, so weary of thy self-denials,  
And so impatient of thy daily cross,  
Is it so hard to bear thy little trials,  
To count all earthly things a gainful loss?

What if thou always suffer tribulation,  
And if thy Christian warfare never cease?  
The gaining of the quiet habitation  
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely  
The path that Jesus once himself hath gone;  
Watch thou in patience through the dark hour only;

This one dark hour—before the eternal dawn.  
The captive's oar may pause upon the galley,  
The soldier sleep beneath the plumed crest,  
And Peace may fold her wing o'er hill and valley.

But thou, O Christian, must not take thy rest.  
Thou must walk on, however man upbraid thee,  
With Him who trod the wine-press all alone;  
Thou wilt not find one human hand to aid thee—  
One human soul to comprehend thine own.

Heed not the images for ever thronging,  
From out the foregone life thou liv'st no more:  
Faint hearted mariner! still art thou longing  
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning  
To that old path thou hast so vainly trod?  
Hast thou forgotten all thy weary yearning  
To walk among the children of thy God?

Faithful and steadfast in their consecration,  
Living by that high faith to thee so dim,  
Declaring before God their dedication,  
So far from thee because so near to Him?

Canst thou forget thy Christian superscription—  
“Behold, we count them happy who endure?”

What treasure would thou, in the land Egyptian,  
Repass the stormy water to secure?

Poor wandering soul! I know that thou art seeking  
Some easier way, as all have sought before,  
To silence the reproachful inward speaking—  
Some landward path unto an island shore.

The cross is heavy in thy human measure—  
The way too narrow for thine inward pride;  
Thou canst not lay thine intellectual treasure  
At the low footstool of the Crucified.

O, that thy faithless soul, one great hour only,  
Would comprehend the Christian's perfect life—

Despised with Jesus sorrowful and lonely,  
Yet calmly looking upward in its strife.  
For poverty and self-renunciation,  
The Father yielded back a thousand fold;  
In the calm stillness of regeneration  
Cometh a joy we never knew of old.  
In meek obedience to the heavenly Teacher,  
Thy weary soul can find its only peace;  
Seeking no aid from any human creature—  
Looking to God alone for its release.

And He will come in his own time and power  
To set his earnest-hearted children free;  
Watch only through this dark and painful hour,  
And the bright morning yet will break for thee.

### French Rationalists.

“THE three tailors of Tooley-street” representing themselves as the people of England, has long been a standing joke in this country. But for the melancholy reflections which the subject inspires, that joke might be eclipsed by certain Rationalist pastors and laymen in France assuming to themselves the high sounding title of the “Universal Christian Alliance.” An association has been formed under that name, in rivalry to the Evangelical Alliance, consisting of men whose abandonment of all that is distinctive in Christianity excluded them from the latter body; and a lively account of the proceedings at a recent meeting of the Association in Paris, has been published by M. Frederic Monod. From that report, it appears that the fundamental doctrines of Christianity are repudiated by these Universal Christians. How Christ may be considered the Son of God, and in what sense He is to be considered the Saviour of mankind, form the burden of an amount of ingenious sophistry which would do honor to a College of Jesuits, or the Oxford inventors of the famous non-natural interpretation of the Church of England Articles. But any other feeling with which at first view we might be inclined to criticise this manifesto of modern Rationalism, is swallowed up in grief and indignation that the Protestant churches of France, which once bore so noble a testimony for Christ, and suffered so much for His cause, should be now represented by such degenerate sons as these. With what loathing would the Amyrauts and Juries of a former age turn away from men who, occupying their pulpits or holding themselves out to the world as their successors, preach a Christianity in which Christ is reduced to the level of Voltaire, and which Freethinkers are fawningly implored to receive, on the ground that it need not disturb their peculiar opinions! We rejoice, however, that the old theology is not extinguished in the land, though it finds feeble expression in the pulpits of the National Protestantism than we could wish.—*London Ch. Times.*

### Alleged Supremacy of Peter.

In this meeting we are drawn to the particular consideration of the part taken by the Apostle Peter, and its history is one of great importance in this respect; important as well in regard to what the apostle did not do or say, as in regard to what he did. If, according to the pretensions of Rome, Peter were the appointed vicar or representative of Christ on earth, and vested with a pre-eminent authority and infallibility in the determination of all controversies of faith, this certainly would be the occasion on which these high prerogatives would be exercised. We should expect the inquiry to be simply, “What does Peter think of this matter? Let him pronounce his infallible judgment. We all bow to it, as to the voice of the Lord himself.” Do we find anything of this nature? Not one syllable. Peter declares his opinion among his brother apostles, with clearness, but with modesty; and after the discussion of the point by the others, the apostle James sums up, as it were, the debate, in a tone of somewhat more authority. It is manifest that the president of this assembly—and every assembly requires a presiding officer—was not Peter, but James. This office, involving no permanent superiority, nor conflicting at all with the equality of the apostles among themselves, but simply temporary and occasional, was probably accorded to him as bishop of the church at Jerusalem, the city wherein the council met. And it has been well remarked, that if his opening words, “Men and brethren, hearken unto me;” and again, the conclusion of his remarks, “Wherefore, my sentence is, that we trouble not them which from among the Gentiles are turned to God,” had fallen from the mouth of Peter, rather than of James, they would have constituted a far stronger argument for Peter's supremacy than all besides that is to be found in the New Testament. And if we reflect upon an expression in this speech of James, “Known unto God are all his works from the beginning of the world,” and consider the bearing of this Apostolic Council upon the subse-

quent usurpation that was to enslave the church for ages, can we fail to be struck with the Divine purpose of leaving, on the inspired page, so conclusive a refutation and disproof of such arrogant claims, of inscribing there, with a pen of iron, so total a contradiction to the blasphemous pretensions of the Man of Sin? No marvel that Rome hates and dreads the Bible.—*Bishop Lee's Life of Peter.*

### The Cabinet.

We know not how far the intelligent creation extends. The universe of matter contains thousands of thousands of shining orbs, and we see no limit to its expanse. And these may be peopled by unnumbered tribes of rational beings; and to these, men may be sent on messages of love, to tell of God and of righteousness, of transgression, misery, and death. And none can be so well fitted for describing the fearful consequences of sin, as those who have been snatched as brands from the burning; none can be so well qualified for making known the extent of Jehovah's love, and the sovereignty of his grace, as those who from enemies have been transformed into sons. Be this conjecture, however, as it may, we know that there is an “innumerable company of angels,” and that to them God makes known, by his church, his manifold wisdom. And it is in making known the character of God, and thereby diffusing joy throughout creation, that the glorified saints find their unceasing occupation, and their never-failing source of delight. The recompense that is thus awarded to the Redeemer and to his glorified saints, very clearly shows the excellence and blessedness of true benevolence. From it we learn that the highest privilege and the greatest blessing which the Creator can bestow on the perfected creature, nay, even on his own incarnate Son, is the power and opportunity of promoting the happiness of others.—*Rev. J. Brodie.*

POOR IN SPIRIT.—If I believe in the name of Jesus Christ I must acknowledge his precepts as my rule of life. I must be poor in spirit. I must be pure in heart. I must be temperate and self-denying. A different society must be lived in; new habits formed; old habits abandoned. There is one proof that must be evident in every man who has a christian hope in him, namely that the flesh is subdued to the Spirit. It is a sure mark of the christian that “he walks not after the flesh, but after the Spirit.”—*Bp. Sumner.*

### Foreign News.

New York, Feb. 9. The steamship Persia has arrived.

PROSPECTS OF PEACE.—The chances in favor of a speedy pacification are on the increase. Russia's sincerity is as much questioned as on former occasions, but appearances are all fair and straightforward.

The Czar has ordered his army in the Crimea to cease hostilities, without waiting for a formal armistice, although it is rumored that an armistice is agreed on for three months.

France, England and Austria continue in accord, although it is foreseen that grave questions must arise during the negotiations. No place of meeting has yet been decided on. A dispatch today of doubtful authority says the meeting will be either at Paris or London, also that Baron Brunon will be the Russian plenipotentiary. It will be Feb. 2, at least, before all preliminary signatures are appended to the agreement to meet.

A Russian diplomatic circular has been issued, in which Count Nesselrode makes known to the representatives of Russia in foreign countries the motives for accepting the propositions of Austria. The circular declares that Russia has made concessions with a view to the re-establishment of peace, out of deference to the representations of friendly powers, but not because the interest of Russia calls for the conclusion of that peace.

A dispatch from Berlin, Wednesday, says: “The acceptance of the Austrian propositions has been published officially at St. Petersburg. The announcement states that the chief condition is the neutralization of the Black Sea, to be secured by a treaty between Russia and Turkey. Russia is ready to discuss the other points.”

Letters from Vienna state that the Esterhazy propositions are interpreted by the Russian party there to permit the maintenance of Nicolaieff, and also of the Russian forts on the Circassian coast, as well as the re-erection of those which have been partially destroyed.

The Times Paris correspondent, writing on Wednesday evening, says, “From the telegraphic dispatches received today, it might be inferred that the acceptance by Russia of the Austrian conditions of peace is hardly so ‘pure and simple,’ so unconditional, as was at first supposed. The Journal de St. Petersburg, for instance, expresses a hope that Russia will be en-



titled to consideration for not having 'arrested the work of conciliation by accessory negotiations.' Again, a dispatch from Berlin speaks of a circular from M. de Nesselrode to M. Budberg, in which the Russian minister explains his intentions relative to future negotiations, and the remark on this is that 'the hopes of peace have lost thereby a little of their force;' and lastly, the Journal de St. Petersburg 'hopes that Europe will show itself grateful for the moderation exhibited by Russia.' I am aware that it would be wrong to attach much importance or implicit credit to telegraphic messages containing mutilated sentences from the newspapers. But if they are substantially correct, they would justify a suspicion that some attempt at trickery is meant, though I have no doubt that the French and English governments are fully prepared for all emergencies, and are carefully on the watch against treachery."



## The Advent Herald.

BOSTON, FEBRUARY 16, 1856.

Readers of the Herald are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE TEMPTER.

"Now the serpent was more subtle than any beast of the field which the Lord God had made." And Satan, taking advantage of its superiority over the other animals, made use of it as his instrument to cause our first parents to swerve from their integrity.

By the curse subsequently pronounced on the serpent, in being doomed to crawl on its belly on the earth, it has been inferred that it was much more glorious and majestic than its present condition gives any indications of. Hence St. Basil, in his Book of Paradise, said, "It was not a frightful creature as it now is, but mild and gentle: not crawling and winding about in a terrible manner, upon the ground, but going upright on its feet."

In the absence of all Bible testimony on this point, we can only conjecture respecting its original form. It may as easily be supposed to have been a beautiful winged animal, as to have gone upright on its feet, not unlike, perhaps, in its outward appearance, some of the celestial beings that man was permitted to have converse with. Thus it may have approached nearer to man, in the scale of being than any other animal; and it may, perhaps, have approached him on terms of greater familiarity.

As the caterpillar is changed from a frightful worm, "creeping in peristaltic movement along the ground," into a beautiful winged insect, "flapping its gilded wings" high above the dust in which before it was doomed to crawl; so may the serpent have suffered a reversed transformation, and had to doff its gilded wings and dress of beauty in which it floated in the air, and been doomed to crawl "in peristaltic movement" in the very dust from which the caterpillar emerges. This view would be strengthened by the fact that winged serpents still exist.

The apostle affirms, (1b. v. 14) that "Satan himself is transformed into an angel of light." And hence Dr. Hales, Bishop Patrick, and others, suppose that Satan "counterfeited a glorious seraphim," or angel of light, he being a fallen one, "and thereby seduced Eve to give credit to him." The reason they give for this is, that *seraphim* is the original *ṣaraph* to burn, or glow, which term is also used in connection with serpents. Thus, "the Lord sent fiery [*ṣaraph*] serpents among the people, and they bit the people: and much people of Israel died."—Num. 21:6. "And the Lord said unto Moses, make thee a fiery (*seraph*) serpent, and set it upon a pole: and it shall come to pass, that every one that was bitten, when he looketh upon it, shall live."—Verse 8.

Dr. Hales says, that "by a striking analogy, as the healing brazen serpent, erected on a pole by Moses in the wilderness, as a significant type of Christ on the cross, John (3:14), so the deadly *seraph* was equally fit to denote him that had the power of death, that is the devil—Heb. 2:14."

The word *seraph* occurs also in following places:

"who led them through that great and terrible wilderness wherein were fiery serpents and scorpions."—Deut. 8:15. When Isaiah had his vision of the Lord sitting upon a throne high and lifted up, and his train filled the temple—"above it stood the *seraphims*: each one had six wings."—Isa. 6:2. Here only the highest order of angels could be meant:—"Then flew one of the *seraphims* unto me, having a live coal in his hand, which he had taken with the tongs from of the altar."—verse 6. "Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." Here *seraph* expresses a fiery serpent; as also in (Isa. 30:6:) "from whence come the young and old lion, the viper and fiery flying serpent."

Satan was originally a bright angel in the presence of his Maker. Thus the king of Babylon is apostrophized: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."—Isa. 14:12, 15. And God addressed Tyre: "Thou hast been in Eden the garden of God: every stone was thy covering, the sardius, topaz, and the dimond, the beryl the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes, was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezek. 28:13-15.—Having fallen from thence, he would be more likely to counterfeit a seraph or "covering cherub," (v. 16.) than a serpent, and would be more likely to deceive Eve by such a counterfeit. Such seems to have been the view of Tertullian when he said, "This was the serpent to whom Eve gave ear, as to the Son of God." Epiphanius, according to Bishop Patrick, mentions some who said the woman listened to the serpent, and "believed him as the Son of God." According to the same, Rabbi Beehai said, "This is the secret (or the mystery of the holy language), and a serpent is called *seraph*, as an angel is called *seraph*," and adds: "The Scripture calls serpents *seraphim*, because they were the offspring of this old serpent."

The "fiery flying serpent" of Arabia, has a small body about eighteen inches long, and spotted with various colors like the water snake. Its wings are smooth like those of a bat. This is a "*seraph-serpent*," and establishes the propriety of that epithet of Satan in (Rev. 12:3)—"The great fiery dragon."

### THE TEMPTATION.

How long Adam continued in a state of innocence, has been a subject of useless speculation. Some have guessed that he continued in Eden a year; some, a day; and some that he was there an hundred years: we only know that he fell before there was born to him any of his posterity.

While in a state of innocence, God had provided for Adam an helpmate. The void in man's social relations was filled by the creation of another like himself. The living creatures placed in subjection to him, could not fully sympathize with him; and though having access to the society of those above him, he could not meet on a full equality with them. Man was, therefore, as it were, alone. "And the Lord God said, It is not good for the man to be alone; I will make him an help meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and shall cleave to his wife, and they shall be one flesh."

Thus, (1 Tim. 2:13,) "Adam was first formed, then Eve;" and therefore, says the apostle, (v. 12,) the woman is not "to teach nor to usurp authority over the man, but to be in silence." For, (2 Cor. 11:8, 9,) "the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man." 1b. 3—"The head of every man is Christ, and the head of the woman is the man," but, (v. 7,) as

man "is the image and glory of God," so "the woman is the glory of the man." "Nevertheless," v. 11, "neither is the man without the woman, neither the woman without the man in the Lord." They are mutually dependent on each other—the woman on the man for sympathy and protection, and the man on the woman for love and obedience. Both stand on a perfect equality as accountable beings; both are essential to the happiness of each other; and both constitute one united whole. If one falls, both fall; and therefore the integrity of both, was dependent on the obedience of each.

Taking advantage of the adaptation of the serpent to his purposes, Satan made use of him in the accomplishment of his ends. As Satan thus approached Eve, she, doubtless, saw only the serpent; who, (2 Cor. 11:3,) "beguiled Eve through his subtilty,"—Satan using the wisdom of the serpent for the deception of man.

"And he said unto the woman, Yea, hath God said, Ye shall not eat of every fruit of the garden?"

The temptation is well disguised, and the tempter is very fair spoken. He approaches "the weaker vessel" of the two. Says Mr. Bonar: "He comes up to Eve, as one may suppose that a stranger might do, seeking information. He feigns to be one who has just heard a rumor that greatly surprised him,—a rumor which he cannot credit, so insulting does he deem it to God's character, so injurious and unkind to man."

Satan might have heard the prohibition when it was given. At any rate he was fully aware of what it was, and only feigns a want of information respecting it. Mr. Bonar says: "Some have thought that Satan really began with a *lie*, insinuating that God had forbidden them the use of every tree of the garden." Thus Diodati says: "The devil feigned that he believeth God had wholly forbidden them the use of the fruits of the garden, to make way to talk with the woman, and to induce her to give ear to him;" but her answer does not seem to justify the supposition. Satan's inquiry appears to be more an expression of surprise and incredulity that God should have made the prohibition that He had.

It has been noticed that Satan does not refer to God as the Jehovah, but merely as the Elohim—thus changing the living and holy God, into a mere *elohim*, perhaps but little elevated above the human nature and dignity; which Hengstenburg denominates, "The master-stroke of the tempter's policy." And he begins by calling in question the fact of God's having thus spoken.

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

It has been remarked of the woman's answer, that she both adds to, and takes from the prohibition. She adds to it; for God said not, "Neither shall ye touch it;" and she takes from it in softening the penalty from "thou shalt surely die," to "lest ye die." This may, however, have been an inadvertence on her part. The woman seems to mistrust no evil design on the part of her visitor; and she readily gives expression to her understanding of the prohibition, without appearing to perceive any injustice or hardship in it.

The serpent immediately lays hold of her closing words and replies: "Ye shall not surely die." Coverdale's translation is: "Tush, ye shall not die the death." He thus gives God the lie direct, by flatly denying what He had spoken. And he follows it up by the insinuation that God Himself knew the contrary of what He had affirmed—saying: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, (or as God) knowing good and evil"—i. e. knowing everything.

Had they waited God's time, the partaking of it with His permission, might have resulted in an accession of wisdom: but Satan well knew that for them to eat of it before they were thus qualified, would result in no such elevated position.

A desire for knowledge now took possession of the mind of Eve. She was in haste and could not wait God's time for the removal of the prohibition. She was also deceived by Satan respecting the result that would follow. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." While Eve was thus deceived by Satan, Adam seems to have violated the prohibition with a full understanding of what would be its consequences. For, (1 Tim. 2:14,) "Adam was not deceived; but the woman being deceived was in the transgression."

\* Lon. Quar. Jour. of Prop., v. 4, p. 272.

### THE CULPRITS AND THEIR SENTENCE.

The eating of the tree of knowledge was not without effect on our first parents: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

They were unclothed before, but were not ashamed of themselves: they saw nothing that was unbecomely. Fleming\* supposes that before they sinned, they were surrounded by a kind of "luminous vestment," and that it disappeared with their loss of innocence. Mr. Mede† also attributes to them a "glorious and celestial beauty," before their sin, which was so obscured that man "could not endure afterwards to behold himself."

They became ashamed of themselves, and sought to hide themselves from themselves by fig-leaf coverings. They were also sensible of their unfitness to be seen by any other being,—notwithstanding the garments they had assumed: "they heard the voice of the Lord God (Jehovah-Elohim) walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Their fig-leaf covering would not restore their self-complacency, nor give them confidence to appear in the presence of their Maker: it was "narrower than that they could wrap themselves in it," and they fled to the shelter of the trees to hide them. But no covering could avail, except they should become clothed in the robe of Christ's righteousness,—a substitute for the innocence they lost by their fall.

"And the Lord God (Jehovah-Elohim) called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."

Their fear of Jehovah, shows that immediately with their sin began their punishment; for (1 John 4:18,) "Fear hath torment."†

They had ceased to love God: For (1b.) "There is no fear in love; but perfect love casteth out fear." They had also ceased to love each other; for Adam hastened to throw the blame off from himself on to Eve; and she, to throw it upon the serpent. Their attempts at self-justification, show an entire absence of penitence, although they acknowledge their sin. Adam even ventures to cast the blame partly on God, by the plea that he had been induced to eat by one whom God had given to be with him—thus showing himself in an attitude of rebellion against God.

The sentence is pronounced on the guilty parties, in the precise order of their sin: "And the Lord God (Jehovah-Elohim) said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

The serpent, as thus addressed, appears to be the literal serpent, but possessed by Satan, so that the two are addressed as one individual. The literal serpent appears to have been created with a measure of intelligence, and it is not unlikely that it was rather pleased than otherwise to be thus used by Satan; and hence the curse rests on the animal, as well as on the great Tempter. In the sentence subsequently pronounced on man—as the Ruler of this new creation,—his subjects and his whole dominion were included; but the literal serpent was to be cursed far above all cattle, who had no willing participation in man's sin. Even in the restitution (Isa. 65:25), "dust" shall continue to be "the serpent's meat." The continued enmity that has ever existed between man and the whole serpent race, is a constant memento of the curse.

This sentence on the serpent, however, included something far above the literal animal—even the Tempter himself. In apostatizing, man had lost his dominion. In submitting to the dictation of another, man had shown his own incompetency to govern; and he had virtually made over his authority to Satan, whose servant he had become to obey. By this act Satan became, (2 Cor. 4:4,) "the god of this world;" and hence he is styled,

\* Christology, 3. 3.

† Works folio, p. 223.

‡ The original of *torment*, here, is *κόλασις* (*kolasís*), the same that is rendered *punishment*, in Matt. 25:26: "These shall go away into everlasting punishment"—the term occurring only in these two places in the New Testament.



(Eph. 2:2.) "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and also, (John 14:30.) "the prince of this world," who "cometh and hath nothing in" Christ.

Satan was only an usurper, and had no rightful claim to the dominion; for when man failed to comply with the terms on which he had received the dominion, it rightfully reverted to the Giver. But as Adam had voluntarily submitted to the will of Satan, God saw fit, for wise reasons, to leave man for a period under Satan's power. Had he successfully resisted Satan's onslaught, Satan might never again have been permitted to tempt him; but yielding to the temptation, the race was left exposed to Satan's wiles during the whole period of their probation,—during which he continues to reign "in the hearts of the children of the disobedient." It was by virtue of his usurpation that Satan showeth the Saviour (Matt. 4:8, 9) "all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me."

The curse on Satan foreshadows the great Satanic warfare which for six thousand years was, from that time, to be waged between the seed of the woman and the seed of the serpent, and the subjection of the former for a time to the assaults of the latter, and their final victory. Thus, at the very moment of their curse, hope dawned on the race, to preserve them from despondency.

The seed of the serpent, in distinction from the seed of the woman evidently are the incorrigibly wicked, who, (John 8:44) are the children of their "father the devil." The seed of the woman, refers doubtless primarily to Christ who was to become the seed of the woman and to be the Father of the everlasting age—taking the place of Adam in the new creation. (1 Cor. 15:47), "The first man is of the earth, earthy: the second man, is the Lord from heaven." The Son of Mary was peculiarly the seed of the woman. She who had been instrumental in man's sin, was to make reparation by giving birth to a seed. Who (Heb. 7:25) should be able "to save to the uttermost, them that come unto God by Him." And those who should thus come, are doubtless, also included in the woman's seed, by virtue of their relationship to Christ—they being, (1 Peter 1:3) "begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead." For, (John 1:12), "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." They constitute "the children of the kingdom;" and the incorrigible "the children of the wicked one." Between these two classes, there was to be constant warfare, till victory should be decided in favor of the former by the bruising of the serpent's head, and the destruction of his works. For (1 John 3:8, 10), "the Son of God was manifested that He might destroy the works of the devil. . . . In this the children of God are manifest, and the children of the devil."

The introduction of these two classes on the earth, is illustrated by the Saviour, in a parable. He said: (Matt. 13:24-30.) "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

This is thus explained by Christ, (vs. 37-43): "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Thus in addition to the seed sown by the Son of man, "the children of the kingdom," who alone would have occupied the earth during its probationary period, there was sown in this field "the

children of the wicked one," who will continue to dwell here, with those to whom it is finally to be given for an inheritance, until the end of the world, when the kingdom will be again given in possession of the seed of the woman: when the Saviour (Matt. 25:34) will "say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Till that restitution, both classes were to submit to the discipline of the curse: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust shalt thou return."

In the sentence on the serpent, the woman had heard the announcement that in the Satanic contest her seed should finally be victorious: "It shall bruise thy head." Immediately after its utterance the hope thus held out is shown to be preceded by sorrow. Had she never sinned,—in the multiplication of the race till the earth should have been replenished, by a number adapted to its capacity,—her "joy" (John 16:21) "that a man is born into the world" would have been preceded by no hour of "anguish." This was added to keep in remembrance her sin. Her "conception," as well as her sorrow, was to be greatly multiplied.\*—She was not merely to give birth to "the children of the kingdom," but "the children of the wicked one" were to proceed from her: her conceptions were to be as much "multiplied," as the whole number of those who would be born, should exceed the number that would have sufficed for the replenishing of the earth without its sin, or as will now constitute the number of the redeemed. And for aiding in the temptation of Adam, the woman while under the curse was to realize her dependence upon man.

In the sentence on Adam, what he offered as an excuse, is specified as an aggravation of his guilt: "because thou hast hearkened unto the voice of thy wife." And he more than the woman, is sentenced to toil and labor. Before his sin, the fruits of the trees, yielding an abundance, and growing spontaneously, were to be his food; but now he is to resort to the herbs of the field that had been given to the beasts for food, to the various cereals for his chief support. And these, are to be produced by arduous toil. Till now, he knew no fatigue; and to dress and keep the garden was only a source of pleasure. He is now not only to labor, but the earth is cursed and made to yield noxious plants, which greatly add to his toil. And to show how exceedingly hateful sin is, as if a being defiled with it could not be restored to its original condition without an entire taking to pieces and re-construction, man must go back into the dust and await a resurrection: (Eccl. 12:7), "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Lest man should defeat the intentions of his Maker, and live forever by taking of "the tree of life," the "Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east end of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life."

Man was thus banished from his Creator's presence, doomed to subsist on the food which had been specially assigned to animals; and, to show how low he had fallen, the Lord clothed him in their skins. But while he is kept from the tree of life by the flaming sword, cherubims were placed at the east of Eden, to encourage his hope. In the symbolic scriptures, they represent the redeemed of our race; for (in Rev. 5:10) they unite in the song, "and we shall reign on the earth." Man is outside of Paradise; but he is permitted to rear his altar on the east of Eden, after his sacrifice, and plead for re-admission; for the animals

\* "May there not be, in the words 'I will greatly multiply,' a reference to the well-known physical law, that adverse circumstances, such as hardship or feebleness in the human race, or a poor soil in the case of plants, tend to increase the propagative power, and multiply instead of diminishing the numbers produced?"—H. Bonar.

† Lactantius says: "Paradise itself He surrounded with fire, that man might not approach till the time when He shall set judgment on the earth, and re-call the righteous who serve Him to that same spot (Paradise) where death has been taken away."—Origin of Error, B. ii. Set. 12.

in whose skins Jehovah clothed him, were doubtless animals offered in sacrifice, typical of that future Offering, without the shedding of Whose blood, there could be no remission of sin.

#### TO CORRESPONDENTS.

DEAR BRO.:—I am blest in reading your affirmation of the fact, disputed by your "Presbyterian Correspondent," in this Saturday's Herald. It is characterized by your own candor and ability. But I am not a little surprised to find in your thought-tracks this sentiment, viz.,

"Death is the gate to endless joy;"

in other words, Christ's disciples at death, depart to be with Him. If, as you affirm, Paul expresses this, pray tell us where? I am sure you will not say that in his "words of comfort" to his bereaved Thessalonian brethren he intimated that their deceased friends, or any part of them, had gone to God's throne, to be with Christ. Nay, verily, did he not rather present for their consolation, the coming of Christ, the resurrection of the dead, the gathering of all the saints to meet the Lord in the air, and the fact, that from that time they would be forever with the Lord?

I have heard David say of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

I have heard Paul say: "Without a resurrection, they who have fallen asleep in Christ are perished."

The above sentiment, cherished by a beloved brother, so much wiser and better than myself, begets in me a deeper interest to know "what is truth."

Desiring to "prove all things, and hold fast, nothing doubting," is your humble servant,

W. H. BURTON.

Worcester, Jan. 12th, 1855.

REMARKS.—In compliance with the request of our correspondent that we would show him where we found Paul intimating that when Christians leave the body they "depart to be with Christ," we would refer him to the following:

2 Cor. 5:6-8—"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Phil. 1:21-24—"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you."

We designed simply to quote the sentiment of Paul as expressed in the above; but we also believe with Paul, that the resurrection, only, consummates the joy of the saints. They do not till then attain their full powers of enjoyment, nor till then receive their crown. Thus under the fifth seal, John saw, (Rev. 6:9-11), "under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." It is not till a later period, (Rev. 20:4), that they "live," to commence their reign on the earth with Christ. As Paul says, (2 Tim. 4:8), "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day: and not to me only, but unto all them also that love his appearing."

Conversion, is, in reality, "the gate to endless joy;" for then commences the foretaste of the saints' eternal blessedness. They then enter on that "joy," that "no man taketh from them;" and their joy is often "full," so far as they have a measure of happiness to contain it. The resurrection, however, only, will be the "gate" to that "joy" in all its fullness; for not till then is its consummation. No sentiment at variance with this is entertained by us; and if our use of Paul's language leads any to suppose the contrary, the fault is not ours, but Paul's, whose language we used.

In the quotation of our correspondent from David, the original of the word "thoughts" is nowhere else used in the Scriptures, and is defined by lexicographers to indicate, the thoughts, in the sense of the plans, purposes, counsels, or projects that were in this life designed to be effected. Death puts an end to all such. The word has no necessary reference to the faculty of thinking, but only to the plans that are frustrated.

If our correspondent will turn to his first reference to Paul, he will find that they "which sleep in Jesus will God bring with him," when he come to clothe them with immortality. And by a reference to his last quotation from the apostle, he will

find that the perishing of the dead in Christ is not predicated on their own resurrection, but on that of Him, who, (Rom. 4:25), was delivered for our sins, and was raised again for our justification."

The argument of the apostle is, that if Christ is not raised, then those who have faith in Him, "are yet in their sins;" in which case the dead in Christ have perished, as all sinners have, their justification being dependent on the fact of Christ's resurrection. But He having risen from the dead, those who have faith in Him are justified before God, and, if dead, will be raised up in His likeness; or, if living, they will put on immortality at His appearing.

#### The Progress of the Work of Evangelizing the World.

"The American and Foreign Christian Union," have an appeal in their February number for additional means to carry on their work. They say, that "through political excitement, the multiplication of objects of charity, and especially the increase of denominational zeal, overshadowing the the grace of co-operative efforts, in many churches, to an extent greater than has been known before in more than a quarter of a century; and through the spirit of worldliness generally confessed and mourned, as prevailing in all denominations, the receipts of the treasury, like those of the Am. C. F. M., have fallen several thousand dollars short of the amount received last year at this date."

They are persuaded that those who know "the work to be done," in "preparing the way for the conversion of the world to Christ, will not suffer it to halt for the want of a few thousand dollars."

If the conversion of the world is contingent on the raising of a given amount of funds for its accomplishment, it would be well to make an estimate of the probable sum that is needed, apportion it among the different denominations who are working for that end, and go to work and raise it at once. The Odd Fellows in the United States raised and expended last year over \$600,000 for charities. That shows that there is money enough. Money however is needed in doing good, to support the preaching of the cross, and there cannot be raised too much of it for such objects. The salvation of souls, and not an end the Scriptures do not promise, should be the motive held out to elicit contributions.

#### Papal Tactics.

The February number of "The American and Foreign Christian Review," states that in Springfield, Mass., the Papists have formed an organization, within a few weeks, to arrest the Protestantizing of their members. They "go from house to house among Romanists, saying that they are delegated by the church of Rome to forbid the children of Romanists entering any Sabbath School conducted by Yankee Protestants, and to forbid the parents themselves to listen to Protestant teaching, or to read the Bible or Protestant books; and also that they are authorized to require all to attend, every Sunday, in the Romanist Church, to be instructed in the Papal catechism on pain of having their names reported by them to their priest, and subjected to ecclesiastical penalties!"

Such is a specimen of the workings of the Papal system, to which Romanists are now endeavoring to convert the United States.

#### The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the Herald a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter,	" 50.
The Temptation,	" 50.
The Culprits and their Sentence.	

There will follow in the following order:

The Judge,
The Earth and Man under the Curse.
The Church Before the Flood.
The Church in the Ark.
Noah and his Posterity.
The Second Great Apostacy.
Jehovah's Debt to Abraham,
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

Work on the Washington Monument has been suspended for the want of funds.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## OUR LORD'S APPEARING.

BY O. R. FASSETT.

(Concluded from our last.)

II. *The Character of this Coming.*—Though it is admitted, almost universally, that Christ is to make a second appearing, yet a diversity of views has arisen as to its character, or the manner of that coming. There are those who think it has already taken place, and always occurs in the infliction of judgments on the Jews and nations, and who interpret all prophecy respecting the advent in this manner. They look for no visible, personal manifestation; but in the infliction of judgments they consider is seen the coming of the Lord in his wrath, as the avenger of evil. A kindred faith with this, is the doctrine that the coming of the Lord takes place at the death of an individual; and again another, that it occurs in the descent of great blessings on his church, or the spread and revival of his work on earth. The advocates of any or all these views regard Christ's coming as a spiritual thing. By which we are to understand, he comes by his Spirit and not in person. There are those of this class who advocate the idea that Christ will make his more glorious advent in a larger effusion of the Spirit and spread of the gospel over the earth, resulting in the conversion of all men to Christ. Then it is conceived that he will have come to reign in very deed in fulfillment to promise! How vain are the thoughts of men! How wide from the truth will they wander when left to interpret Scripture according to their own notions, and imaginations. Why did not the Jewish church before the first advent so interpret the prophecies respecting the coming of their Messiah? Were there no judgments, no deaths, no blessings occurring to which it might have been referred? Was not there the flood, the overthrow of Sodom and Gomorrah, and of Pharaoh and his host in the Red sea? Had not there occurred many deaths, and even blessings too abundant on his people in giving them mighty deliverance and conquests over nations? Why did not Christ come in all these? Why did not the Jewish church so interpret the Scriptures? She could not! she dared not! She desired not! In his coming as "the seed of the woman" was their hope. And no matter how many judgments were abroad in the land, or revolutions shaking the nations, or what of mercy, truth and judgment was exhibited, she kept her eye on the promise and looked for the Son of man. "the seed of the woman," till he came. The Jewish church before Christ had no authority to spiritualize and explain away this promise. She had no such desire. Has the Christian church now any authority to spiritualize away and ephemeralize the second advent of her Lord; to so explain and interpret the scriptures as to make the promise relating to his second coming virtually a nullity? No, never! What authority and right has the church to do this? Does she not know, and the world know, that the Lord himself has declared that "As the lightning shineth from the east even unto the west, so shall the Son of man be in his day?" Does not the church and world know, that He has declared that he should "come in the clouds of heaven in power and great glory?" That "every eye should see him, and all kindreds of the earth wail because of him?" Who can show that all the scriptures relating to Christ's first coming were to be understood literally, and so interpreted; but that all the scriptures referring to his second coming are to be interpreted spiritually, and that coming spiritually fulfilled? Where is the proof of this? Is there any passage in the Bible that gives as such a rule of interpretation as this? Alas! how it perverts the words of God to put upon them, what is called a spiritual meaning! How it wrests and extorts from them a meaning never designed! And how can God the Author of the Bible look upon such attempts to destroy his word! He has fearfully warned and denounced all such attempts, and they who are guilty of adding to, or taking from the word of his prophecy may expect "the plagues that are written in his book," and "his part taken away

out of the book of life, and the holy city."—Rev. 22:18, 19.

Our text would seem to baffle all attempt at a spiritual or figurative interpretation of the promise of Christ's return. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The person to come is plainly designated; and the manner of his coming fully defined, as will be seen by an analysis: "Jesus shall come,"—"This same Jesus shall come," "shall so come in like manner as ye have seen him go into heaven;" and the record of Luke reads: "While they beheld, he was taken up, and a cloud received him out of their sight."—v. 9. This text guards this doctrine on every side, and will be a swift witness against all who would pervert or destroy its full import. There are many who regard this view as novel, and inconsistent, and denounce the believers in the personal advent as heretics and unwise. But such only show their ignorance and unbelief in a great scriptural doctrine that has been believed and advocated in the Church in all her past history. That bold defender of the truth, John Knox, expresses the faith, as has been held by the church from the beginning, in the following language: "has not Christ Jesus for whom we suffer, made conquest of Satan? Has he not in despite of Satan's malice carried up our flesh into heaven? And shall he not return? We know that he shall, and that with expedition." Again he says: "His flesh, and whole humanity, is now in heaven,—the tyranny of this world cannot keep back his coming." To this Christian and Protestant faith we still adhere, and with apostles, prophets, martyrs and saints, of all ages, "look for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." And our prayer is, may we never be "ashamed" of this "our hope." O blessed and glorious hope, when shall it be realized!

"How long, O Lord, our Saviour,  
Wilt thou remain away?  
Our hearts are growing weary,  
At thy so long delay.

Oh when shall come the moment,  
When brighter far than morn,  
The sunshine of thy glory,  
Shall on thy people dawn!"

III. *Its Object.*—The first great object of the advent of Christ to earth again, is to dethrone and destroy Satan, the usurper of the dominion. He has had sway for six thousand years. He tempted and deceived our first parents, has tempted, deceived, and destroyed all generations of men with the exception of those who have resisted him by faith and obedience to God their Maker, and faith and trust in Christ as the great Redeemer of the world. He tempted, persecuted and killed the Prince of Life in the days of his humiliation and trial for men's reconciliation. But Christ has triumphed, has ascended on high, has all power committed into his hands in heaven and on earth. And he now comes, first to "bind the strong man" and spoil his goods, and deliver his captives from the prison house of death, then to "bruise his head," and destroy him forever! As the mighty angel, Christ descends and binds Satan and "casts him into the bottomless pit," and shuts him up "a thousand years," during which time the delivered saints, they who "have part in the first resurrection," "reign with Christ" in undisturbed peace. "After a thousand years Satan is loosed a little season out of his prison," and with the wicked dead raised to judgment, and gathered before "the city," but they there receive their sentence, and doom, in "the lake of fire and brimstone, which is the second death."

2. The second great object for which Christ comes, is to raise from the dead, and corruption, his saints, and confer upon them their final great reward. When he comes, "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4:16, 17. He will then say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and he will "give reward unto his servants the prophets, and the saints and them that fear his name, small and great."—Rev. 11:15-18. What necessity then for his coming; and with what interest the church should desire, and hasten unto the coming of her Lord. Then her sorrows end in everlasting rest, in the presence of her glorified Redeemer who will lead his people "unto living fountains of waters, and shall wipe away all tears from their eyes."

3. He comes to restore creation, delivering it from under the curse, as says the apostle, "For we know that the whole creation groaneth and travaileth in pain together until now," and again he adds, "It shall be delivered from the bondage of corruption."—Rom. 8th. There is promised "a

new heaven and new earth;" (Isa. 65:17,) this is to succeed the present, or rather to be the regeneration of the present, when purged by the fires of the last great day, as the apostle affirms: "all these things shall be dissolved;" the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3d. John, in prophetic vision on the Isle of Patmos, saw a new heaven and a new earth, and declares the words, "there shall be no more curse;" and a voice from the throne said, "Behold, I make all things new." That great reformer, Martin Luther, discovered this great truth, and says, "God will make not the earth only, but the heavens also, much more beautiful than they are at present. At present we see the world in its working clothes; but hereafter it shall be arrayed in its Easter and Whit-sunday robes." And the lamented Chalmers thus beautifully discourses on this transformation of our globe at the coming advent: "Out of the ruins of the second chaos;" (the world dissolved by fire,) "may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation, and the world be peopled, as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor, and the righteous being raised from the grave are to "walk embodied among the bowers of our second Paradise; to stand embodied in the presence of God." With such a view how plain are these Scriptures: "Blessed are the meek: for they shall inherit the earth." "We, according to his promise look for a new heaven and a new earth, wherein dwelleth righteousness; and a multitude of others we might quote. How consistent the song of the saved millions at last, as recorded by John. "And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. 5:9, 10.

4. The fourth object of his coming will be to destroy all the enemies of God and the despisers and rejectors of the gospel. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."—2 Thess. 1:7-10. This the Lord must do, in order to preserve and secure the harmony and everlasting peace of his kingdom. Oh that the sinner might understand this; that "a day cometh, that burneth as an oven;" in the which "the sinner shall be consumed out of the earth." Oh, that they might take warning and flee the wrath, the awful wrath to come, that shall sweep the wicked away as with a flood. That day "hasteth greatly." Soon will the heavens gather blackness over the head of the ungodly, and the night, the everlasting night of the "second death" come upon them! How will the sinner quail under the terror of that day when "heaven and earth shall flee away," and mountains and rocks refuse to hide them from the "wrath of the Lamb!" Sinner, why, Oh why will you rush on in madness to so fearful an end? Why will you die? Heaven invites, entreats, warns you to fly from this sudden destruction and lay hold of eternal life. "To-day," hear the voice of mercy, "to-day, after so long a time harden not your hearts." Say not, to-morrow I will obey the call. To-morrow may never come to thee! To-morrow death may claim you as its victim. To-morrow the "last trump" may summons a world before the Judge, and the sentence be passed that shall irrevocably fix the fate of all. And you may be found on the "left hand," to "go away into everlasting punishment." "We as ambassadors for Christ," do "beseech you," and "pray you in Christ's stead, be ye reconciled to God." But we consider lastly, and

IV. *Its Nearness.*—Though the precise time or date of Christ's coming may never be understood, yet it can be determined to a good degree of certainty, that we are near that event. Its period in the history of our world may be known if we will study the "sure word of prophecy," which is "as a light that shineth in a dark place."—If not, what is the object of chronological prophecy, which brings us to the end? What is the object of those discourses and prophetic instructions given us by the Saviour and his apostles, in which we are informed of those things to transpire in their order

up to that day? Why are there given in the Sacred Oracles, times, and numbers, which mark the duration of worldly empire, and fix the period of the coming and kingdom of Christ? Why are signs to be given the church by which she is to know that her redemption draweth nigh? All this is proof that the church may know and understand when her Lord is near to come. That as the true spouse and bride of Christ she may be ready to meet him with joy and not be taken unawares. Prophecy teaches us the world's history in anticipation and before it transpires. By studying and giving heed to it, we can determine where we are in that history. How much has been fulfilled, and accordingly how much remains to be. By a careful study of this, the church has learned that the four great empires predicted to rise and hold dominion over the world have fulfilled their day, and must soon give way for the establishment of "God's everlasting kingdom," which succeeds them all. She has learned that "the man of sin" spoken of by Paul, has "been revealed" as he declared he would according to prophecy; and that now having been deprived of its civil dominion, it must soon meet its final fate, and be destroyed by the brightness of his (Christ) "coming." It is after the dominion of all these persecuting powers, that the church shall receive her kingdom and crown, accordingly, we must be near that day. We are not to travel over the prophetic history of our world a second time. Time bears us onward down the stream until we reach the ocean of eternity. And hence we may be certain by the landmarks we have already passed, that we are near the kingdom of God. Let it be impressed upon our minds, that both history and prophecy bring us near to an eventful crisis; and that crisis is, according to the word of God, the sitting of the "Ancient of days," "the coming of the Son of man!" Prophetic times which measure off the duration of earthly empire, terminate in this period of the world's history; and all chronological calculations only serve to show us that the period has come for the ushering in of that new era so long predicted, when Christ shall "take to himself his great power and reign," when the "Nobleman" shall return to receive the kingdom. Signs there are, celestial, terrestrial, and in the political, civil and religious world, all speaking to us and arousing us to "watch, for the coming of the Son of man draweth nigh." That "He is nigh, even at the doors." Yes, this great, this eventful day is near, when our Lord shall "come in the glory of his Father, and all the holy angels with him." And how solemnly are we admonished by the crumbling of earthly empires, "the distress of nations, perplexity, and the failing of men's hearts for fear, and for looking after those things which are coming on the earth," to be ready to "escape all these things that shall come to pass, and to stand before the Son of man."

"O, I shrink,  
My very soul doth shrink, when I reflect  
That the time hastens, when in vengeance clothed  
Thou shalt come down to stamp the seal of fate  
On every mortal man. Thy chariot wheels  
Then shall rebound to earth's remotest caves,  
And stormy ocean from his bed shall start  
At the appalling summons!  
The dead shall start astonished from their sleep!  
The sepulchres shall groan and yield their prey,  
The bellowing floods shall disembody their charge  
Of human victims

To greet the solemn advent of their Judge."  
Henry Kirk White.

## LETTER FROM I. C. WELLCOME.

BRO. HINES:—Since my last account of travels, and labors, at which time I was prostrated by sickness, I have, by the blessing of God, regained my strength so as to travel, and do a little in the vineyard.

According to previous appointment I visited Mount Vernon to preach on Sunday, Jan. 6th, in the neighborhood of brother M. Ham, who, with his companion, is looking for the coming of the Lord. The day was so cold and boisterous, together with some other reasons, that we had but one meeting, and but few attended to listen to the word. Preached from 1 Pet. 1:10, 11.

Tuesday, the 8th, I proceeded to Farmington to fill an appointment in brother J. Fairbanks' place, and to visit him and family, who are nearly alone in the faith in that place. Still God is with them, and they are making their way onward to the land of rest. Preached in the evening to an attentive little company, from Mark 14:8, and hope the Lord blessed the word to some souls. I enjoyed a pleasant season indeed with brother F. and family, also with sister Battle. Wednesday, called on the Orthodox minister, and presented the works of Dr. Cumming, and also "The Time of the End," to his notice, asking him to purchase, to which he replied, "I like the works of



Dr. C. for their devotional character, but I don't believe the doctrine. I don't believe it." "Don't believe what?" I asked. "I don't believe in the personal coming and reign of Christ, I do not see any use in it. There is no need of it," &c. This was spoken very pleasantly. I then told him we were trying to make every one believe it, we were in hope he would yet, and although an old minister, perhaps he might change his views, and remarked, that if he did not believe it, all the primitive church did, and all worthy of note, down to the time of Whitby. This he denied. I told him it could be proved, and I had supposed he was aware of it. I then showed him "The Voice of the Church," telling him its character and claims, but he declined taking it, or "The Time of the End," yet he took Cumming on the Parables, and "The Blessed Life."

I next called on the Methodist minister, and presented my books, and received substantially the same answer. "I don't believe the doctrine." To which I replied, that our mission was to make men believe it if we could. I claimed that it was the doctrine held universally by the best and brightest portion of the church for 1700 years. Here again I was disputed. I put my hand on the book, "Voice of the Church," and said, "here are 500 witnesses covering that length of time, with whose names you are doubtless familiar, as you are a scholar and a theologian." He gave back a little, and looked over a few witnesses, and then said, "I had rather have one text in the Bible than all these. I would not give one cent for the opinions of all these men." So had we rather have the Bible, and we take it, and it only, as the standard of doctrine. But when you call us heretics, we then examine the faith of all our worthy ancestors in the Christian warfare, and finding ourselves with them on the great leading principles of redemption, restitution, reign of Christ, &c., we say, if we are heretics, so were all this worthy host of veterans of the cross, until a recent date, since which, new and novel views have obtained, such as you now hold. His appeal was now to the Bible, and to Isa. 2:1, 6, which I was glad to hear. I endeavored in discussing this text, and Micah 4:1-6, to show him that it was a prophecy of the development "in the last day," of the Whitbyan, or universal peace theory. We talked at some length in close, but pleasant contest, and closed by his purchasing Cumming's "Signs of the Times," "The End," and two of Bonar's works.

I am surprised to learn the ignorance which prevails among intelligent and liberally educated ministers, about the faith of the early church on the great question of the restitution and reign of Christ.

**Saturday, 12th.**—Attended the Conference at Richmond. It was a refreshing season to the few faithful ones who attended. There are some who are always in the work of the Lord, and such are sure of his approbation and blessing. May others awake to the duty and be blessed. Sunday it was too stormy to attempt to meet for public worship. The roads were so blocked with snow as to be nearly impassable the following week. Spent a few days with my dear boy, at brother Curtis', where he finds a mother indeed, and is contented and happy.

**Saturday, 19th.**—Arrived at brother J. Carr's, South Albion. Sunday, preached one discourse in Palermo, from 1 Pet. 1:10, 11, to an attentive congregation of hearers.

The following Monday, went to Liberty, and found brother Elbridge Chisur and family, who have moved to that place. I was truly happy to find him steadfast in the faith, on his way to the kingdom of God, amid all the trials of his situation, and the evils of the place. This was once a place where Adventism took strong hold of the community. But it is now a barren waste, lit up by spiritualism, which is life among them. I attended a Baptist protracted meeting in the evening. I was immediately sought out by the minister of the church, and asked my name, and place, and standing in society, and closely catechised about my faith, to which I readily answered, and was then left as suddenly and as quietly as a convict in the lock-up. There were two ministers from abroad, one of whom preached an excellent sermon on Christian labor, after which the other rose and gave an exhortation, and made some remarks which much pleased me. He remarked that "we should soon be called to our reward. The Lord will soon be here. In a short time the opening heavens will reveal the Son man to our view, and then, if prepared, we shall rejoice to see him. If we should die ere that time, and die Christians, we shall be called forth by the last trump, and rise to meet the Lord in the air. But if we die out of Christ, when the trump shall sound, a Christian may be sleeping by our side, and he will

be called forth, and will 'reign with Christ a thousand years,' but we shall remain dead that thousand years, and then be called forth with the 'rest of the dead' to meet our doom." The remarks were pleasing not only, because so truthful, but I recognized the speaker as being a minister on whom I called about a year and a half ago, and introduced, and sold him "The Saints' Inheritance," and conversed with him on the character of the millennium, at which time he was not at all decided. He has since seen the truth of this important subject, and we will rejoice in this progress, and give thanks to God.

**Tuesday, 22d.**—Called on the minister of the place, who had so diligently inquired me out the evening before. Introduced my books to him. He told me he did not believe the doctrine, &c., going over all the ground of the Farmington ministers, and much more, asking if such and such of the Fathers believed in the personal reign, &c., which questions astonished me as he is an educated man, of some reading. He complained of the bitter, vindictive spirit of the pre-millennialists. I readily granted that some had manifested it, and endeavored to show him the spirit which had begotten it in them, the usage and names they had received from the opposing ministry. This has generally produced that bitter feeling of hatred which some have had, and which is not to be countenanced by those who "look for such things" as we do. This man was very pleasant, but fully decided not to investigate the subject more.

Returned to South Albion, and preached in the evening to a congregation who had little or no knowledge of our faith, subject, Luke 12:31, 32, 33. I commenced, by invitation of brother Wing, to try to establish a library in that town. In the evening met with Elder C. Straton, of Cornville, and attended a social meeting in company with him. It was truly a refreshing season, the Lord blessed the company indeed. There are a few humble Christians in that part of the town, belonging to the Christian church, and enjoying the labors of Elder Richford, who was once a zealous preacher of the Advent near.

I spent the remainder of the week in that town, and obtained subscriptions amounting to fifty dollars towards a town library. It being so stormy (and drifted roads) that I could not get home, I spent the Sabbath and attended the Christian meeting. Met with Elder Richford, who kindly invited me to preach a part of the day, which I did, after listening to a good discourse by him. My subject was Matt. 24:14, the nature and location of the kingdom, the proclamation of it, and its nearness. But I had little freedom. It was evident to me that my hearers generally, were jealous of heresy, and lacked interest to hear on any such topic. The Elder pleasantly notified me at the close, that he did not receive my peculiar views of the location of the kingdom, and inheritance of the saints. And when assured that my "peculiar views" were those of all the church in ancient times, he was as ignorant of it as some others of my late associates. O that teachers would study to know what God has revealed in his word for the benefit of his church, then they would teach sinners the way to a real home, a tangible inheritance—"substance," which "the saints shall inherit."

**30th.**—Attended a social meeting at home, and had the privilege of hearing several young converts declare what God had done for them. A number have been reclaimed, and several more converted among us recently. Our meetings are good; the Lord is moving on the hearts of some others, whom we may expect will turn to God and live. May the Lord continue the work of reformation until he comes to reign. Amen, so let it be, O Lord. Yours, in the blessed hope of seeing Jesus soon, I. C. WELLCOME.

Hallowell, Me., Feb. 1st, 1856.

#### A Cheering Revival.

**BRO. HIMES.**—For a long time the cause of God at North Springfield, Vt., has been in a low state; there being but very little preaching, and but few to attend the prayer meetings among our brethren; and although there was a large Baptist church in the place, yet there was anything but a desirable state of things. Bro. Horace Bundy, one of our brethren, once felt it his duty to preach the gospel; but by neglect of duty lost his enjoyment, and has lived in a backslidden state for six years. While being occupied in his avocation at Burlington, Vt., last fall, the Methodists held a protracted meeting there, and through the earnest and oft-repeated efforts of one of the brethren, brother Bundy attended the meeting; and God sent the word to his heart, and a hearty and thorough repentance and turning to God was the result. He soon felt an anxiety inexpressible for his friends and family at North Springfield, and

resolved to go home and warn them faithfully. The good resulting therefrom eternity alone will unfold. Four weeks since, when there, I called together those that wished to pledge themselves to take the Bible for their rule, and thirty-four gave their names, and were acknowledged a church, and last Sabbath eleven more joined them, and others will do so soon. Our Baptist brethren are also reaping a rich harvest of souls, and it is not saying too much to say, that more than one hundred have been reclaimed or converted since the work began. And it is yet progressing. I understand that other towns are feeling the influence of the revival. An old brother said it was the purest work he had seen for forty years. The first Sabbath in March I expect to be with them again, and baptize and break bread, and L. D. Thompson is to be there the fourth Sabbath in March. They hope to obtain brother Thompson's labors, for a part of the time, and I hope it will be so that he can supply them, as he is much liked there by all. I hope to see a general gathering of the friends at our meeting the first Sabbath in March, at North Springfield, Vt., that we may strengthen each other for the work of God, and that the work may be forwarded there.

God has not forgotten us at Sugar Hill. A few have been converted, and quite a number reclaimed this winter, and we hope to see more yet aroused. Pray for us, brethren, that we all may be ready for the coming kingdom. Yours in Christ, I. H. SEIFMAN.

Sugar Hill, Feb. 7th, 1856.

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## ADVENT HERALD.

BOSTON, FEBRUARY 16, 1856.

**PARISIAN ROMANISM**—One of the principal *Magazines de Nouveautés* in Paris is circulating a card, on one side of which is represented, on a golden ground, the figure of St. Augustin, in the magnificent costume of a bishop, whilst on the other side are inscribed the following lines: "St. Augustin was born at Tagastum, a small town in Africa, on the 13th of November, A. D. 354, he died at Hippo, the 28th of August, A. D. 430, whilst that place was besieged by the Vandals. Prayer:—After placing ourselves under the patronage of this distinguished saint, we come, also, ladies, to place ourselves under yours; we address to you our fervent prayers that you would continue to visit with assiduity our *Magazines*; the taste which presides over them is of your origination; everything is there arranged for your pleasure; may our petitions be favorably received. So be it."—A straw may serve to show which way the current is flowing, and this fact is one of many which af-

fords a test of the accuracy of the statement we sometimes hear, that France is a Roman Catholic country. How profound must be the religious convictions which can tolerate an insult like this!

**EPISTLE FROM BISHOPSTOWE.**—It's a strange world. Wars and rumors of wars are filling men's minds with anxious concern for the future. Our social condition is pregnant with the elements of danger. The aristocracy have hitherto shared amongst themselves power and place in the Government, the army, and the navy. But the gross incapacity which they have displayed in the conduct of the present war has already called forth some muttered warnings deep and dreadful, from the Thunderer of the press. The working-classes are to a large extent, alienated from their masters, and their masters' religion. Below these there is a seething mass of ignorance and vice, ever emitting its foul and poisonous miasma, which the efforts of the philanthropic and the wise seem incapable of purifying to any perceptible extent. In such a condition of the nation, both moral and political, external and domestic, it might be expected that when a Bishop rushes into print, he would deliver some serious utterance worthy of his high position, and suitable to the sad state of the Church and the world; the more so if he were tottering to the tomb, whose marble jaws were already opening to receive him. This may be the last letter which the Bishop of Exeter will ever give to the world, and posterity will be astonished when they learn that, with the exception of an extract from an old divine, it is wholly taken up with the legality of credence-table, divers altar cloths, and other fancies of ecclesiastical millinery.—*English paper.*

## NEW WORK.

## SPIRITUALISM VERSUS CHRISTIANITY.



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"WE HAVE TO CONTEND AGAINST OUR OWN FANATICISM; FOR I ASSURE YOU, FROM MY OWN EXPERIENCE AND OBSERVATION, THAT THE FASCINATION OF THIS INTERCOURSE IS SO GREAT THAT ITS TENDENCY IS TO LEAD MEN AWAY FROM THEIR PROPER JUDGMENT, AND INSTILL A SPIRIT OF FANATICISM MOST REVOLTING TO THE CALM AND NATURAL MIND."—Judge Edmond's Lecture, in the Broadway Tabernacle, N. Y., February Sixteenth, Eighteen Hundred and Fifty-Five.

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7. Vile character of the Spirits.
8. Spiritualism is a Revival of Sorcery.
9. The Book of the Prophets of the Spiritualists.
10. Ancient Oracles of the Spiritualists.
11. Satanic and Demonic Miracles.
12. Spiritualism is Reviving Polytheism.
13. Pretended Animation of a Divining Image.
14. Anti-Christian Creed of the Spiritualists.

14. The Evils of Spiritualism.
15. The Work of Spiritualism is Anti-Christian.
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The *Limerick (Ireland) Chronicle* reports a very melancholy casualty which took place, a few weeks since at the Puffinghole Table Rocks, near Kilkee. The weather on the coast had been for a few days previous wild and stormy. After church service on Sunday, the weather brightened up, and the wind had fallen, but there was a fearful swell on the ocean, and several persons walked towards the cliffs, to enjoy the marine prospect for miles at both sides of the bay. Captain and Mrs. Fisher, Lieutenant-Colonel Hampden Pepper, of Liskenisks, Robert Smithwick, Esq., of Shanbally, Tipperary, formed one of the groups. They agreed to visit the Puffinghole which the day after a storm usually throws up a fountain of sea water in the most fantastic fashion. Lieutenant-Colonel Pepper and Miss Smithwick were in advance, when the sea broke on the rock with a thundering crash, complete overpowering them. They were both dragged together by the receding swell into the shaft of the Puffinghole and there disappeared, to the horror and amazement of their friends. The alarm was promptly given; the police, fishermen, and coast-guards hastened to the scene, but no one dare approach the brink of the Puffinghole. The remains of the unfortunate lady and gentleman have not since been found; but part of an overcoat that Lieutenant-Pepper wore, and the sleeve of Miss Smithwick's dress, were afterwards cast ashore in the vicinity of the awful catastrophe. Lieutenant-Colonel Pepper had served for years in the India Company's Bengal army, and returned to his native country not long since.

ARCHBISHOP HUGHES, in his recent lecture in Baltimore expressed the opinion that the Roman Catholic Church in this country can anticipate little increase to its numbers or strength from immigration, and that the future hopes of the Church must be based upon its retaining its present numbers, and the increase from conversions. He thinks the present condition of the church and the numerous accessions which he says have been made to it from converts of American birth, justify the most sanguine expectations in this regard.

The meeting in New York recently in favor of postage reform resolved in favor of two cents on letters; compulsory prepayment to be abolished, and double postage charged on letters not pre-paid; postage on all franked matter to be paid by the government. Theodore Sedgewick, who presided, said there was no intention to attack the government or the post office department.

**HELP ONE ANOTHER.**—Sir Walter Scott wrote: "The race of mankind would perish did we cease to help each other. From the time that the mother binds the child's head till the moment that some kind assistance wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it of their fellow mortals; and no one who has it in his power to grant, can refuse without incurring guilt."

**A HAPPY SIMILE.**—A writer has compared worldly friendship to our shadows, and a better comparison was never made, for while we walk in the sunshine it sticks to us, but the moment we enter the shade it deserts us.

**SUBSCRIPTIONS TO THE HERALD.**—Some individuals have taken advantage of the offer we made to colporteurs, for obtaining new subscribers to the "Herald." To those who devote themselves to the business of colportage, or those who make a special effort to aid them in sustaining themselves we offered 25 per cent. of the money paid them by new subscribers on their first year's subscription—25 or 50 cents a subscriber according as they pay one or two dollars. This offer is on the supposition that such subscribers would continue to be paying ones to the "Herald."

It is not designed by this offer to make this discount to the subscribers themselves, which would be unjust to other subscribers. If the paper is not worth two dollars a year, it is not worth anything. Paper, work, and expenses of all kinds have greatly advanced within a few years, and yet we now put it at the same price that we did when it was less in size, and we had more subscribers. It now requires our constant efforts to sustain it.

To persons sending pay for five new subscribers we will send a sixth copy gratis. And to those wishing, who send a single paying subscriber, we will send a copy of Elliott's chart, or Fasset's Discourses as a small consideration.

Those who club together and have six papers sent to one name, will according to our terms have them at the price of five regular copies, and can then divide the amount among themselves.

**DISCOUNT ON BOOKS.**—1. To Colporteurs, who give their whole time to the circulation and sale of books, we make a discount of 30 per cent. from

the retail price, on our own publications and Dr. Cumming's works.—This is to make it an object for suitable persons to devote themselves to this work and to ensure them a support.

2. To agents, and those who merely keep the books on hand for sale, without feeling under any obligation to do too much too advance their circulation, we discount 25 per cent.

3. For other books, except those of Dr. Cumming and our own publication, we can discount only according to the rates at which we purchase them—varying from 10 to 20 per cent.

4. To individuals, not agents or colporteurs, purchasing a full set of Dr. Cumming's works, and our other volumes to constitute a library, for their own use, or for their neighborhood; or to those who purchase ten or more volumes at a time, we will discount ten per cent.

We give the above to correct the misapprehension of some respecting our rates of discount.

\* As we find some difficulty in getting those published in Philadelphia on as good terms as we do those published by Jewett & Co., and the one published by Mr. Dodd, we may have to limit this offer to those who get the last two.

## Appointments, &amp;c.

I have appointments to preach as follows: The 1st Sabbath in February, at Loudon Mills; 2d, at Loudon Ridge; 3d, West Bos-cawen. Pond school house; and a Conference at Hillsborough, commencing Friday Feb. 22d, at 10 o'clock A.M., and continue over the Sabbath. Elder B. L. C. is expected to attend the Conference.

T. M. FARRER.

I will preach at South Reading, (in the Town Hall if it can be obtained) on the first Sabbath of March.

G. W. BURNHAM.

I will preach at Lawrence, Mass., Feb. 20th; at Newtown, 21st; where brother Rowell will assist; at Salisbury Point, 22d; at Haverhill, Sunday, 24th; at Auburn, N. H. 25th, and 26th.

L. D. THOMPSON.

There was no money enclosed in your letter as you intimate.—Office Agent.

Elder J. Litch, of Philadelphia, will preach in the Advent Mission church, No. 39 Forsyth street, N. Y., Sabbath day, Feb. 17th; also on Sabbath 24th.

I. H. Shipman will preach at North Springfield, Vt., the first Sabbath in March.

S. W. Thurber will preach in Lowell, Mass., in the Kirk-street chapel, Thursday evening, Feb. 21st, and continue over the Sabbath.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

E. K. Robinson—There was doubtless an error in there being no credit on the paper sent to Hudson. The other three were credited to 763, and now all four are to 815.

M. E. Colby—It was received and credited from number 606 to 774.

V. Newcomb—Sent book.

M. L. Brush—Sent you Dr. Cumming's Prayers, Feb. 8th, by mail.

I. C. Wellcome—Sent you books the 8th inst.

A. C. Parks—The money was received and credited to No. 763.

J. B. Knight—The New Hymn book will be out in about a month. It will not be a Harp with music, but a hymn book without. Shall we send you one? The other work we have not, and don't know whether it can be had. Have sent you the papers

G. J. Roney, \$3—Sent book and credit on account.

S. Kelley—It was received and credited to No. 925.

D. W. Sornberger, \$1—Sent books the 9th.

R. C. Jones—The wrong book was probably sent by mistake; they both being of a size. Have sent the other Feb. 9th.

N. Wright—Sent book the 11th.

S. Overton, \$1 25—Sent book.

H. Green—It was credited in the Herald of Jan. 19th, to number 806.

J. T. Sanger—Sent books the 8th.

Herald to the poor—V. Newcomb.....\$2.40.

Tho. W. Brooks.....\$3.00.

## RECEIPTS.

UP TO FEB. 12TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are; that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones; and that a third person is often subjected to postage, merely to accommodate the one who sends.

We have several letters on hand, without names or post-office address.

Geo. Speck 789; H. Hollister 790; O. A. Scott 781; L. Wiswell 807; B. Myers 841; F. S. Sage 789; D. W. Sornberger—sent books; M. A. Hardy 793; A. Emerson 789; H. Simmons 789—sent back numbers; M. G. Dunham 794; D. B. Pierson (don't find the address of M. M.—when was the book sent?)—each \$1.

W. G. Sampson 815; M. Dewey 785; S. P. Harvey 785; E. K. Robinson 815; (see notes); N. Robinson Esq., \$15; Rev. H. V. Dexter 815; E. Sawyer 815; F. A. Collier 789; T. W. Brooks 867; R. Draper 763—sent papers and books; J. Long 820; R. S. Reynolds 815; T. Sweet 763; F. D. Cue 815; F. M. Cummings 737—\$1 due; J. Burley 794; J. Shepard 759; J. B. Mitchell 792 and book directed to the P. M.; B. J. Larrabee 815; R. Jackman 803 and book—each \$2.

H. Orcutt, G. to 116, 2 cts. to 789 and the 8, to 792; L. Robins 840, and No. 120 on G.; Wm. Hall 794; E. Chisam 789—not having now any of the book you order—\$3. J. W. Crocker 789—\$4.

Wm. T. Moore (3 papers) 802 and book; J. B. Crozier 789—\$5.

C. P. Dow on account—\$10; Geo. W. Miller—\$1.21, sent book; P. Crofut 806 and book, and G. L. A. Pepper—\$4.15, as per bill; J. Shaver 763—\$3.33; J. Porrell on account 62 cents.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 771.

BOSTON, SATURDAY, FEBRUARY 23, 1856.

VOLUME XVII. NO. 8.

## THE RAIN DROPS.

PATTER! patter! How the rain-drops  
Plunge against the window-pane!  
Splashing, surging, chiding, weeping—  
Solemn chiding of the rain;  
Solemn chiding of the rain.

Over hills, and trees, and steeples,  
O'er the vast and silent plain,  
Leaping, chilling, mourning, clinging,  
Sounds the mourning of the rain;  
Solemn mourning of the rain.

Drip! drip! drip! drip! on the new grave  
Freshly marked with sexton's spade,  
Pooling in the grassy hollow,  
Where—we know not whom—is laid:  
Muttering, talking on the eave drop,  
Preaching o'er and o'er the strain,  
Like the myriad feet of death watch,  
Sounds the chiding of the rain;  
Sounds the preaching of the rain.

To the door of Dissolution,  
Where the creped light struggles through,  
Pit! pat! pit! pat! on the sash clink  
Comes it with its soft adieu,  
Tapping with its fingers softly,  
Soothing with its liquid strain:  
Nature sings her requiem gently  
In the voices of the rain;  
Gentle voices of the rain,  
Softly speaking in the rain.

## The Millennium.

The subject of the Millennium, or reign of Christ on earth, for a thousand years, has engaged the attention of Christians from the earliest ages of the gospel era to the present time. But the views embraced by different persons, have been widely diversified and some of them very erroneous and hurtful, as we see in the instance of the Munster fanatics. They have nearly all professed to found their opinions on the prophecy contained in the first part of the twentieth chapter of the book of Revelation, which speaks of the occurrences which will follow the downfall of anti-christ, an event which is foretold in the previous chapters of that divinely inspired book. Perhaps there never was a period when the subject of the Millennium attracted more attention than the present, owing probably to the peculiar events of the age which have drawn the minds of so many to the study of unfulfilled prophecy. Almost in every country where the bible is read, we hear of lectures, sermons, and even volumes being delivered and published, having a reference to this subject in some way or other. In this far off land several periodicals, have brought it forward in a prominent manner. We feel disposed this week, to direct the attention of our readers to a view of the Millennium which we consider to be injurious to its influence; and not consistent with the word of God. The only interpretations of the Millennium or reign of Christ on earth worthy of notice, may be embraced in the two following.

1. Will the Millennium be a personal reign of Christ on the earth in its present state with the saints actually raised from the dead? 2. Or will it be a spiritual reign of the Saviour in the hearts and over the lives of his people, by the power of his grace, through the influence of the gospel, and the holy energies of the spirit of God?

Most of the persons who of late have been active in propagating their opinions on this subject, strongly contend for the first view; that Christ will actually come and reign on this earth as it now is, after the righteous dead are raised from their graves.

This is the opinion we want to examine, not for the purpose of provoking angry controversy, but simply to give instruction to those who may not have looked into the subject, and who are liable to be led astray by mere human reasonings, having no solid foundation in God's word. We hold it to be a fixed principle, that the Scriptures are and must of necessity be consistent with themselves, and whatever opinions are held by men, which plainly clash with the statements of the divine word of God, are erroneous unsound and injurious. On this principle

we wish to examine the hypothesis of a personal reign of Christ, as stated in the first question above mentioned. The objections to it are insuperable, although it has been urged by many good men with unbounded confidence. The examination we propose to make, will be by taking the hypothesis in connection with the plainest statements of the Scripture on other matters of great importance, with which it is manifestly inconsistent.

1. *The doctrine of a personal reign of Christ on earth after his second coming, is opposed to what is stated in the Scriptures respecting the day of Judgment.*

To prove the accuracy of this assumption we need only to cite a few passages of Scripture, which refer directly to the solemn event mentioned. "Who shall judge the quick and dead at his appearing and kingdom."—2 Tim. 4:1. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations."—Matt. 25:31. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel."—2 Thess. 1:7-8. If language has any meaning, these passages show that the last Judgment will take place at the time of Christ's second coming and that immediately. Now then can a thousand years elapse, between his coming and the dreadful day of man's doom? Any human hypothesis which involves such a palpable contradiction, must be very deeply wrong, and ought to be abandoned forthwith. What must the ignorant think, when they hear such inconsistent dogmas confidently affirmed by men of learning, whose office is to expound God's word?

2. *The idea of a personal reign of Christ during the Millennium, disagrees with what is revealed concerning the resurrection of the dead.*

The event of the resurrection of the bodies of all men, both the wicked and the righteous, is a truth taught only in the Bible and it could not possibly have been known, if God had not revealed it in his most holy word. We should therefore be very careful, not to entertain any opinions which tend to throw confusion upon it. We shall simply take the same plan as before, in order to show the fallacy of the doctrine under examination; namely cite a few scripture passages and then apply their obvious meaning. "The hour is coming, in which all that are in the graves shall hear his voice and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."—John 5:28-29. "I saw the dead small and great stand before God. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them."—Rev. 20:12-13. "There shall be a resurrection of the dead both of the just and the unjust."—Acts 24:15. "Martha said unto him, I know that he shall rise again in the resurrection at the last day."—John 9:24. The plain sense of these passages shows, that there will be a general resurrection of all mankind—that it will be in the same hour to all—that it will be at the last day—that it will be immediately before the final judgment. If this is to be the order of events at the conclusion of time, as God has revealed them in the Scriptures, the opinion so generally propagated now, that there will be a thousand years between the resurrection of the righteous, and the resurrection of the wicked, must be altogether wrong.

3. *The personal reign view of the Millennium is inconsistent with the statements of Scripture, respecting Christ's mediatorial office.*

The mediation of Christ is the glory of the gospel, the fountain of peace to anxious souls, and the sole foundation of hope for guilty men. Every thing therefore relating to his mediatorial office should be carefully regarded, and no opinions held that either interfere with or limit it. Nothing has been more clearly revealed in the Bible as respects future things, than the fact; that Christ's mediation is to be co-eval with the duration of time.

In the book of Psalms this gracious truth is affirmed in language the most cheering and sublime. "His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed."—Psa. 72:17. "Sit thou at my right hand, until I make thine enemies thy footstool."—Psa. 110:1. That this language refers to the exalted Mediator, the apostle shows when he wrote to one of the primitive churches, teaching and vindicating the doctrine of the resurrection; "Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power. For he must reign, until he hath put all enemies under his feet."—1 Cor. 15:24-25. All this will not be accomplished before the end of time, as is shewed in another verse, "Christ the first-fruits, afterwards they that are Christ's at his coming," 23, "The last enemy that shall be destroyed is death," 26. Now until these things are done Christ must reign as Mediator, and they will not be done until the end comes; and when the end comes Christ will deliver up his office to the Father, by whom he was sent to accomplish the work of mediation between God and men, the foundation of which work was laid in the shedding of his blood, when "he gave himself a ransom, for all to be testified in due time." He reigns to see all these things verified, and must reign, the apostle says, until they are actually done. The personal reign hypothesis breaks up entirely the divine order of these unspeakably momentous affairs, by making the mediation of Christ to cease a thousand years before the time appointed of God, or a thousand years before the end. The apostle affirms that until Christ comes He is to be Mediator, and when He does come and has destroyed death by the omnipotent act of the resurrection, he will then cease to hold the gracious office, which shows the direct contrariety existing between His inspired instructions, and the opinions of these good men who hold the doctrine of a personal reign. The Millenarians, may not see the absurdity of their opinions on this point as we see it; or they would never again attempt to propagate them amongst men.

4. *The doctrine held by the Millenarians respecting the reign of Christ on earth, makes void many of the gracious predictions and promises contained in the Bible.*

We do not wish to lay to the charge of all Millenarians, the heavy results implied in this avowment to their fullest extent. We refer more particularly to the class who may very probably be called "the calculators" such as Elder Miller, Dr. Cumming, and others who reckon to know the time or nearly the time, when Christ will come to reign personally in this unpurified world. Most of them fix the period within the limits of the present century, and several of them not farther distant than ten or twelve years. We suppose Elder Miller's periods are all past and gone, unless he has discovered a new rule of calculation. How painful to write about such aberrations from wisdom and humility? No wonder that there are infidels and spirit-rappers, when good men act so unwisely. But taking the doctrine of those who may be called the moderate Millenarians, both in England and the United States, we hold that it makes void many of the predictions and promises of God. To prove this we cite a number of these divine intimations, desiring our readers to bear in mind that they come from Him who is the fountain of Truth. "And in thy seed shall all the nations of the earth be blessed."—Gen. 22:18. The apostle says expressly, that the seed mentioned is Christ. "He saith unto seeds as of many, but as of one, and to thy seed which is Christ."—Gal. 3:16. "But as truly as I live, saith the Lord; all the earth shall be filled with the glory of the Lord."—Num. 14:21. "For the earth shall be full of knowledge of the Lord, as the waters cover the sea."—Isa. 11:9. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. 72:8. "All the ends of the world shall remem-

ber and turn unto the Lord, and all the kindreds of the nations shall worship before him."—Psa. 22:27. "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations."—Matt. 24:14. "The kingdoms of this world, are become the kingdoms of our Lord and of His Christ."—Rev. 11:15. "Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession."—Psa. 2:8.

Now these glorious predictions and promises, are in a great measure yet unaccomplished—they cannot be fulfilled after the Saviour comes the second time, for then the end will be, and the judgment will take place, and Christ's mediation and the means of salvation will cease. If the period is at hand, when the second advent of the Son of God will occur as the Millenarians affirm, how are the vast countries of the earth who have never been blessed with the gospel to be favored with that privilege? When is "Ethiopia to stretch forth her hands unto God?" How are "the isles of the sea to wait for the Redeemer's law" and receive it? By what means are the vast regions of interior Africa, China, Japan, Tartary, and India who "have never heard of Christ's fame or seen his glory" to be made the scenes of his conquering love and sanctifying grace? There is such a wide discrepancy between the Millenarian doctrine, and these delightful pre-intimations of heaven, that every person who reflects for a moment must see that the personal reign hypothesis is merely a human conjecture, not grounded on the word of God.

5. *The personal reign doctrine involves an avowal of absolute impossibilities.*

If we can prove this, the foundations of the system as to the order of future events, will be entirely destroyed. We think the proof can be easily made out, and in a way that the most ignorant person who is guided by the lessons of the Bible may see it.

The "Son of God will come in his own glory, his Father's glory, and in the glory of the holy angels," as the Scriptures declare. The saints are to be raised in glory—their whole nature will be spiritual, immortal, incorruptible and entirely stripped of all that is carnal, earthly, or corporeal. The effulgence of Deity and all the resplendence of the Godhead, will shine forth from the person of Christ which will absorb the light and eclipse the sun.

How then is it possible for the Saviour and his saints in this state of glory, to reign in this polluted world, in the presence of mortal men for a thousand years? The Bible says, "No man can see God's face and live," the light which now surrounds Christ the King invisible, is a "light which no man can approach unto" and the apostle in Patmos when he beheld it "fell down at his feet as dead." It would therefore be impossible for mortal man to exist in Christ's glorified presence, and as utterly impossible for the earth to continue in existence, in the present sin-polluted state when the essential glory of Godhead which emanates from his person descends to dwell in it. This is plainly taught when His personal appearance is described in the Scriptures. "The day of the Lord shall come as a thief in the night, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; and the earth also and the works that are therein shall be burned up."—2 Peter 3:10. His coming will be "in flaming fire, he will descend with the voice of the archangel, and the trump of God," the trumpet shall sound and the dead shall be raised incorruptible, and the living saints be changed in a moment, in the twinkling of an eye." This is the solemn form in which the advent of Christ is set forth in the pages of unerring truth, when he "shall come to be glorified in his saints;" and when he will raise the wicked dead and summon them to the judgment of the great day.

It is therefore, directly contrary to the testimony of Scripture to think, that the opinions of those who maintain that Christ will reign a thousand years personally, and in his heavenly



glory with his glorified saints on earth, in its present state, with mortal men around them is anything but a human fallacy, founded on erroneous principles, and tending to mislead the minds of the ignorant on a subject of the greatest importance.—*Chris. Mess.*

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

II. But the idea thus suggested will be better judged of, after remarking on the awful prognostics in the religion of the times, as viewed by men such as St. John then specially represented; them that kept the commandments of God, and judged of things by the unerring rule of his word. In the definition of which I add the second characteristic to the first, because from the infirmity of the human mind, the speciousness sometimes of error, and the undue influence of example and authority, it is too lamentably notorious in church-history that many good men have erred in judgment on points most important, and thereby unintentionally helped forward the cause of evil and error. As to the sentiments of those wiser few on the point we speak of, we can scarcely fail to judge correctly, if we glance with them at the then general state and aspect of religion; including a brief retrospective view of its history and progress, during the century and a half of the Gothic revolutions and settlements preceding.

In other and earlier parts of this apocalyptic comment, the instealing into the church visible of the great Apostasy has been already set before the reader, in respect of its two earliest unfolded principles and features, both as prefigured in the prophecy, and as fulfilled in the historic times corresponding;—the times namely of the middle and the close of the fourth century. It was on account thereof that God's judgments were represented in vision as commissioned against Roman Christendom: and hence, accordingly, that fearful burst upon it of the symbolic tempests of the four first Trumpets, of the fulfilment of which we have just traced the progress. And what then the moral effect resulting? Did God's judgments in the Gothic woe in any measure affect their intended end; and lead to the energetic expurgation of those apostatizing errors from among them, by the people of Roman Christendom:—either in the Eastern Empire, which from afar, though itself not altogether unscathed, witnessed the woe; or the Western which was convulsed by it, and at length subverted? Far from it. Throughout the century and a half, and two centuries, during which the judgments from God had gone on fulfilling their commission, the evil had also gone on advancing. New superstitions and corruptions had been added to the old; and the old become more deeply rooted in the church, and confirmed. The baptismal sacrament was still ministered, and regarded, as that which operated with the mysterious efficacy of a charm to men's salvation; and much of the same mysterious vivifying influence, *ex opere operato*, ascribed to the other and most awful sacrament. The saints and their merits were still invoked and set forth, and this even in the authorized liturgies, as the most powerful mediators, and best plea, with God; and their relics and pictures more than ever venerated and worshipped. Alike in the West and in the East the practice had now become all but universal. And who more influential than Gregory himself in finally fixing it? In his Sacramentary it is the saints' merits and the saints' intercession that are set before the worshipper as his ground of hope. And when the Christian Bishop, Serenus of Marseilles, seeing the idolatrous worship paid them by the people, cast out saints' images from the churches of his diocese, Gregory took part with the people against him: and, though not indeed without protesting against the actual worship, yet ordered that which entailed it, the retention of the images.

Besides all which, another error and corruption, long covertly instealing into the church, had just now by the same Pope Gregory been authoritatively established, which was likely on peculiar grounds to excite the alarm and the

misgivings of each Christian contemplatist;—I mean the error of purgatory. It was an error not unconnected with that of saint-invocation just before mentioned; as it similarly related to the inhabitants of the invisible world, and rose indeed from the same source. For the foolish minds of men having transgressed the limits of the written word in their speculations respecting departed saints, what was there to prevent the extension of those speculations to the state of other departed ones;—viz. of those that could not be considered saints at the time of dying? The solemn church-prayers for the dead,—though originally only applicatory to martyrs, and others of the Christian brethren departed in the Lord, and in such case confined to thanksgiving for their past faith and victory, and supplication for the speedy hastening of the Lord's coming, and therewith of the perfect consummation of the saint's bliss in body and soul reunited,—had in process of time been extended to embrace more doubtful characters,—indeed all departed professedly in the faith: and opinions had been broached by learned and eloquent fathers in the fourth century, though doubtfully and indeed self-contradictorily, that in cases even of men deceased in sin (unless aggravated cases) these prayers of the Church might perhaps avail to obtain for them mitigation, if not remission, of the judicial punishment. But, if so, must there not be some purifying fire to burn out their sins: perhaps applied, so as heathen poets and Platonists set forth, instantly after death; and which possibly a passage in St. Paul might have meant, though otherwise indeed explained by the fathers?—So, during the century and a half or two centuries preceding, the foolish minds of men had been darkly intruding into things not seen, those secret things that belonged to the Lord God; and preparing further meanwhile by their increased credulity in relics and miracles and visions, for any delusions on this point that the priesthood, itself also debased by superstitions, might for gain or for ambition palm upon them. And now behold as the sixth century closed in, Pope Gregory arose to fix authoritatively the awful truth of a purgatorial fire immediately after death. It was on the evidence of supernatural visions and revelations. Germanus, Bishop of Capua, had himself seen the soul of Paschasius the deacon boiling in the hot baths of St. Angelo!—Who could calculate the depth of superstition into which the purgatorial doctrine, thus established, was likely to lead the people? Who the effect that it must have on the position and influence of the priesthood?

And indeed it seems to me that the influence and power gathered to the priesthood, from the accumulated superstitions of the last three centuries, was a point that could scarcely fail to impress deeply the mind of the discerning Christian. Ever since the commencement of the Apostasy, each successive step of departure from gospel-truth into superstition and error, had been of a nature to give and to increase to them an illegitimate, unscriptural, and most pernicious power; in substitution for that better and hallowing influence assigned them in God's own holy word. The sacramental error, as I have before stated, tended to make them viewed by the people not only as God's honored instruments of good, by bringing men outwardly into covenant with Him who was the soul's life; but almost as the efficient cause of life and salvation. The saint and relic-worship, requiring attendance as it did at the churches enshrining those relics, which were under their care, suggested the necessity of securing the priest's co-operation and favor, who was the supposed saint's chief intimate, as well as chief voucher. The substitution by Pope Leo, about the middle of the fifth century, of private confession to priests, instead of public in the church,—and moreover the extension somewhat later of the virtue of indulgences granted by them, to the remission of guilt as well as of penance,—these fresh innovations, already brought in before the epoch of our text, had also each immensely added to their power. And the doctrine of purgatory, which now followed, as we have said, put a climax to it. For if the former had made them masters of the consciences, and almost fate, of the living, the latter represented them as masters in no little measure of the fate of those dear to the living among the dead. It had given them, what Archimedes wanted, another world on which to fix their lever; and with it they might move this.—A power such, and so derived, was fearful to contemplate:—the rather, as the now enforced celibacy of the clergy, (might not this be the evil predicted by St. Paul, 1 Tim. 4:1?) detaching them from other ties, could not but have the effect of directing their ambition into the only line open to it that of ecclesiastical power; and this when (in no little measure from the same cause) their morals and their knowledge were almost alike debased and low. As to its use it would be all necessarily antichristian:—i. e. not to lead men to Christ; but, by the interposition and substitution of living priests, just as of departed saints, to shut Christ more and more out of view. Inasmuch that as a doctrinal system of anti-christianism, the apostasy might seem to

have been now almost brought by its secret deceiver and guide to perfection; not without but within the professing church, according to so many ancient fathers' understanding of those words "sitting in the temple of God," said by St. Paul of the great Antichrist of the apostasy: and indeed only to need the superposition of one single individual heading it, to constitute Antichrist!—For which and whom, on a much larger view of the evidence than Gregory had taken, the Christian contemplatist's conclusion would be that the priesthood were prepared, even like an army, (I use Gregory's own strong language,) to abet and aid him; i. e. supposing that, as so long expected, this *apostasia* should be but his *προσπορευος*, and he should at length appear.

Finally,—as to this Antichrist,—it seems to me that when regarded in their history, character, pretensions, local site, and relation to the too generally apostatized church and priesthood in Christendom, there was that in the see and the bishops of Rome which might well have appeared to the reflecting Christian, as wearing to that awful phantasm of prophecy a most suspicious likeness. Considering that, while the apostasy was progressing, those bishops had been too uniformly its promoters and inculcators, and that now, when it was all but brought to maturity, Pope Gregory had most zealously (though not altogether consistently) identified himself and his see with its whole system,—alike with its infusions of Judaism and of heathenism, its enforced clerical celibacy and its monasticism, its confessional and its purgatory, its saint, relic, and image worship, its pilgrimages, and its lying miracles,—considering that the seat of the episcopate thus heading the apostasy was Rome, the fated seven-hilled city, the seat of the beast in apocalyptic prophecy, and place to which all the Fathers had looked as that of Antichrist's supremacy,—Rome so singularly freed, by means of the very wrecking of its empire, from the "let" long time controlling it of the overlooking Roman imperial power, and then, by Belisarius' and Narses' conquests, from the subsequent but short-lived let of Italian Gothic princes, similarly near and controlling,—considering that the power of the keys was now believed in the West to attach individually to but one bishop, viz. to St. Peter's episcopal successor and representative, (not, as of old supposed, to the body of priests or bishops,) and that the fact of St. Peter's having visited, and been martyred and buried at Rome, had determined that representative to be the Roman bishop,—considering that, in consequence, the bishop of the now revived imperial city was indicating pretensions, enduring evidently as the world itself, to a spiritual empire over Christendom immeasurably loftier than that of old Pagan Rome, and had not merely accepted and assumed the before-mentioned title of Universal Bishop, given by the emperor, but accepted and assumed the yet loftier title, distinctively ascribed to him a little earlier by the Italian bishops and priesthood in council, of Christ's Vicar, or God's Vicar, on earth,—the very characteristic predicated of the Man of Sin by St. Paul, and identical title, only Latinized, with St. John's term Antichrist,—considering that, besides the priesthood thus taking part to elevate him, the people also of the western part of the apostatizing church acquiesced in it, (like Augustine's multiplied *ficti et mali*, to aid in Antichrist's development,) and specially the kings of the new-formed Gothic kingdoms, thus adding power throughout the west to his name and office,—considering all these resemblances. I say, In respect of place, time, titles, station, character, might not the thought have well occurred to the reflecting Christian of the day, that the bishops of Rome, regarded in their succession and line, might very possibly be the identical Antichrist predicted:—he whose incoming was to be with lying miracles; he who was to sum up in himself as their head, to use Irenæus' expression, all the particulars of the long progressing apostasy; and to be in short, as Justin Martyr had called him, "the Man of the Apostasy," as well as, in St. Paul's language, "the Man of Sin?"

No doubt there was in Gregory himself much respectability of character, and semblance of piety.—But this constituted no objection. Both pagan emperors, and unchristian heretics, had often been personally respectable; and Hippolytus, and Cyril, and other Fathers had expressed an opinion that Antichrist would at first, (under direction of the evil master-spirit inspiring,) in order the better to seduce men, wear that deceptive guise.—No doubt, again, such a view of Antichrist was in this point different from that of the earlier Fathers, that they had looked to see him in one single individual. But here they might very possibly be wrong. For the apostle St. Paul's own language in designating the Roman imperial succession, that was to be the let to Antichrist's manifestation, under the figure of an individual man (*ὁ κατέχων*, he who letteth), showed that the phrase the man of sin might similarly be a living succession. Once more, if the 1260 days, or three and a half years, predicted of Antichrist's continuance, would seem in such case to be too short a period, va-

rious late learned expositors, e. g. Tichonius and Primasius, had suggested what might be a solution of the difficulty, and one well accordant with Scripture usage: viz. that the days in prophetic formulæ might have a mystic and extended meaning; indeed, as those expositors had in one place stated, that each day might probably symbolize a year.

But however this might be,—and it is a subject that we shall have to discuss fully elsewhere,—of one thing he must have felt assured, viz. that the state of the bishops and priesthood, and church generally, alike in East and West, (for even as regarded Antichrist, the Eastern Patriarch was just as much prepared to enact the character as the Western, could he but have accomplished it.) I say that the ecclesiastical state, alike of East and West, was such as to call for the signal judgments of God. Already,—excepting the *φόνος*, the religious murders,—there was not a single one in the catalogue of sins afterwards enumerated as the cause of the sixth trumpet's woe and the woe preceding, that had not, at the close of the sixth century, become markedly characteristic of the professed Christian church and clergy. There was the worship of demons, or of saints canonized, and of images or idols of gold, silver, brass, stone and wood, which could neither see, nor hear, nor walk; and there were the sorceries, or lying charms and miracles; and there were the fornications, and priestly religious thefts. And must not all these have seemed to an enlightened Christian to cry to heaven for vengeance?—Of the causes of coming woe against Jerusalem specified by the ancient prophets, and of those afterwards similarly specified by Christ and his apostles, how few were there but now applied to corrupted Christendom! Specially it was for its rejection, its determined rejection, of his own blessed gospel dispensation long offered it, that the Lord Jesus had finally denounced woe against Jerusalem:—a denunciation, of which that maniac prophet's cry, which Josephus describes to us, of "Woe, woe, woe, to the city and temple," was but the echo. And if woe was then boded against Jerusalem, how not, at this fearful crisis of its apostasy, against Roman Christendom also? Surely the very air must have seemed vocal to each thoughtful Christian, into which ascended the incense of its Christ-denying worship and blasphemies. To the West indeed, if his suspicion were right respecting Antichrist, a temporary freedom from the woe might be probably presumed in order to admit of Antichrist's development, in fulfilment of the Scripture prophecy. Yet, sooner or later, the woe must be expected to embrace it too. So that the forewarning cry, not unlike that of the apocalyptic angel in mid-heaven, might seem to him to embrace within it all that remained of the seven trumpets; and in triple boding-cry, to proclaim Woe, woe, woe, against all the inhabitants of the apostate Roman earth!

(To be continued.)

## "The Irvingites."

We have been requested by Rev. S. J. Andrews to copy an article from the pen of his brother, Rev. W. W. Andrews, which has lately appeared in the N. Y. *Daily Times*. As the article was written in reply to one which had appeared in that paper, and occupies more space than we feel we can conveniently devote to it, we will make such an extract from it as shall fairly present the position taken in it.

Mr. A. discards the name of "Irvingites," and does not recognize him as the founder of the body which he denominates "The Catholic Apostolic Church"—having held only a subordinate place in it, and not been recognized as authority on any point. They do not aim to separate men from their old church relations, but to gather those of others, under a new organization. As that which is *peculiar* to this denomination, has respect, not to doctrines, but to the ministers of the church, we copy the following portion of the article—which, however, we would not be understood as indorsing. Mr. A. says:

"We accept the enumeration given by St. Paul in his epistle to the Ephesians, and exemplified in the history of the primitive times.—He gave some apostles, and some prophets, and evangelists, and some pastors and some preachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come unto a perfect man. And this four-foldness in the Christian ministry we believe not to be accidental or arbitrary, but to grow out of the essential constitution of man. The distinctive mark of the apostolic ministry is the word of wisdom, of authority, or of direction; that of the prophetic ministry, light, or revelation of things previously concealed or not discriminated: that of the Evangelist, reasonable



word, convincing and reproving: and that of the pastor, the word of persuasion and encouragement. The first of these ministries addresses itself immediately and directly to the will or determining faculty; the second appeals immediately to the imagination; the third, to the understanding and reasoning faculty; the fourth, to the affections, sympathies, and emotions. They are given to educate him in every department of his being, to remedy all his defects, to advance him to perfection. They are all needed as channels to convey to the church the fulness of blessing that is in the Head; and so far as they are wanting, there is a hindering of the flow of life and strength from them. While, therefore, there are Apostles, Prophets, Evangelists and Pastors, whose labors are not confined to the limits of a congregation, and whose position is like that of the President and his Cabinet, or that of a general officer and his staff: there is also the same four-fold division in the Presbyters of each particular church, thus insuring to all the people the complete means of growth and edification. An angel or bishop, (called angel in the seven epistles in the Apocalypse, from his being, in his office, a messenger between God and men,) a body of priests, (some of whom may be elders, 'ruling in word and doctrine,' some have prophetic gifts, some be fitted to preach the gospel as evangelists, and some have the sympathizing heart of the pastor,) and a body of deacons, with under-deacons and deaconesses,—these are the ministries in each fully organized congregation. In all the churches which have their full complement of members and ministers, there is divine worship throughout the year, morning and evening, at the fixed and invariable hours of 6 A.M. and 5 P.M., thus beginning and ending the day with prayer; and on every Lord's day the Holy Eucharist is celebrated as the great Christian sacrifice, and the Communion administered to all the faithful. Amongst the flocks thus brought under the rule of apostles, the gifts of the Holy Ghost are more or less manifested, and supernatural actings of God's power are seen from time to time, as it may please Him to put them forth. They are rejoicing in the hope of the Lord's speedy appearing—the hope which animated the hearts of the Church in the beginning—and they look to be changed at his coming without tasting death, yet knowing that until He come they are righteously liable to this penalty of man's sin. They receive the Holy Scriptures as the word of God plenary inspired, and are encouraged to use the fullest liberty in reading and meditating on them, while they are taught to look for light and authoritative exposition to the church organized according to the will of God and filled with His spirit,—thus uniting the private judgment of the Protestant with the church authority of the Romanist, and reconciling the freedom of the individual with the unity of the body. They pay their tithes, not as an assessment, nor by constraint, (for there is no inquisition with it, nor is it made a condition of communion,) but freely as unto God, to whom the earth belongs, and who has reserved that portion unto Himself; and they bring up their offerings besides, as they are prospered, and as their liberality prompts them, for the help of the poor, the carrying forth of the Gospel, and the maintenance of worship. This is always done in the service of the Eucharist, of which the Offertory forms an essential part. They remember them that have fallen asleep in the Lord, and pray, not for their deliverance from purgatorial fires, but that they may rest in His peace and awake to a glorious resurrection. They use in the worship of God all the holy rites that have found place in the Church, and the prayers that have come down consecrated from past generations; having first rescued them from all perversion, and arranged them in due order, according to the patterns given under the types of the Jewish Law, which was a fore-shadowing of the Christian dispensation. Besides the sacraments of Baptism and the Lord's Supper, there is the rite of Apostolic Confirmation for the conferring of the Holy Ghost, which is administered to candidates suitably prepared who have reached the age of 20. For the burdened penitent, there is the privilege of confession and absolution, but there is nothing "compulsory or inquisitorial" in it. For the sick, there is the ordinance of anointing by the Elders of the Church. Men are called to the priesthood by the voice of the Holy Ghost speaking through Prophets. (who are the interpreters of their own words,) and they are ordained by the laying on of the hands of Apostles. There is no restraint laid upon any man's giving the grounds and reasons of his faith and hope, while the indiscriminate use of the tongue or the press is discountenanced as a profanation of sacred things; nor is there any bar to the admission of strangers to any of the regular services of the Church, nor to the participation in them of those who desire to do so,—it being the house of prayer for all people,—though the solemn rites of worship do not consist with promiscuous gatherings, which are better suited to the preaching of the Evangelist.

### "Thy Brother Shall Rise Again."

Jesus said unto her, "Thy brother shall rise again."

Mother! has the smiling infant,  
That upon thy bosom lay,  
Faded, like a blighted floweret,  
Closed her eyes, and passed away?  
Has she found a lonely cradle,  
Hushed her voice, forgot her pain?  
Think upon the glorious promise;  
Weep not; she "shall rise again."

Sister! in the graveyard bending  
O'er thy brother's narrow bed;  
Longing once again to see him,  
Meet his smile and hear his tread,  
Thinking, how ye played in childhood,  
Hand in hand, on hill and plain;  
Hark! it is the voice of Jesus:  
Weep not; he "shall rise again."

Orphan! for the bosom yearning,  
Where thy head was wont to be,  
Dreaming of a father's blessing,  
Of a mother's loving eye;  
Wearily life's pathway treading,  
None to cheer thee, or sustain;  
Trust the word thy God has given:  
Weep not; they "shall rise again."

Mourner, broken-hearted, weeping  
O'er his deep and quiet tomb,  
Whose departure left thee lonely,  
Wrapped in sorrow's darkest gloom;  
Peace! thy Saviour gives thee comfort;  
He will soothe that bitter pain;  
Thou once more shalt greet the parted;  
Weep not! he "shall rise again."

ELLEN.

### Elder Elon Galusha.

I have read, with deep sorrow, the account of the death of Elon Galusha, so long an eminent minister of the Baptist denomination. He was a native of Shaftsbury, in the County of Bennington, and State of Vermont, and was the son of the late Jonas Galusha who for several years was Governor of the State. I knew Elon Galusha before he began to preach. He had commenced the study of law. Perhaps no young man in the County of Bennington or State of Vermont, ever entered upon his professional studies under brighter auspices. With a fine, manly and graceful person, he united bland and accomplished manners. These outward advantages were rendered far more attractive, by being under the control of rare intellectual qualities. His mind was clear, penetrating and active. His silvery voice, his earnest, unassuming and persuasive manner, made him captivating and eloquent speaker. He was truthfully described in a sentiment given to him, as orator of the day on the occasion of celebrating the battle of the 16th of August, forty-three or four years ago: "*His genius surprised, and his eloquence charmed us.*"

He was one of the subjects of a remarkable revival in his own town, I think in 1810 or 1811, and became an active Christian. Soon he became impressed that the Saviour, whose cause he had espoused, had higher and holier duties for him to perform, than those that belonged to the legal profession. When he saw that if he obeyed the voice which called him to those duties, all his bright hopes of professional eminence and worldly renown, which had delighted his vision and nerved his efforts in the study of the law, were to be laid aside and renounced forever, he felt a momentary struggle between the imperative claims of an earthly ambition, alluring and stimulating a gifted and noble-minded young man in the pursuit of fame, and the demands of that Divine Master, into whose service he had so recently entered. But the struggle was only for a moment. The young disciple, remembering that God had said, "*My son, give me thine heart.*" willingly bowed his neck to the yoke of Him who said, "I am meek and lowly of heart," and gave up all his professional aspirations, and laid all his earthly hopes at the foot of the cross, and devoted his future life to the Crucified.

I heard him preach his first sermon. It was in the old meeting house and pulpit in Shaftsbury, so long occupied by the beloved and venerated Elder Blood. It was within half a mile of the domicile where he was born, and where he then lived with his honored father. The meeting-house was filled to the utmost extent. There were the neighbors, old and young, with whom he had lived and had been associated from his infancy. There many had come, anxious to hear the first sermon of the accomplished student at law, the elegant young man, the favorite of the highest social circle, and who had renounced the world for the religion of Christ. When he arose, pale and shrinking, with all eyes fastened upon him, and in the tremulous tones of his sweet voice, announced and read the hymn, there was a suspension of all

other sounds in that crowded house. When the hymn had been sung, he again rose from his seat, spread out his hands, kneeled in the pulpit, and uttered such a prayer as I had never before heard, and never have heard since. Other and more awful thoughts than those about how criticism would regard the literary character of his sermon, or regard the manner of its delivery, occupied his burdened heart.—In an agony of earnestness, he laid his own case before his Maker. He alluded, in most touching and appropriate terms, to the greatness and sacredness of the work upon which he had entered, and entreated God, if he had called him to preach the gospel of his Son to dying men, that he would now appear for him, strengthen and help him in this hour of his weakness and need, and assist him by his own power to do well what he had called him to do. On the other hand, if he had entered with unholy feet into that holy place, if he had come unbidden to preach the gospel, if any improper motives, unseen by himself, had moved him to come there, or if he was deceived, or mistaken in what he had felt to be his duty, he prayed that he might be there confounded and put to shame, so that he might never again attempt to do a work to which he had not been called. The childlike earnestness and sincerity of his manner, and the tone of his voice deeply affected and moved the entire congregation.

When the preliminary services were over, he read his text and commenced his sermon. He had not a note or paper before him. It was entirely extemporaneous. It was a remarkable exhibition and combination of humility, intellect, piety, and eloquence. The silent attention and falling tears of his great audience, bore testimony to their sympathy with the speaker, and to his power over them. I have no doubt that when he concluded his sermon, every person who heard him, believed that Elon Galusha was called to preach the gospel.

He continued to preach at different places for some time, to universal acceptance. Then a cloud came over his mind, and involved him in doubt as to whether he had not mistaken his duty. It so distressed him that for some months, I think he did not preach at all. No one but himself, however, entertained any doubt on the subject. At length that cloud passed away, and he again vigorously entered upon the work, from which he ceased not till death put an end to his labors, and his Master called him to his final reward.

I have seen him but twice since 1814. Once at Whitestown, while he was settled there, and once at Buffalo in 1850. When I last met him, time and misfortune had laid their hands upon him. The beauty and brightness of youth had faded, but years had not worn out or effaced that lovely expression of kindness and benevolence which his Maker had imprinted deeply upon his fine countenance. Socially he was as agreeable and engaging, as he was persuasive and captivating in the pulpit. Persuasion was the characteristic of his eloquence in his youth. I did not hear him speak in public in later years.

Some two years after he began to preach, I met him. I was then studying the law. During that interview the profession of law, its difficulties and temptations were discussed. Anxious to vindicate the profession—upon the study of which I had entered—I said that I believed a lawyer could be as honest as a man of any other calling. He instantly replied, in a playful and agreeable manner, peculiar to himself: "So I believed, and to prove it left the profession." I did not know him long, nor very intimately, for he was several years my senior. But I knew him long enough to form an attachment to and an affection for him, which time and distance have not weakened.—*A Lay Brother*

### A REMINISCENCE.

I remember on one occasion, when the Rev. Elon Galusha was pastor of the Broad street Baptist church, Utica, a discussion arose between some members of a Bible Class, in reference to the first Christian exercises of the converted soul. One contended that it was penitence, or sorrow; another that it was fear; another love; another hope; another faith? for how could one fear or repent without belief? Elder G. overhearing the discussion, relieved the minds of the disputants with this remark:

"Can you tell which spoke of the wheel moves first? You may be looking at one spoke and think that moves first, but they all start together! Thus when the Spirit of God moves upon the human heart, all the graces of the Spirit begin to affect the penitent soul, though the individual may be more conscious of one than another."—*N. Y. Examiner.*

### Fatal Peep Into Mount Vesuvius.

SOME Germans of good family, on a recent occasion, had toiled to the summit of Mount

Vesuvius, and after resting themselves on that sulphurous bed, they descended the steep incline to the mouth of the crater. There was little smoke that day, and the scientific gentlemen began to get into danger without being aware of it. The guides having had quite enough of soft ashes and hard work in the ascent, sat down on the upper rim of the crater, not feeling inclined for more exertion. So many people had gone to peep into this chimney of the infernal regions, day after day, without an accident, that these lazy guides preferred some sour wine and a slice or two of lemon sprinkled over with salt, a very common comestible amongst the lower orders of Neapolitans, and a little siesta, to looking after the souls and bodies of those entrusted to them. One of the most adventurous of the Germans, finding he could bear the little sulphur which seemed emitted from the crater, resolved to penetrate further; but scarcely had he placed his foot upon an apparently solid projection, than the whole crumbled beneath him, and he was precipitated at least one hundred feet. The interior of the crater seemed as soft as the exterior, for the first words heard from the unfortunate man were, that "he was not hurt." In vain he tried to extricate himself; whatever he grasped mouldered in his grasp. He could not regain his feet—of this his companions above were informed.

They seemed to become more stupefied than the unfortunate victim; for instead of dispatching the guide to the Observatory of the Hermitage for ropes or assistance of some kind, they stood listening to their friend below, who gave them the idea of going elsewhere than where they remained useless and spell-bound. There is every thing in Naples but what is required; and at the Observatory, although ropes must be always in request, and at least, a precautionary utility, yet none could be obtained either there or at the Hermitage; and the guides were obliged to go to Resina for that which ought always to be at hand. In the meantime the sulphur began to operate upon the poor fellow in the crater, and he found himself gradually sinking, not only in strength but in position. With a wonderful self command he took leave of his friends, being perfectly certain he could not survive the natural dilatory delay of Neapolitans. For two long hours did he survive, when his voice got feebler and feebler. Perhaps as he by slow degrees slid deeper into the crater, hope gradually vanished—until the voice was entirely lost. An occasional groan was heard, until after the expiration of the above time, when all was silent. The body was many hours after rescued by a guide, who descended two hundred feet before he found it. Of course it was perfectly lifeless—the sulphur had suffocated the poor fellow.

### The Cabinet.

The gate of salvation, is called the strait gate, and it is not called so without cause. It is always strait, narrow, and difficult to pass through to some persons, and it will be so as long as the world stands. It is narrow to all who love sin, and are determined not to part with it. It is narrow to all who set their affections on this world, and seek first its pleasures and rewards. It is narrow to all who dislike trouble, and are unwilling to take pains and make sacrifices for their souls. It is narrow to all who like company, and to keep in with the crowd. It is narrow to those who are self-righteous, and think they are good people and deserve to be saved. To these the great gate which Christ made, is narrow and strait. In vain they seek to pass through. The gate will not admit them. God is not unwilling to receive them. Their sins are not too many to be forgiven. But they are not willing to be saved in God's way. Thousands have tried to make the gateway wider. Thousands have worked and toiled to get to heaven on lower terms. But the gate never alters. It is not elastic. It will not stretch to accommodate one man more than another. Reader, strait as this gate is, it is the only one by which men can get to heaven.—*J. J. Ryle.*

### Are You Tempted?

Has Satan folded his pinions in your path, in the guise of an angel of light just sent from the mercy-seat? Has he then ventured upon your admiration, and shaken pearls from his plumes, like dew-drops from the wings of an eagle, and offered you all, and more, for one vow of allegiance and service? Has this world drawn near, as a maiden in her first bloom, showering roses at your feet, holding the sparkling chalice to your lips, and claiming, in the blindest tones, a share in your affections? And, more to be dreaded than either or both, have you heard the silence and solitude of your soul startled by the voice of your own passions, prompting you, with all earnestness, to take the pearls, and drink the wine, and live as your tempters bid? And have you been troubled by day, and tormented by night, until you are almost ready to yield—but



still resisted, looking toward heaven? If so, I beseech you, turn not away from the sublime contemplation.

Blessed be God! I have "good news" for you from that "far country." There is no tempter in heaven! On earth, every land, every city, every house, is open to the visitation. Nay, every heart is constantly exposed to some insidious solicitor. Even Eden—the garden of the Lord—and the heart of Eve—the purest that ever beat in the bosom of woman—were not safe from the foul incursion. Alas for us that the tempter succeeded! Hence all our sin, and shame, and woe. But in heaven the eye never sees, the ear never hears, the mind never knows, and the heart never feels the form or voice, the thought or sense of any temptation. "Fear not!" says he who was once "tempted in all points like as we, yet without sin." "Fear not!" says the Saviour, and his joyful people march along on the hill-tops of glory, singing as they march.

Be of good courage, therefore, oh tempted one! Say to your soul, "The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid?" Only resist the devil, and he will flee from you. Only neglect the world, and the world will soon resign you to the company of religion. Only deny yourself, and the Spirit of Christ will safely conduct you to the bowers of perfect peace.—*Stockton.*



## The Advent Herald.

BOSTON, FEBRUARY 23, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE JUDGE.

MAN, as a violator of law, was amenable to Him, who, as his Maker, had a right to impose law upon him; for the allegiance which he owed was that which is justly due from moral and intelligent creatures to their Creator.

The Scriptures show that the Creator of all things was the uncreated Word, who was afterwards manifested as the Son of God. John testifies (1:1-3, 10), that "In the beginning was the Word, and the word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. . . . He was in the world, and the world was made by Him, and the world knew Him not."

The Creator of all things, was the Creator of man as well as of all other created objects; and that this Creative Word was the Son of God, is affirmed in v. 14; for "the Word was made flesh, and dwelt among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth." The declaration of the apostle is still more complete: He says of Christ, (Col. 1:16-18), "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the Head of the body, the church." For (1 Cor. 8:5, 6), "though, there be that are called gods many, . . . to us there is but one God, the Father, of whom are all things and we in Him; and one Lord Jesus Christ, by whom are all things and we by Him." It is thus certain that God (Eph. 3:9) "created all things by Jesus Christ," whom, (Heb. 1:2) "He hath appointed Heir of all things, by whom also He made the worlds."

This being so, it follows that the Creator of all things who often in ancient times Divinely manifested Himself to His creatures, was the pre-existent Saviour, who testified, (John 8:58): "Before Abraham was, I Am." This is farther evident from the fact that God the Father hath never been seen by human eye. On this point the testimony of John (1:18) is, that "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him." God said to Moses (Ex. 33:20): "Thou canst not see My face; for no man can see Me and live." And

this agrees with the testimony of Christ, (Matt. 11:27) that "All things are delivered unto Me of my Father: no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him."

Thus the Son is, and ever has been the medium of revelation from God, and of the manifestation of God, to man; therefore the many instances on record, when Jehovah appeared, as He did to Abraham (Gen. 1:9), to Isaac (26:24), to Jacob (48:3), to Moses (Ex. 3:18), and to others—conversing with them (Ex. 33:11), "face to face, as a man speaketh unto his friend," were so many manifestations of Christ; and that enabled Him to say to the Jews (John 5:46), "Had ye believed Moses ye would have believed Me; for he wrote of me;" and it explains why He should begin "at Moses" (Luke 24:27) when, "He expounded unto them in all the Scriptures the things concerning Himself."

Sustaining such a relation to man,—as He was to be, during man's probationary period, the providential Governor of the nations, as the revelations that were to be made through the prophets were to be such as, (1 Pet. 1:11,) "the Spirit of Christ which was in them did signify," as He was to take upon Himself the seed of Abraham, to die for man, to spoil the spoiler of the race, to judge the world at last, to restore it to its Eden beauty, and to reign forever over the restored creation, His business it was to call Adam to an account for having violated the commands imposed upon him. And therefore when Adam and Eve had eaten of the forbidden fruit, "They heard the Voice [i. e. the Word] of Jehovah the Elohim walking in the garden in the cool of the day."

### THE EARTH AND MAN, UNDER THE CURSE.

MAN had broken the law: "Thou shalt not eat of it;" and had incurred the penalty: "In the day thou eatest thereof thou shalt surely die."

His eyes had been open to know good and evil; he was fully cognizant of the wide difference between the two, but in the measure of his realization there was a great preponderance of evil. The virus of sin had penetrated his whole being. He had put off immortality and put on corruption. He had lost the image of his Maker, in which he was created. In both mind and body, he suffered the effects of the fall. He had lost the intuitive knowledge by which he had been enabled to give appropriate names to every living creature, and thenceforth during his probation his knowledge could only be acquired by observation, reflection, and revelation. He became a child of wrath, and possessed of a carnal mind, which (Rom. 8:7) "is enmity against God." His physical frame became subject to pain, fatigue, disease, and decay. He could subsist only by labor, and toil, even to weariness, contending with the beasts of the field, and the briars and thorns of the earth for a precarious subsistence.

Not man only, but also the entire creation felt the blight of sin; and so also (Rom. 7:19-23), "The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

When man rejected the sovereignty of his Maker, the animal creation, also, rebelled against man. And therefore Paul says of the present world, in contrast with "the world to come whereof we speak," which is to be subject to Christ, (Heb. 2:8-10), "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

The animal races not only rebelled against man, so that he can only make a few species of them subserve his purposes, but they began to war with and to prey on each other. The weak were devoured by the strong; and these in turn by those who were more fierce and savage than they. Whether in the air, on the earth, or in the sea, every living creature that was subjected to man, suffered the curse with him, and incurred death because of him. The earth itself was subjected to sterility and barrenness, to fierce heats and killing frosts, to earthquakes and volcanic eruptions,

to tempests and tornadoes, and to the production of noxious vapors and herbage. And this was to continue until the restitution, when, as in Eden, (Isa. 11:6-9,) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." And (Isa. 55:13,) "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." For (Isa. 51:3), "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

The entire posterity of Adam suffered with him the effect of his transgression; for (1 Cor. 15:22), "In Adam all die." Rom. 5:12-19—"By one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." "For, by one man's offence death reigned by one," and, "by the offence of one, judgment came upon all men to condemnation." By one man's disobedience many were made sinners." As thorns cannot yield grapes, nor figs thistles, so no clean thing can come out of an unclean. A corrupt tree can yield only corrupt fruit; and no animal can give birth to other than its own species. And so, by a like law, under the curse, the offspring of man must partake of his fallen characteristics, and each, as well as Adam, needs regenerating to fit him for the Paradise that man has forfeited. The entire race is therefore declared to be, (Eph. 2:1) "dead in trespasses and sins."—(Isa. 4:18) "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Rom. 3:10—"There is none righteous, no, not one." Psa. 51:5—"Behold, I was shapen in iniquity, and in sin, did my mother conceive me." Eccl. 7:20—"There is not a just man upon earth, that doeth good and sinneth not." As (Rom. 6:23) "the wages of sin is death," the only hope for man was that he might be recovered from this state of death, be quickened, be born again, be renewed in the temper and spirit of his mind into that image which he had lost, and his body be redeemed from the corruption to which it had become subject.

The hope of man was, therefore, in a recovery from the sad effects of the fall, by a restoration of himself to God's favor, and of the creation to its original condition. The declaration that the woman's Seed should bruise the Tempter's head, gave promise of this; and it must have animated our first parents from the period of its utterance; for when Peter (Acts 3:21) speaks of "the times of the restitution which God had spoken by the mouth of all His holy prophets since the world began," he refers to it as to the hope that must have been held out to man from the earliest period in his history.

Such a result, by such a Deliverer, was the simple gospel as it was preached to Adam. Penitence, obedience and reliance on this promise, was all that was required of him. It was however the simple fact of the restitution by a promised Deliverer, that was first unfolded. No intimation was given of the length of time in which it was to be accomplished. And therefore our first parents might be cheered by the hope of it, though wisely ignorant that long ages must roll away before it could be realized.

That Eve had faith in the promise, is shown by her exclamation when she welcomed her first born

"I believe this declaration of God to the serpent, to be the first promise of that Deliverer who came to redeem man and his habitation from the effects of the curse; Who, at the consummation 'of the ages,' or preparatory dispensation, 'hath appeared, to put away sin by the sacrifice of Himself.' (Heb. 9:26,) by which sacrifice all who trust in Him are even now delivered from the power and dominion of sin; that Deliverer, whose 'glorious appearing,' 'without a sin-offering unto salvation,' we yet look for: even that 'time of the restitution of all things' (Acts 3:21,) when the creation shall again be 'very good,' and 'the tabernacle of God is with men, and He will dwell with them,' (Rev. 21:3)." Rev. Ridley H. Herschell,—"Work of the Messiah," p. 161.—London 1848.

(Gen. 4:1) "I have gotten a man from the Lord;" or, as some render it, "I have gotten the man, even Jehovah." If this be a doubtful rendering, her calling him "Cain,"—a possession, gave expression to her expectancy; and she may have thought that she had given birth to the promised Deliverer. It was better that she should thus hope and be disappointed, than to have disbelieved.

She manifested her faith in the promised Deliverer and Restorer, though she mistook the nature of her offspring.\* The enemy had been sowing tares in the field, and the first-born of heart, instead of being a child of the kingdom proved to be (1 John 3:12), "of that wicked one." When Eve again felt a mother's pangs, she called her child Abel—i. e. vanity; which shows that she had begun to realize more fully, that trials and disappointments were to be the lot of man, before he could be restored to the inheritance.

### "THE MILLENNIUM."

SUCH is the title of an article, copied on to another page from the *Christian Messenger* of Nov. 29th,—a Baptist paper published in Brantford, Canada West. The paper was forwarded to us from one of our subscribers in that province,—who is also a subscriber to the *Messenger*, and a member of the body which recognizes it as their organ—with the request that we give our opinion on it. As we design to make the *Herald* a medium for the arguments and reasons advanced against the doctrine of the millennium, as well as for those for it, that our readers may be familiar with the line of argument adopted by those on both sides of the question, we have thought that the most generous and satisfactory method of noticing it would be to copy it entire, and then to remark upon it, as we judge of its merits.

The first thing that attracts our attention, is the apparent want of study of his subject, which the writer manifests. To write on this, or on any question, there needs to be first study, and then thought, before pen is put to paper; but the style of the article shows that the writer has thought little and studied less, as he should have done, in approaching a subject of such magnitude. For a very little study and thought would have enabled him to avoid several inaccuracies into which he has needlessly been betrayed.

1st. He instances the Munster fanatics, as believers in the millennium; when, instead of so doing, their efforts were directed to the establishment of a spiritual kingdom before the resurrection—not much unlike that which this writer advocates,—except that they sought to hasten it by the sword. Mosheim says: They "had gotten into their heads the visionary notion of a new and spiritual kingdom soon to be established in an extraordinary manner." And they were opposed by Melancthon on the ground that "The true church will always suffer persecution till the end of time, and in the church itself the good and the evil will continue blended together." Melancthon then added, "It is necessary, therefore, to reject the old Jewish error, revived by the Anabaptists of this age, that in the last times the church would become a worldly empire, in which Christians will reign, destroying the wicked by force of arms, and seizing upon all the kingdoms and sovereignties of the earth." Thus Melancthon opposed those fanatics with the same arguments that a millenarian would use: and that which he opposed was, except in the employment of force in its introduction, just such a kingdom as the writer of this article inculcates, and for which the body of the church now look.

2d. Speaking of Millenarians, he says: "They have nearly all professed to found their opinions on the prophecy contained in the first part of the 20th chapter of the book of Revelation which speaks of the occurrences which will follow the downfall of antichrist."

Now no one perfectly conversant with the subject, would have made any exception to this: for not "nearly all," but all millenarians base their millennium on the prophecy referred to.

The word millennium is derived from the Latin *mille*, a thousand, and *annus*, year, and it simply means a thousand years. Now as there is no other passage in the Scriptures where a thousand years is specially brought to view as a prophetic period, all who entertain any view whatever of the millennium must base it on the construction which they give to this particular prophecy—showing at the same time that their construction of this, is in harmony with the teachings of all other Scriptures. The ancient Chiliasts, also, took their name from

\* "It is not a faith free from mistakes, that God expects of us, but a faith which in spite of mistakes and delays, rests on His sure word, knowing that all He has spoken will sooner or later come most surely to pass."—H. Bonar.



the Greek word *chiliad* (kiliad) which indicated the same period—they holding that it was to be subsequent to the resurrection.

This prophetic period, is designated in the Scripture referred to, 1st, as that in which Satan is bound "a thousand years;" 2d, as that in which Satan "should deceive the nations no more, till the thousand years should be fulfilled," after which "he must be loosed for a little season;" 3d, as that in which the dead saints "lived and reigned with Christ a thousand years;" 4th, as that in which "the rest of the dead lived not again until the thousand years were finished;" 5th, as that in which those who have part "in the first resurrection," shall be "priests of God and of Christ and shall reign with Him a thousand years," and 6th, as that, after which, i. e. "when the thousand years are expired, Satan shall be loosed out of his prison," &c.

Now it was not sufficient for this writer to show that his interpretation of other Scriptures was inconsistent with the views which he supposes millenarians hold; but it also devolved on him to show that this prophecy of the thousand years, could be interpreted in harmony with his own views. Instead of so doing, he has attempted to dispose of millenarian interpretations without attempting any disposition of the passage on which their faith is based. A little examination of their views would have shown him that such a course would be entirely insufficient.

(To be continued.)

#### MY JOURNAL.

WHAT are we doing as Adventists? This question gives rise to another—What have we done? Some have taken a dark view of the past, and have come to the conclusion that we have done nothing. They look at the crowds that were once with us, in harmony of action, and faith, as well as the strongest sympathy, and love; and then contrast it with the present state of things among us. With such a contrast, I acknowledge we have a dark picture.

Large numbers of ministers have departed from us. Churches have been scattered, and thousands of individuals who were isolated, have been swept away in the strong current of opposition, and a remnant only are left.

On this view of the case I may remark, that such re-action generally follows strong excitement. Witness the Reformation, or any case of moral and religious excitement, and we shall see this re-actionary movement. In all such cases, it has required great energy and effort on the part of the remnant, or the faithful and true-hearted, to save the cause from ruin. We are now suffering in a crisis, with many true, yet anxious and trembling hearts. In this time of trial, instead of giving up the faith, or turning away from the cause, let us take a correct view of what we have done, and what, in the providence of God, we are now called to do.

By the true Advent movement there has been a vast amount of light diffused among the churches, on the nature of the millennium, and personal reign of our Divine Saviour, together with the resurrection of the body, and the true inheritance of saints. Much light has been reflected on prophetic chronology also, showing the nearness of the advent. This light is now in possession of the churches. Many pious pastors, as well as members, in all the churches, cherish our views as the true teachings of God. Every day develops new facts relating to the results of the labors of Father Miller, and his faithful associates.

We have in addition to the results of our labors among others, a large and faithful company of Adventists, who are walking in the order of the gospel, as churches, and thousands in all parts of the land who, though isolated, are faithful and let their light shine.

We may add, that we have a goodly company of faithful ones in all the churches, who, though they have not left their respective connections, are with us in sympathy, and many of them are liberal in their support of the cause.

Here, then, we have a remnant—a noble remnant—who are, and will be true to this cause. They will not be seduced, by wealth, ease or honor offered to them by popular institutions, who glory in the rejection of the doctrine of Christ's personal reign.

Besides, we have a goodly company of efficient and faithful ministers.

With such a company of the faithful and the true, I am prepared to enter anew upon the work abroad. In doing so, I will briefly state what my chief work is, that all who wish, may be able to co-operate intelligently.

First. The duty of the church to study the prophecies.

Second. The personal coming of Christ and literal reign on earth.

Third. The new heaven and new earth, the final inheritance of the saints.

Fourth. The commencement of the millennium. The evidence that the church now gives, by her best expositions, for 1864 to 1868—1866 being the strongest point, on which there is great unanimity. We shall give what weight there is on this point, having confidence that the great crisis is at hand. We are to watch and be ready.

Fifth. All the signs which indicate the nearness of the advent in any past age. And therefore more impressive, and obligatory. "Can ye not discern the signs of the times?"

These, with collateral truths, will be fully given where we may have time and opportunity for a full discussion.

We intend to hold one hundred conventions in the United States and Canadas for the discussion of these questions.

I shall in these conventions give candid and responsible advocates of the temporal millennium, or the spiritual reign, a fair opportunity to give their views, and thus give the people a chance to hear both sides.

The conventions will continue from two to four or six days, as circumstances may justify.

Those who may wish such conventions will write to us on the subject. Central and important points should be selected, for the accomplishment of the greatest amount of good.

#### THE NEW HYMN BOOK.

This is now in press, and will be out next week. It will contain about 778 pages and 1190 hymns, comprising the choice lyric poetry that is contained in all the hymn books extant.

The following index of subjects will give some idea of the book. It will be found to be a superior work. We say no more now, but wish our friends to examine it when out, and give us their opinion.

#### INDEX OF SUBJECTS.

I. THE ATTRIBUTES OF GOD.  
Existence, Unity, Eternity, Immutability, Knowledge, Wisdom, Goodness, Power, Omnipresence, Truth and Faithfulness, Justice, Holiness, Love, Condescension, Sovereignty.

II. GOD'S ATTRIBUTES ASSOCIATED.

III. GOD INCOMPREHENSIBLE.

IV. CREATOR.

V. GOD ALL IN ALL.

VI. PRAISE TO GOD.

VII. PUBLIC WORSHIP.

VIII. THE SABBATH.

IX. THE SCRIPTURES.

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XXX. MESSIAH'S TRIUMPH AND REIGN.

Nigh, Signs, Advent, Reign.

XXXI. PRAYER AND CONFERENCE.

XXXII. DOXOLOGIES.

It will be issued in various styles, at the following prices:—

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At the above prices, it will require a sale of over 3000 copies to meet the first cost of the book. We have been solicited for a long time to publish this work, but have hesitated until now. We rely on the liberality and faithfulness of friends for the adoption and circulation of the work, in order to sustain the enterprise.

Orders solicited. Discount of 25 per cent. to agents.

#### California Correspondence.

MR. EDITOR:—The Cora case for the murder of General Richardson, late U. S. Marshal has, after fourteen days' trial, terminated for the present. The jury could not agree. Money and gamblers will save almost any of that fraternity from the penalty of their crimes, however great, in this country.

The Legislature is at work on minor matters, but the election of a U. S. Senator is doubtful. The South are determined to have the man, and the Northern men as usual, are divided, and have no man with a backbone in him to present. We abound in "Union saviors" and conservatives professedly, but within are full of all uncleanness and slavery propagandism.

The great distillery, that was burned recently, is not to be rebuilt,—thank heaven for that. The other large distillery is suspended, until the dealers can sell off the large stock now on hand, which they have imported. It is said that they have hired the distiller to suspend his business for the present.

We have not had much rain yet, but much damp and foggy weather, and some very cold nights, for California.

Business of all kinds is very dull.—Religion is at a low ebb.—Theatres are beginning to feel the hard times in the right place. Our city government is divided equally between the parties, and each portion neutralizes the other, and nothing is done. The Police are all dismissed without being paid. The school teachers have received nothing for months, and of course feel but little interest in the prosperity of the schools. Catholics are exerting every nerve to get the entire control, not only of the School funds, but of the schools themselves, and are quite too successful in all their efforts. A spasmodic effort to rid the city of bad women, after the murder of General Richardson, was made, but all has nestled down into quietude.

The temperance cause is lulled into a profound calm, and Miss Pellet who has labored for two years past with such heroic devotion in the state, leaves in the next steamer nearly penniless, it is said. She will stop two weeks in Nicaragua. It is late Saturday evening, and you will excuse my brevity. Yours, PACIFIC.

San Francisco, Jan. 19th, 1856.

#### Foreign News.

HALIFAX, Sunday, Feb. 17.—The Royal Mail steamship *Canada*, from Liverpool on the afternoon of Saturday, the 2d inst., arrived here at 4 o'clock this morning, en route for Boston.

The *Canada* brings no information whatever of the missing steamer *Pacific*.

The London Morning Advertiser has the following announcement: "We regret to hear that at an interview which Lord Clarendon and Mr. Buchanan had together at the foreign office, on Tuesday, very angry words passed between them relative to the Central American question."

PEACE NEGOTIATIONS.—The dispatches of the Russian government completing, and confirming the telegraphic announcement of, the unconditional acceptance of Austria's propositions were received at Vienna on 23d ult., and couriers immediately conveyed them to Paris and London.

A memorandum embodying the proposition has been signed at Vienna, sent to Paris and London, and it is reported that the Congress will meet at Paris Feb. 17; that very little time will be lost in the discussion, and that the whole will be brought to a conclusion by Feb. 25. The signing of preliminaries, prior to opening the Congress, now only awaits the arrival of the Turkish plenipotentiary.

It is stated that Prussia refuses to agree to the conditions exacted by the Allies preliminary to her admission into the Peace Conferences, and that consequently she will be excluded from the Conferences, but be invited to sign the final deed of settlement.

DIED, in Laodicea, *The Prayer Meeting*, aged one year. The health of this meeting was poor, most of the year, and its life was despaired of. But anxious friends kept it alive, and sometimes it would so revive as to encourage them. Discouragement, however, at last prevailed, and the prayer

meeting is dead. It died from neglect. Not a Christian was present when it died. Over forty were living within a mile of it, and not one was there. Had two only been there, its life might have been saved, for where two are agreed as touching any thing they shall ask, it shall be done unto them. Two-thirds of the forty might have been there, had they been so disposed. But they were not, and the prayer meeting died.—*Gen. Evangelist*.

THE LATE MURDER IN KANSAS.—A Leavenworth letter, published in the Portsmouth, N. H., *Chronicle*, gives another account of the circumstances attending the murder of Mr. Brown, at Easton. After reciting the particulars of the capture by the ruffians, the letter says:

"He was taken out into a ring, and a man armed with a hatchet put in with him, Brown having no weapon of any kind. He was then told to fight, and if he could kill this man he should go; he asked for equal weapons with his adversary, but he was refused.

About the fight not much is said, but Brown was knocked down and struck in the head, and while in this position the spectators asked him if 'he had enough?' Brown said 'I am killed.' 'Why in h—l don't you holler enough, then?' Brown then said enough.

He was then placed in a wagon by some of the crowd and carried home. One of the men who came with him said, it was with the greatest difficulty the men could be prevented from jumping into the wagon and chopping him to pieces as he lay there insensible.

Brown leaves a wife and two children in indigent circumstances."

KANSAS.—In the Rhode Island Legislature, Tuesday, a message was received from the Governor enclosing a communication from the executive committee in Kansas, in relation to the present unhappy state of affairs in that territory. It was referred to a joint committee of three members of each House. The Governor, in transmitting the document, remarks that if the information it contains be authentic, it should "call forth from the Government and People of Rhode Island, an expression of language which cannot be misunderstood, of their indignant horror, at so gross an outrage against our most sacred rights."

THE MISSING STEAMER PACIFIC.—The *Journal of Commerce* thinks it probable that Capt. Eldridge of the *Pacific* has put back to Ireland, in consequence of the obstructions by ice and heavy westerly gales. The Atlantic was driven to this expedient four or five years ago, having become disabled when two-thirds across the ocean on her voyage to New York. It was thought easier for her to make twice the distance returning, than to complete her voyage in this direction. The great strength of the *Pacific* is much in her favor against the danger of having her hull so cut up, with ice as to imperil her safety.

ELDER E. CROWELL.—It will be seen by a note in another column, that Bro. C. will be at liberty in April next. We would say to the churches, that he is a judicious and able pastor, and we can fully commend him to them. As an evangelist also, our brethren will find his labors beneficial. He has a care and love for the cause and churches generally.

ELDER G. W. BURNHAM, it will be seen, has entered again upon the missionary work in Massachusetts and vicinity. He seems to be peculiarly qualified for this work. What is best of all is, his whole heart is in it. Let him be sustained by all. Those who wish his labors, will address him, at this office.

ELDER O. R. FASSETT has been invited to visit and preach for the present to the Advent church in Boston. He has consented to come, and will commence his labors the first Sabbath in March. We are happy to have it in our power to introduce our brother again to the gospel field in New England, after an absence of years. We are specially gratified to introduce him to the faithful and tried church in Boston. We wish him all success in his labors to build up the cause among us.

ELDER S. W. THURBER has made a very interesting visit in this city. He preached to us three Sabbaths, and several week-day evenings. His visit has been like the "coming of Titus," which comforted Paul in Philippi. Some have been reclaimed and greatly blessed, and others have been awakened to seek God. In a word, his visit and labors have been a blessing to us all. The only fault we can find with it is that it was too short.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## THE KINGDOM.

AIR, "ALL IS WELL."

THERE is a kingdom, where the pure shall dwell;  
There's my rest, there's my rest,  
Where saints shall join, their sufferings o'er to tell;  
Ever blest, ever blest!  
For now they stand upon a shore,  
Where they may count their exile o'er;  
Under the curse they groan no more;  
Ever blest, ever blest.

But absent still, from Beulah's happy land,  
We remain, we remain!  
Oppressed with care, tempted and tried we stand,  
Till we share Jesus' reign;  
For here we have no constant home,  
Pilgrims and strangers here we roam;  
Waiting till our redemption come,  
And we share Jesus' reign.

The joyful news of rest at hand we hear,  
And rejoice, and rejoice;  
While foretold signs proclaim the kingdom near;  
We look up and rejoice;  
Soon will the trump of jubilee  
Sound, and the little flock be free;  
Soon shall the pure the kingdom see,  
And rejoice, and rejoice.

Then shall the saints enter the promised land;  
There to dwell, there to dwell;  
Redeemed from death, they now protected stand,  
All is well, all is well!  
They now have right to life's fair tree;  
The King in all his glory see;  
Hark! hear their songs, they now are free,  
All is well, all is well.

C. P. Dow.

Chazy, Feb. 2d, 1856.

## VISIT TO ILLINOIS.

BRO. HIMES:—Some of your readers may be interested with a brief account of my recent visit to Northern Illinois.

Left home on Tuesday morning, Dec. 25th, and after detentions on the route, in consequence of snow, for nearly forty hours, arrived at Chicago on the following morning. Being in need of rest, I was thankful to enjoy such blessings at the house of brother A. Veeder. May the true disciple's reward be the final portion of that kind family. With brother V., there are a few others in that city, who sympathize with our views, but are unable at present to sustain a permanent meeting. They are willing, I think, to contribute what they can to sustain our general mission.

The friends of the cause must be aware that this enterprise, if well supported, could accomplish much in spreading the glad tidings of our coming King in the great and growing West.

Saturday, Dec. 2d.—At sunset, found me about 80 miles west of Chicago, and within four miles of the place of our Conference, which I designed to reach two days before.

Sabbath, Dec. 30th, rejoiced to mingle again in the worship of the Most High, with fellow-servants and heirs of the grace of life. The weather being very cold, rendered the chapel (that was unfinished) quite uncomfortable. The service of the day, however, brought spiritual comfort and profit, I trust to all.

At this meeting had the pleasure of greeting former acquaintances, and feeling at home in the company of others in Christ whom I had not seen before. Precious indeed are such seasons to the weary traveller, after days and nights spent in the company of those whose God is this world. "Our citizenship is in heaven from whence we look for the Saviour." Until he appear, no country, no city can be found where the pilgrim may rest.

"But there's a home in heaven prepared,  
A house no wicked man has shared,  
Where Christ is interceding:  
O that's the home for me."

That Eden home will no more be smitten by the curse of sin. Its restored garden shall fear no blight. Its pathways of beauty and song never will be trodden by the mourner. The price of a Saviour's blood will purchase no more Potter's fields in Paradise, in which to bury the stranger. No more death, neither sorrow nor crying out for pain. Bodies fashioned like unto the Lord from heaven, strong in glorious beauty forever, will be ours! The battle's rage shall be heard no more. Instead of the "confused noise of warriors," and

the roll of the drum, the redeemed of God and ransomed nature shall unite to "roll the rapturous hosannah round." To meet, my brother, to contemplate such a home with those of "like precious faith"—fellow-citizens of that "better, that heavenly country,"—whether in the East or West is more desirable than the best source of pleasure which this world can boast. May none of us, through the deceitfulness of sin, come short of that glorious abode.

In consequence of inclement weather just previous to this gathering, there was not so full a representation of the churches as was expected. Respecting the business of the session, it will be unnecessary for me to speak, as this has been reported in the *Herald*.

It will be seen by referring to the published minutes, that unhappy divisions and distractions have occurred within the bounds of that Conference. A principal cause for this, has been a dogmatical discussion of certain questions not necessarily connected (at least a prominent discussion of them,) with the doctrine of the second advent, which first called us out as a people into one harmonious relation; and which is the question, the great truth of our time.

The counsels and tears of our worthy brother Chapman have been forgotten or disregarded by the spoiler. His labors were eminently blest of God in gathering those churches. But those who have entered into his labors to pervert, not to confirm, have turned the fruitful field into a desert.

The same may be said of other places, where the judicious labors of God's servants, under His blessing, have established flourishing churches; and now, in consequence of selfish men, who after a time have appeared "grievous wolves," that union is gone, peace is trampled in the dust, and the delightful places of prayer and praise vacated and silent. Great Head of the Church, save the "remnant of thy flock!"

Notwithstanding these painful desolations, the same paper records the existence of some permanent fruits of such toil and self-sacrifice. There are lights gleaming on those prairies which will not cease to burn amid sin's increasing darkness, till the refulgent glory of the perfect day is revealed. With brethren in the ministry, on this and subsequent occasions, I enjoyed agreeable interviews.

Upon consultation, it was thought best for me to devote a share of the time to Shabbona's Grove. Accordingly, with friends from that place and in company with ministering brethren, left Payne's Point, at the close of the Sabbath P. M. service, and rode five miles to Jefferson Grove. In the evening met in a log school house for worship, and found it a bethel to our souls. With this spiritual feast, we also partook of the warm hospitality of Christian friends.

Dec. 31st, rode twenty-five miles to Shabbona's Grove. When about midway on this cold prairie trip, we called at a small farm-house, to warm and eat a lunch. After which, while engaged in praise and prayer to our great Preserver, that enemy who "walketh about," found "work for idle," and probably cold hands outside. A member of the family, as we supposed, availed himself of the comfort of a pair of mittens and gloves, which indeed were tempting—belonging to brother Spencer, which he had left in his carriage! With pity for frail humanity, and in prospect of that land where none shall covet, and "all shall be righteous," we rode on.

Jan. 1st, 1856.—Another of the "few years" of our pilgrimage is irrecoverably gone. One year ago I was mingling with others of my kindred, in the society of those whom nature and grace had rendered precious to our hearts. Together we were "rejoicing in hope," and solemnly before our Maker pledging ourselves to renewed faithfulness in the months to come. But in reflecting, what unfaithfulness to the grace given pains my heart! What golden opportunities for usefulness have passed comparatively unimproved! What mysterious lessons of affliction, reminding us of the brevity, the uncertainty of life, have we been taught! The tribute of bitter tears we have paid to our dead. Gradually before our eyes have their friendly and loved faces been changed, and they have been consigned to the land of silence. But the lamp of divine promise spread its radiance around their tottering steps down the dark valley, and our sorrows are mixed with joy. Their virtues, their holy examples, their often-expressed hopes and fears, their warnings and affectionate counsels, are fresh in our thoughts. And O, while the duties and conflicts of a new year open upon us, may the memory of these departed ones be sanctified to our eternal good. Heavenly Father, forgive our past sins of commission and omission, and enable us to perform unto thee our vows.

Held meetings in the different neighborhoods of

brother Spencer's appointments, from Jan. 2d, to the 13th inclusive, excepting four evenings of such extreme cold weather that but few could be out, during which I was unwell.

Elder M. Chandler gave two discourses in the same time, in different parts of the town. Our meetings were well attended, saints were comforted, the indifferent aroused, and several of the unconverted manifested that truth affected in some degree their consciences. Some of the youth wept under the sober truths of God. O that they may remember that "he that being often reproved, hardeneth his neck, shall be suddenly destroyed, and that without remedy."

Both the pastor, and N. W. Spencer, and the church, which is united and strong in numbers and piety, sympathize with us at the East, and with the position maintained by the *Herald*.

The love in word and deed, of this people, was as encouraging and warming to my heart, as it was sincerely felt, I trust, by them. Hope time will prove that our mutual labor was not in vain.

Jan. 15th, commenced a series of discourses in the Baptist chapel at Newark, a flourishing village on the Chicago and Burlington railroad, about sixty miles from C., and twenty miles south of Shabbona. Brother Wells A. Fay, your agent in Somonauk, by persevering efforts succeeded in getting this house for the week. Hope others under like circumstances, will try a little harder to do likewise. The meetings were well attended. On the Sabbath the house was full.

While demonstrating the solemn position that we are witnessing the last events in the prophetic history of the world, and the last moments of human chronology, the silent, earnest attention and starting tear told that there is convincing power in this message, and hearts not altogether hardened in a course of sin. It was felt by several of the friends that the effort would by no means be lost. It has seldom been my lot to witness more respect paid to order, or more serious attention to the word of God.

It was also gratifying to see the Baptist minister in charge, and a Congregational minister, present several evenings; the latter on the Sabbath. They listened with candor, and are investigating this subject. Thus we have reason to be encouraged, that this glorious light is arresting the attention of some in various parts of the Christian world.

Jan. 21st.—Monday evening, preached to a few neighbors near brother Fay's, in Somonauk. Had a comfortable season.

At the house of brother F., I found another pilgrim's home truly, where it was pleasant to rest for a night. The Lord reward him and his for their kind attentions to the least of his servants.

Jan. 22d, went to Sycamore, the country seat of DeKalb county, twenty miles distant from the last-named place, where I had previously arranged to spend my last week in the State. On the accomplishment of this cold ride on the prairie, never were a good fire-side and warm hearts of Christian friends more welcome to me. The kindness of the brother who conveyed me to this last appointment will be long remembered with gratitude. Praise the Lord for all His benefits.

Bro. C. Churchwell had engaged the Universalist chapel for this meeting. Gave six discourses in as many evenings, and one on the Sabbath, in the court house, as the chapel was occupied by its society in the day time. The attendance, though respectable, was not so full as it would have been, had there been no other meeting progressing at the same time. Our Universalist friends attended the lectures in goodly numbers, and gave a fixed attention to the subject presented, with what results eternity must show.

The true-hearted Adventists living near on the prairie, came in to the meeting, and I trust were benefited and comforted with the sure oracles of God. With brother Churchwell, these and others in the village contributed cheerfully to meet the expenses of the meeting. Elder H. H. Janes, formerly of Vermont, is permanently located in that section, and exerting a good influence among the people. He rendered me much assistance for several evenings, as in this last effort I began to feel a little weary.

Had now given twenty-eight discourses, in all, besides much time spent in some of the places visited, in conversation upon the important subject of our faith, with those who would inquire. If any good was accomplished and my Master glorified by this visit and these efforts, to His worthy name be all praise. When we all stand before the judgment seat of Christ in that swiftly-hastening day, O that it may be revealed that some one or more of my fellow-men were saved by listening to the truth of God through their unworthy servant.

On the 28th ult. I took the cars at Courtland

station, fifty-five miles west of Chicago, and arrived in Boston at 3 P. M. on Thursday morning. We were delayed on the return, as well as going West, by snow and mishap to the engines, &c. In the evening, was with my family in Providence, thankful to my great Preserver that under circumstances of mercy, we were permitted to meet again. Praise the Lord, O my soul, and forget none of his benefits.

G. W. BURNHAM.

Truro, Cape Cod, Feb. 9th, 1856.

## Extracts from Letters.

BRO. GEO. W. MILLER writes from Fort Ann, Feb. 5th, 1856:—"BRO. HIMES:—I never was more firm in the fundamental doctrines of the advent near, than I am at this time. I believe it to be the faith wherein we can stand and rejoice in hope of the glory of God. It is a faith that works by love, and satisfies the heart. To me it is a blessed hope, and full of glory. I never was more anxious to learn the truth than I am at this present time. I believe there is a chance in this place for some faithful one to do a great work, in enlightening the minds of the people upon the great subject of the Lord's coming. Yours in the blessed hope."

BRO. L. D. MANSFIELD, sen., writes from Watertown, Jan. 28th, 1856:—"BRO. HIMES:—I have been a reader of the *Herald* ever since it was started, and have received more light from it than all other religious papers I have ever read, although I have been a reader of religious papers of different sentiments for many years; and although I am now and have been for a long time numbered with your Presbyterian brethren, I have seen with marked satisfaction the good effect its wakening influence has had upon the anti-Christian walls that have so long and so fatally divided the Church of God, but there is yet a great work to be done. This division is to marshal God's host against the invasions of the mother of harlots and the man of sin, or I cannot see how the Lord will find faith on the earth at his coming. So far as I am informed either by my own observation or otherwise, there is an increasing desire in the Congregational, Presbyterian, Methodist and Advent churches for more Christian fellowship in the great work before them. But our good, close communion Baptist brethren seem to have business in another direction. Christians should be united in one fold. The blessed Saviour the Shepherd. It will be very difficult for the under-shepherd, when all things are passing away, to put their flocks in separate folds."

"Believe, my dear brother, you have my prayers, with my money, that God will ever give you strength according to your day, and give you souls to be stars in the crown of your rejoicing. Your brother in hope of a new heaven and a new earth wherein dwelleth righteousness."

BRO. WM. M. INGHAM writes from Clement's Port, Dec. 25th, 1855:—"BRO. HIMES:—I wish to say that I have not given up looking for the Lord; although I have again been disappointed, and mistaken, which I am willing to confess to all both saint and sinner, and if I have injured any person, or persons, or the cause of my Divine Lord and Master, (I know I have not designed to, but perhaps I have,) I ask all to forgive me. I have some little hope yet of obtaining the kingdom, but have some fears when I see the straightness of the way. Jesus says, "Not every one that says Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." I hope to be found among the doers of the word; not a hearer only, deceiving myself. I am resolved by the grace of God to endure to the end; and to fellowship all that love his appearing; for the apostle says they will have a crown of righteousness. Another apostle says, "God is no respecter of persons, but he that feareth him, and worketh righteousness is accepted of him." I am of the same opinion. So I think it will be safe to receive all such belonging to the same family, and walk in love and union together, if we do not see just alike in all things. This is my desire, so farewell. May the God of love and peace be with all that love our Lord Jesus Christ. Amen."

BRO. GEO. H. MARCHER writes from Reedsburg, Wis., Jan. 23d, 1856:—"BRO. HIMES:—Have received three numbers of the *Herald*, for which I am thankful. Through the Lord's mercy have now a little money, and I send you one dollar. The protracted delinquency and in so great numbers, in not paying what is due for your labors in furnishing the *Herald*, is to me a matter of grave consideration, how such numbers of Adventists who (to converse with) would seem to anticipate an enjoyment of the wealth, beauty and grandeur of the eternal city (for the riches of the saved nations are poured into it.) If careless and cold-hearted



professors should in their admiring and grateful zeal for the honor of the King, when they see Him ornamented with his "many crowns," and walk those streets that will be paved with gold, I say, if they could then look back to earth where they had refused to pay a dollar or two to support his cause, surely if regret should interrupt the joys of the enraptured worshippers it would be an alloy to the worship of the Lord. And if among the numerous delinquents to the office there are many who, though seeing the office in peril and yet indifferent, it is certainly "woe to them that are at ease in Zion." For it seems a kind of constructive murder to the office; for "he that hath this world's goods and seeth his brother have need, how dwells the love of God in him." May the grace of the Lord Jesus help us often, yea, often to look at the outlay, the sacrifice and the cost of our salvation by the gift and self-sacrificing spirit of the Son of God; then to promote His cause here will be both our choice and our element, and we shall understand how Paul understood money when put in competition with the pleasures and prospects of a hope in Christ. O may we now learn as he did to "thus judge, that if one died for all, then were all dead, that they that live may live no longer unto themselves but to Him that died and rose again." If a procrastinating spirit, or an organic reliance, (that is, one leaning upon others and not realizing individual obligation and duty) be the cause, let us make a good effort to shake these off, and act as wisely in our religion as men of the world do in their concerns. As the British Admiral Nelson, when commencing the battle of Trafalgar hoisted the signal that "England expects every man will do his duty."

A BROTHER writes:—"Bro. Himes:—The Lord is reviving his work still, and there are some new beginners, and I do hope the *Herald* will be filled with spiritual food. There are a number that have, and others that talk of having it stopped, because they say there is so little spiritual meat in it for the tried, weary pilgrim. We would like to have some of the old way-marks pointed out through the *Herald* for the benefit of young converts, and confirming the old ones."

NOTE.—Will our brother help us in this work? Let us have something to the point.

A SISTER writes:—"Bro. Himes:—For one, I would rather have the poor list increased than diminished, and I believe if all who support the *Herald* would spend as much for the poor of the flock as they do for superfluities, it might be. O when shall we learn how to make friends of the mammon of unrighteousness, such friends as may receive us into everlasting habitations."

BRO. WM. B. SCHERMERHORN writes from Schenectady, Feb. 8th, 1856:—"Bro. Himes:—I enclose two dollars for the *Herald*. It is a precious and welcome visitor. It is somewhat like the star in the east, to guide us to the Saviour's second coming, as it did the shepherds in Jewry to his birth-place. From the next *Herald* I expect to learn my indebtedness, and if I find any, it shall all be cancelled. I would like to carry out the principle to owe no man anything but to love one another. I am sorry to find there are so many of the readers of the *Herald* who are so backward in compensating you for your hard earnings, and the cash you have to pay out. Now let us see how this matter stands with all who read your paper. They do not exert themselves to be punctual in paying for it, but put you to the painful trouble of dunning and begging for your just dues. This is not right. We expect our Father in heaven to fulfil his promise cheerfully and bountifully, in the bestowment of the crown of eternal life in his everlasting kingdom to come on the renewed earth. Now if we do not as we wish to be done by, what is our hope? If we carry not out the principles, what ground do we stand on? We may be indulging in the hope of a part in the first resurrection, and if our hope should prove vain, we will be left to arise among the wicked to shame and everlasting contempt. Yours in love, fear and hope."

The following from a brother, shows how some isolated ones feel.

"Bro. Himes:—I am still here, as much isolated as ever. My only religious teaching is from the Bible, *Herald*, and such other books as I have or can get. I feel very much the need of association, but unless there is some mutual feeling of sympathy, I cannot enjoy it, nor can I believe that any one who has been properly indoctrinated in the literal interpretation of the Scriptures can enjoy himself in any of the churches. While so scattered as we are, what could we do without an organ like the *Herald*? I hope and believe it will be sustained. I am, as ever, your brother in hope."

## Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in this city, on the morning of Jan. 1st, 1856, after several months of severe suffering from the effects of cancer, sister AMANDA J. TERRY, wife of brother John B. Terry, aged 45 years.

In the death of our departed sister, a circle of association has been broken that has caused deepest sorrow to many hearts. A husband mourns the loss of a faithful and affectionate wife, that no human efforts could save to him in this world. The children are left to realize in their feelings and experience that the work of death has effected a separation between them and their best earthly friend. The church in this place, with which she was connected, while they sympathize with them as being especially afflicted, remember with sadness of heart, that they too have met with a great loss in the death of one of the most useful and faithful of their number; yet none of us sorrow without hope; for we feel the strongest assurance that our departed sister sleeps in Jesus, and do most firmly believe that according to the promise, "those that sleep in Jesus will God bring with him." Those that have been associated with her in the past are familiar with her religious experience, having often heard it from her own lips, when they seemed touched as with a hallowed fire from the altar of God. Educated under the influence of Congregationalism, she made a profession of religion in early life, and lived a number of years in communion with that church, satisfied with making but partial attainments in the divine life, when providentially her mind was aroused to consider the subject of Christ's speedy coming to establish his kingdom on the earth. A new era now dawned upon her religious experience, and she could say with the Psalmist, "The Lord hath set my feet in a large place." Instead of indefinite ideas of the future, she saw the truthful vision of the blessed hope, and sought for glory, honor and immortality in the kingdom of God. Under the influence of truth and the Spirit of God, she grew in grace and in the knowledge of our Lord Jesus Christ. None challenged her faith in vain. She was always ready to give a reason for her hope with meekness and fear, not of man, but in the sight of God. Her attachment to the means of grace was of no ordinary character. Her place in the house of prayer was seldom vacant. She allowed no trifling reason to prevent her from the privilege of communion with those she loved with a pure heart fervently. With such an experience as this, as might be expected, she was sustained when her affliction came. The God of Jacob to whose cause she was wont to say she had subscribed her name, was near to help, and not afar off. A few days before her death, in company with a few friends, she received the Lord's supper at the hands of Bro. Matthewson, and remarked, she had hardly expected to be so blest in the world as she was in its enjoyment. At the close of the service, she requested the weeping company to sing. They asked, "What shall we sing?" She answered,

"We're going home to die no more."

Her work was done. "Blessed are the dead that die in the Lord."

Asleep in Jesus! Oh, how blest!  
Angels protect her ashes here;  
When wakened from her hallowed rest,  
With Christ in glory she'll appear.

Asleep in Jesus! Oh how sweet  
To be for such a slumber meet,  
Till He shall break death's icy chain;  
She'll then with him forever reign!

Hartford, Ct., Feb. 7th, 1856. R. K. S.

DEPARTED this life, Jan. 12th, 1856, sister NANCY DAVIS, of Epsom N. H., in the 67th year of her age.

Sister Davis experienced religion when a young woman, and always lived in its enjoyment. She was a laborer in the vineyard of the Lord, an excellent mother, a kind neighbor, and a faithful child of God. She was left a widow several years ago; but though in lonely widowhood she nobly cared for her family. She died on the old homestead with her son-in-law, brother Charles Doe. All her dear children mourn. May her God be the portion of all her children, and the family meet in Christ's kingdom at last.

J. HARVEY.

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BY JOSHUA V. HIMES.

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## ADVENT HERALD.

BOSTON, FEBRUARY 23, 1856.

WANTED. — Being disappointed in not receiving funds, which I expected last month, I am obliged to ask for a loan of \$1000, for a short time, for which I will give the best security. Will not some friend or friends who can aid me, write to

J. V. HIMES?

THE HERALD TO MINISTERS.—A word of explanation may be needed on this subject. Some benevolent friends, a few years since, proposed to send one or two hundred copies of this paper, at about the cost, to ministers of different denominations, not Adventists, with a view of enlightening them on the great question. We consented to do so, and supplied over two hundred in this way for some years. The object was a benevolent one.

Since that time, many who are Adventists have asked for the "Herald" on the same terms, though involving a different principle. We have therefore

refused none who have asked it on this principle, whether Adventists or not.

In regard to Advent ministers, we may add, that they have always had it on their own terms. Those that have been able to pay have generally done so. Some who are poor have paid in part or nothing, as they pleased. It has not been refused to any such, and we have always had a large free list of this class. We shall now be understood. The matter is left optional with our friends. We only add, that our brethren in the ministry with a little effort might aid us to new subscribers that would more than pay their subscription. And an effort must be made by all the friends of the "Herald," if they wish to continue to read its pages.

Bro. I. C. Wellcome writes us that he would rather have had the sentence about Elder Bickford, in his letter in last week's paper, which reads thus, — "He was formerly a zealous advocate for the near coming of the Lord,"—omitted, as he has been told that Elder B. "was only a doubtful one, and only advocated it while it was popular among his people."

OUR LABORS ABROAD.—Having obtained the assistance of Bro. Fassett, in the supply of the church in Boston, I am at liberty to go out and labor again in the general vineyard. My health is not very good. But I shall do what I can, by the help of God. I will work while I live.

I shall be glad to hear from any who may need my labors, whom I will serve in turn. See plan of labor in another column. I shall need help, and ask the friends of the cause to consider the matter.

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## The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "

There will follow in the following order:

- The Church Before the Flood.
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&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

DEAR BRO. HIMES:—Allow me to say that I have resigned my charge in Holden, where I have preached for the two or three years past. I expect to supply them till April. After that I shall be free to go wherever the door may be opened. If any of our preachers would like to spend a Sunday or two here between this time and April, I shall be happy to receive their appointment. Yours,

E. CROWELL.

Holden (Mass.), Feb. 16, '56.

ELDER J. PEARSON, JR.—We are happy to learn that the Advent church in Newburyport, of which Bro. P. is pastor, are erecting a spacious and convenient chapel for their use. It is thought it may be dedicated in March. We rejoice in the prosperity of our brethren in Newburyport. Every blessing attend them.

MESSIAH'S THRONE, and Millennial Glory, is the title of a work, by Rev. J. Litch, of Philadelphia.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be: the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

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ELIHU HERON.

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JOHN L. FULTON.

I have had a cough for ten years past; one bot-

tle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

WM. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, I. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Gunner, and A. Hale.

## Appointments, &amp;c.

I have appointments to preach as follows: The 1st Sabbath in February, at London Mills; 2d, at Loudon Ridge; 3d, West Boscawen. Pond school house; and a Conference at Hillsborough, commencing Friday Feb. 22d, at 10 o'clock A.M., and continue over the Sabbath. Elder B. Leake is expected to attend the Conference.

T. M. PREBLE.

I will preach at South Reading, (in the Town Hall if it can be obtained) on the first Sabbath of March.

G. W. BURNHAM.

I will preach at Lawrence, Mass., Feb. 20th; at Newtown, 21st; where brother Rowell may appear; at Salisbury Point, 22d; at Haverhill, Sunday, 24th; at Auburn, N. H. 25th, and 26th.

L. D. THOMPSON.

There was no money enclosed in letter as you intimate.—Office Agent.

Elder J. Litch, of Philadelphia, will preach in the Advent Mission church, No. 39 Forsyth street, N. Y., Sabbath day, Feb. 17th; also on Sabbath 24th.

W. T.

I. H. Shipman will preach at North Springfield, Vt., the first Sabbath in March.

S. W. Thurber will preach in Lowell, Mass., in the Kirk-street chapel, Thursday evening, Feb. 21st, and continue over the Sabbath.

Elder Himes will preach in Lawrence, the first Sabbath in March.

Elder T. Smith will preach in Hallowell, Me., Sunday, Feb. 24th.

Elder T. Smith and Dr. N. Smith, may be expected at Bristol, Round R. rd., Me., to preach the first and second Sabbaths in March, and during the intervening week, as brother S. Harding may appoint.

Elder I. C. Wellcome will preach in Mount Vernon, (Danvers Corner) Sunday, Feb. 24th, and Richmond the second Sabbath in March.

Elder T. J. Dudley will preach in Richmond the first Sabbath in March, and in Hallowell the third Sabbath.

Dr. N. Smith will preach in Augusta, on Sunday, Feb. 24th, on Church Hill.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

A. S. Burnham—Have credited on account, E. E. Chase \$3; to you 25 cents, and S. J. Roney on Her. to No. 789 75 cts.

P. F. Lyman \$1—Sent you book the 15th.

T. M. Preble \$9 on acct.—Jewett has raised the retail price of the Physiology of Marriage to 75 cents.

Moody Watson \$2 for 3 G's, and book sent the 15th. The other notice was for you, and did make square. The R. Moody there named, should have been, probably R. Watson.

D. Campbell—We suppose the duties and express charges were all right. They both come high to Canada.

Charles Stoddard—It was received and paid to Jan. 1st, 1856.

W. A. Fay—We have J. Yeomans credited to No. 791 on our books. It was a mis-print. As you did not order back numbers for J. H. C., we credit from the last Herald which we sent him.

C. F. Luce \$1.25—Sent book.

A. Bixbee \$1—Sent book. We will lose postage, and if you will give us the Nos. of the papers that are missing, we will send such as we have of them.

J. D. Merriam \$1—Balanced your account and credited you \$1.13 on Herald to No. 792.

I. C. Wellcome—Sent 24 books to Brewer the 16th inst.

J. Litch—Have credited you five dollars received from J. P. Naylor.

B. S. Carlton—You were credited from No. 772, to No. 798.

## DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Note.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

Moses Merrill, of Benton, N. H., has his paper returned by the P. M. owing \$4.00.

The P. M. of Newport, Me., returns the paper sent to Mrs. S. V. Nason, who owes \$5.25.

## RECEIPTS,

UP TO FEB. 19TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited was paid. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. So, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

We have several letters on hand, without names or post-office address.

G. W. Thompson 757 and \$1.20 for books sent the 12th; J. W. Bailey 783 and G. D. W. Flanders 786; Wm. Chamfield 786; O. Stowe 830 and sundries; R. B. York 789 and 25 cts. on G. J. Smith 763; S. S. Davis 795; W. Dyche 793; S. Atkinson 794; E. Ford 789; G. W. Mitchell 786; C. P. Whitten 795; M. A. Ober 789 and 2 G's; H. Day 793; L. F. Billings 789; J. R. Pease 793; Mrs. H. Winship 790; E. Harris 779; J. Kelsey, Jr., 789 and \$6 on acct. S. Elbridge 789; Mrs. A. Williams 815—each \$1.

P. Hardy 872; M. P. Wallace 867 \$6 on acct.; W. B. Schermerhorn 810; C. H. Berry 820; R. A. Holden 815; A. Nelson 792 and book—are out of the tract; H. Howland 815 and 25 for G. A. Hildreth 815; T. Nelson 820; W. Negus 815; W. G. Ruggles 413; H. Stephens 819; W. S. Howdon 774—were credited you 45 cents then; J. Bachelder 846 J. Harrington 789; L. Palmer 815; L. Wilcox 789 and 25 extra papers—each \$2.

B. Barber 789 and book; Wm. F. DeLand 984—\$5.81 due. There was a mistake in the bill—each \$3.—J. Little 768—we have no copy of that paper—\$4.—J. H. Culver (six cts.) 795—\$5.

W. Jackson 773—\$1.87; H. Parley 786—\$1.13.





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 772.

BOSTON, SATURDAY, MARCH 1, 1856.

VOLUME XVII. NO. 9.

AN OLD HYMN.

SHEPHERD of tender youth,  
Who guid'st in love and truth  
Through devious ways:  
Christ, our triumphant King,  
We come thy name to sing,  
And here our children bring,  
To shout thy praise.

Thou art our holy Lord,  
The all-subduing Word,  
Healer of strife;  
Thou didst thyselfabase,  
That from sin's deep disgrace  
Thou mightest save our race,  
And give us life.

Thou art Wisdom's High Priest,  
Thou hast prepared the feast  
Of heavenly love;  
While, in our mortal pain,  
None call on thee in vain;  
Help thou dost not disdain—  
Help from above.

Ever be thou our Guide,  
Our Shepherd and our Pride,  
Our Staff and Song.  
Jesus—thou Christ of God,  
By thy perennial word,  
Lead us where thou hast trod;  
Make our faith strong.

So now, and till we die,  
Sound we thy praises high,  
And joyful sing,  
Infants, and the glad throng  
Who to the Church belong,  
Unite and swell the song  
To Christ our King.

Popery in America.

While Kirwan and Mr. Prime have gotten Bishop Hughes in a position where he is cornered and at their mercy, as much as though he was tied up to be a target, it may aid the general impression to add some collateral facts and considerations which we find in Hogan's work on "Popery as it Was and Is."—*Chris. Intell.*

A STRANGER ENTERTAINED, NOT FOUND TO BE AN ANGEL.

Soon after my arrival in Philadelphia, I became acquainted with a Protestant family. I had the pleasure of dining occasionally with them, and could not help noticing a seemingly delicate young man, who waited at the table. There was something in the countenance and whole appearance of this individual which struck me as singular. I could see no indication of positive wickedness or signal depravity in the external configuration of the young man's head. The expression of the eye indicated meekness, humility and habitual obedience, rather than anything else; but I could see, nevertheless, in the closely-compressed lips and furtive glance, which I could only occasionally catch—and even then by a sort of stealth—something that puzzled me. I know not why, but I could not like him. There was no cause, as far as I could see, why I should dislike the young man. Constitutionally, I was myself rather fearless than otherwise.

I could never find the eye of this man fixed upon me without an involuntary feeling of dread. I met him often in the streets; he always seemed neat and tidy in his person; he was civil and respectful in his deportment, never seemed to forget that society had its grades, and that circumstances had clearly designated his own. With that he seemed well contented; never, as far as I could see, seeming to feel the least desire of intruding upon that of others. This being a rare case in the United States, twenty years ago at any rate, when it was difficult to get servants who knew their places, struck me as another singular feature in his manner and character, and did not at all tend to remove the unpleasant impressions which his appearance made upon my mind.

Not long after this, a messenger called at my rooms to say that "Theodore" was taken ill and wished to see me. I was then officiating

as a Romish priest, and calling to see him, was shown up stairs to the door of a garret room, into which, after a loud rap and announcing my name, I was admitted to the sick young man. He had returned to his bed before I entered, and was wrapped in a large overcloak. I asked him whether he wanted to see me, and for what purpose. He deliberately turned out of his bed, looked the door again, very respectfully handed me a chair, as he had something very important to tell me. He wrapped himself again in his cloak, lay on the outside of the bed, and spoke to me in a firm, decided tone to the following effect:—

"Sir, you have taken me for a young man, but not so young as I appeared to you in my boy's dress. I sent for you because I want to get a character, and confess to you before I leave the city." I answered, "You must explain yourself more fully before you do either." I moved my chair further from the bed, and tightened my grasp on a sword-cane which I carried in my hand. "Feel no alarm," said this now young woman; "I am as well armed as you are"—taking from under her jacket an elegant poignard—"I will not hurt you. I am a lay sister belonging to the order of Jesuits in Stonyhurst, England, and I wear this dagger to protect myself." There was no longer any mystery in the matter. I knew where I was, and the character of the being who stood before me.

I discovered from her that she arrived in New Orleans, some time previous, with all necessary recommendations to the priests and nuns of that city. She had the necessary "shibboleth" from the Jesuits of Stonyhurst to their brothers and sisters, who were then, and are now, numerous in that city. They received her with all due caution; as far as could be seen by the public; but privately in the warmest manner. Jesuits are active and diligent in the discharge of their duties to their superiors; and of course, this sister, who was chosen from among many for her zeal and craft, lost no time in entering on her mission. The Sisters of Charity in New Orleans took immediate charge of her, recommended her as chambermaid to one of the most respectable Protestant families in the city; and having clothed her in an appropriate dress, she entered upon her employment. She was active, diligent, and very competent. The young ladies of the family were delighted with her; she appeared extremely pious, but not ostentatiously so. She seemed desirous to please in all things; talked but seldom of religion, but took good care that her devotional exercises should be noticed, though she seemed to avoid such a thing. Her conduct was in every way unexceptionable. So great a favorite had she become in the family, that in a short time she became acquainted with all the circumstances and secrets, from those of the father down to those of the youngest child.

According to a custom universally in vogue among the Jesuit spies, she kept notes of every occurrence which might tend to elucidate the character of the family, never carrying them about her, but depositing them for safe keeping with the mother abbess, especially deputed to take charge of them. She soon left this family, under some pretext or other, obtained from them an unqualified recommendation for honesty and competency, which, with the previous arrangements of the Sisters of Charity, obtained for her without delay a place in some other Protestant family. Here, too, she was without fault, active, and industrious, to all appearance. Little did these families know that while they and their children were quietly reposing in the arms of sleep, this apparently innocent waiting-maid or chambermaid was, perhaps, in the dead hour of night, reducing to paper their conversation of the day previous, and preparing it—at least as much of it as would answer any Jesuitical purpose—to be recorded among the secret archives of the Jesuit college of Stonyhurst, from which they were to be transcribed to those of the parent college at Rome.

Thus did this lay sister continue to go from place to place, from family to family, until she became better acquainted with the politics, the

pecuniary means, religious opinions, and whether favorable or not to the propagation of Popery in this country, than even the very individuals with whom she resided. No one suspected her; all believed her innocent and industrious; the only fault they could find with her, was that she seemed too fond of going from one place to another. For this, however, the Sisters of Charity had some salvo or other.

This was not the joke, if joke it may be called. This excellent chambermaid, or rather lay Jesuit sister, wished to leave New Orleans and come north to a better climate; and how do you think, reader, the means were raised to defray the expenses of traveling? There was no difficulty in the matter. Americans can be gullied at all times. The Sisters of Charity have always some friend ready to supply them with the means of performing *corporeal works of mercy*. This friend went around to those American families where this chambermaid lived from time to time, told them that she wanted to come on as far as Baltimore; that it was a pity to have her travel as a steerage passenger; a person of her virtue and correct deportment should not be placed in a situation where she might be liable to insult or rude treatment. A cabin passage should be procured for her; she should be introduced to some respectable family going north, who would take charge of her. The necessary funds were immediately collected for her; the generous Protestants with whom she lived, pitying the poor girl, told her she might want the little she had earned to support herself in the north, until she could get a place. A handsome purse was soon made up, a cabin passage was engaged, and the young ladies on whom she waited made her presents of every article of dress necessary for her comfort or convenience. She was the depository of all their love-stories, she knew the names of their lovers, she heard their love-sighs, and probably witnessed many of their tears; at all events, if there were secrets among them, they were known to her; having made herself acquainted with the state of things in New Orleans, she started for Baltimore, laughing in her sleeves at the success of her mission thus far, and at the credulity of American *dolls*, as Jesuits very properly term them.

On arriving in Baltimore, she, of course, called upon the nuns of that city, who were prepared for her reception, and had already a situation for a chambermaid whom they expected from New Orleans, and who was coming highly recommended by some of the first families of that city. She took possession of the place as soon as convenient, spent several months in that city, discharging all her duties faithfully, no one finding any fault with her, except her restlessness in not staying long with any family. Having now become acquainted with the secrets and circumstances of almost every Protestant family of note in Baltimore, and made her report to the mother abbess of the nunnery of her order in that city, she retired to the district of Columbia, and after advising with the mother abbess of the convent, she determined to change her apparent character and appearance.

By the advice of that venerable lady, the holy prioress, on whom many of the wives of our national representatives, and even grave senators, look as an example of piety and chastity, she cut short her hair, dressed herself in a smart-looking waiter's jacket and trowsers, and, with the best recommendations for intelligence and capacity, she, in her dress, applied for a situation as waiter at Gadsby's Hotel in Washington city. This smart and tidy-looking young man got instant employment, and now we have the lay sister in quite a different character. His intelligent countenance—we must not say her in future—soon attracted the notice of some of our most eloquent statesmen. He appeared so humble, so obedient and so unattentive to everything but his own business, that those senators on whom he waited, not suspecting that he had the ordinary curiosity of servants in general, were entirely thrown off their guard, and in their conversations with one another seemed to forget

their usual caution. Such in a short time was their confidence in him, that their most important papers and letters were left loose upon their tables, satisfied with saying, as they were going out, "Theodore, take care of my room and papers."

Now the Jesuit was in her glory. Now the lay sister had an opportunity of knowing many of our national secrets, as well as the private characters of some of our most eminent statesmen. Now it was known what value was put upon Popish influence in this country, and what were the hopes of Papist foreigners in the United States. In fact, this lay sister in male uniform, and but a waiter in Gadsby's Hotel, was enabled to give more correct information of the actual state of things in this country, through the General of the Jesuit Order in Rome, than the whole corps diplomatic from foreign countries then resident at our seat of government.

After relating to me in her sick room (as the family in which she lived fancied it was) all these circumstances, she deliberately said to me, "I want a written character from you. You must state in it, that I have complied with my duty; and as it is necessary that I should wear a cap for awhile, having cut off my hair, you must say that you visited me in my sick room, that I confessed to you, received the viaticum, and had just recovered from a violent fever, in which I lost my hair. My business is not done yet," said she. "I must return to New York, where the Sisters of Charity will find a place for me as waiting-maid." It is needless to say with what reluctance any man could comply with such a request as this; and having done so, is a stronger evidence than I have heretofore given of the indomitable strength of early education.

The conduct of this emissary of Satan was the embodiment of all that was iniquitous and dishonorable; it was a violation of every tie that holds society together; it was a part of a system of social, political, moral, public and private treachery, which no other than the devil or a Jesuit could devise. Yet I was a Papist priest. My education, my oath, compelled me to sanction it; and I did sanction it. The lay sister retired to New York, put on her female dress, and during some months following, acted as chambermaid in several of the wealthiest Protestant families in that city.

Worship of the Dead,

OR, SPIRITISM IN AFRICA.

THE letters of Mr. Brooks, from which the following extracts are taken, were evidently intended to follow others upon the modes and objects of worship among the Africans. The earlier numbers have never been received. They are addressed to youth, and are signed by Mr. Brooks with his *Mendi name*. The information communicated, is however, of general interest, and well worthy of attention.

"When the father of a family dies, all the servants and children of the family worship his spirit. If he has been a great man, chief or warrior, many people will join with them.

"This worship commences immediately after death, and is at first frequent, but after a few weeks' time is observed only by appointment of the leading members of the family. The manner of it is various. Immediately after the death of the parent, short prayers are mingled with the wailing and mourning, but after the first day or two, regular sacrifices and funeral prayers are made at the grave, or by the side of the dead body. The first things offered are cloths and meats. Food is prepared and set before the body, and after burial, which takes place many weeks after death, and which is always accompanied by a short prayer and a bowing of the body, it is set by the grave. If the dead is a chief of note and power, fowls, sheep, goats and cattle are brought to the grave, over which there is a house built, and there killed with a formula of words much the same as though



the dead were present and the animals sacrificed, had been given to him as presents. The flesh is then divided between the friends, and eaten in common. The liver, heart and some other parts are cooked and set with other food before the dead or by the grave.

"Should the dead be a warrior as well as chief among Mendi people, *Human Sacrifices* are offered to him, especially should he be killed by war. In this case his death is announced by a war party as they enter some ill-fated town to pillage it by night. Their war victim falls under the heavy stroke of a cutlass. The dreadful words 'I send you to my chief' fall from the victor's lips. If any prisoners are taken they are brought to the grave of the warrior and beheaded amid the most frantic shouts and with frightful ceremonies. At a cry made for a warrior who resides almost in sight of the place where I am now writing, six human beings were beheaded, morning and evening for nearly two weeks, and a number of women were put to death in a manner too dreadful to relate. Some believe that the spirits of the dead are often in the water, and more than forty children were drowned at the close of the cry. They were first tied together by a rope to which was fastened great stones, then taken into the river, and the canoes in which they were placed, upset! This occurred within the last three years.

"Only a few weeks since a chief with whom I am acquainted sent out his warriors to take a town, to get victims to sacrifice to his son, a deceased warrior, who had long been his pride and hope, but they being overpowered were defeated with the loss of many of their best men. When the remnant came before their disappointed and cruel master, and reported their misfortunes, he bit his lips in rage a few moments then said to the bands, that if they were willing to go and be his son's slaves rather than send their enemies, he had no palaver with them for it, and that he would give them all a chance to go and serve him soon.

"A little more than a year since, Braw, the war chief of this part of the country, died; but, because he died among his friends, his family were prevailed upon by the peace-loving chiefs not to proclaim his death by war. The chief succeeding him is now planning a war in honor of his nephew, to commence, not many miles from this place, in a few months; the chief object of it is to give Braw the honors of a Mendi warrior's burial.

"These are parts only, of the cruel worship of this heathen people. That man who is able to make himself the chief of murderers, the most cruel and violent in the country, is most served and honored while living, and, as soon as dead is worshipped as a god. This people are acquainted with sin and works of darkness only. They know no power but to do evil. They know no law but the will of cruel and selfish men. Give them the Bible; teach them that God, who is over all, is love; tell them the story of the cross until they see, feel, and know that these are true, and this worship of dead men will be ended.

"So strong is the disposition among Mendians to worship their dead ancestry, that many of the most superstitious do not eat or drink without first 'giving the dead their own,' as it is called. If a man of this stamp is about to drink his palm wine, he partly fills his cup and pours it on the ground, saying 'drink, ye spirits of the dead, and help me.' When he eats, he fills his hand first, and throwing it over his head, says, 'eat, and be satisfied, ye spirits of the ground, and help me, for I always remember you.'

"Is one sick or troubled, or has he a plan of getting money to accomplish any desired end, the dead are remembered and worshipped.—Mats, cloths, beads, fish-nets, rice, powder, tobacco, plates, spoons, cups, bowls, pots, kettles—indeed anything used by the Africans—are taken and thrown on the ground, in the road or in the water, or are buried, or hung on a pole, or tree, or burned as the case may be, but in all they are sent to the dead.

"Some are so devoted to these superstitions, that they do not change their clothes without making some sacrifice to the spirits, lest they be envious and deprive them of their happiness. So common are these things that you cannot approach a town or village but you will see numerous evidences of this kind of worship along the road. Some of the articles to be seen thus offered to the dead, are only half-finished; the reason for this, is that it has been so long in making, on account of hindrances, which is regarded as evidence conclusive that the dead want it so, it is given to them and another undertaken for the individual himself.

"A number of years ago, Bompey, the chief town in this country, was surrounded by a very strong 'war,' in which several tribes were joined. During many months the two parties fought and worried each other until at length the warriors of Bompey held a council to unite themselves in one grand effort to destroy the enemy around them. While convened, they called the fetish man of war to consult the spirits of the dead.

He pretended to discover that the spirits of their distinguished dead were jealous of the fame of their present leader, and were bent on his destruction, and that if he would give himself up to the enemy to be killed the residue could, by the aid of the spirits of their fathers, easily vanquish the foe and save their town and country. The noble, but superstitious, man arose, stripped himself of his armor of charms, and divided them, together with his weapons of war, between his two sons, reserving to himself a heavy cutlass. He then turned himself to the chiefs and warriors around him, and gave them an affectionate farewell, committing his family and sons especially to the care of the chiefs. Then raising himself to the highest pitch of enthusiasm by making co-too (a war dance) he ordered his men to the final struggle. Expecting death, he was determined to sell his life at the highest price. He rushed upon the fence of the enemy, and cutting it away, plunged into the crowd of battle, slaying many before he himself fell. His followers, animated by his devotion, and equally superstitious, believed victory was certainly theirs, fought like leopards, spreading dismay into the heart of the foe, who began to give way before them. 'They fly, they fly,' was soon the shout of victory which rang through the town. The young and fleet were soon in hot pursuit, and laid low in the dust many a weary warrior. The town was saved; the people rejoiced. They took the body of the self-sacrificed warrior—literally hewn to pieces—and buried it in the centre of their town with great sacrifices, and in the use of ceremonies by which they pretended to bind to him, in perpetual slavery, the souls of all slain during the siege, as well the captives caught and beheaded on his grave. A house was then built over the warrior's resting-place, in which all his war utensils, with the drums, fifes, &c., of his musicians were deposited as sacred to his memory. From that time to the present he has been regarded as their chief deity, a prince of the souls of departed warriors. Since his death the town of Bompey has been taken by war but once, which was done five years ago by a combined war with the adjoining tribes interior, at which time the house and relics to his memory were destroyed. On this account the Bompey tribe are determined to utterly root out the name of parties combined in that war.

—Am. Miss.

## DR. ELLIOTT'S GREAT WORK.

### HORE APOCALYPTICÆ

A COMMENTARY ON THE APOCALYPSE, CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

#### CHAPTER IV.—THE FIFTH OR FIRST WOE TRUMPET.

"And the fifth angel sounded: and I saw a star fallen from heaven to the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth. And unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of earth, neither any green thing, neither any tree; but only those men which have the seal of God on their foreheads. And unto them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death and shall not find it; and shall desire to die and death shall flee from them. And the likeness of the locusts were like unto horses prepared for war: and on their heads were, as it were, crowns like gold. And their faces were as the faces of men: and they had hair as the hair of women; and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they have tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they have a king over them, the angel of the bottomless pit: whose name in the Hebrew tongue is Abaddon; and in the

Greek tongue he hath his name Apollyon."—Apoc. 9:1-11.

The interval of forewarning depicted in the last vision had passed away; and the trumpet, sounding again in the apocalyptic temple, gave sign to the apostle of judgment as afresh in action, and of the first three threatened woes as about to begin.—We do not find any particular division of the Roman earth, and its inhabitants marked out expressly in this vision, either for infliction or exemption. But, from the comparison of a statement made in it with an apparently contrasted statement made in the vision following, the former in verse 5 of the chapter before us, the latter in verse 15,—it might have been probably inferred, perhaps, that the same third that was to be destroyed under the sixth Trumpet, i. e. the Eastern third, was under this to be a principal sufferer.—Hitherto this division had nearly escaped. Under the first and third trumpet, though the European provinces of the Greek empire had suffered, yet neither by Alaric nor Attila had Constantinople been violated, or war carried across the Hellespont. Again, though all open and exposed by sea to Genseric, when master of the Mediterranean under the second Trumpet, yet the Eastern coasts had scarcely been visited by him. "The fury of the Vandals was confined to the limits of the Western empire." The same exemption continued afterwards. The extinction of the imperial sun in Italy and the West, was an event by which the tranquillity of Constantinople and the East was little affected. Through the 50 years that succeeded, including the reigns of Zeno, Anastasius, and Justin,—the silence of its annals evinces the general freedom of the Greek empire from external war and suffering. Under Justinian it even put on the aggressive; and, both in Africa and in Italy, crowned with success specious and surprising. It is true that the desolating irruptions made into the Illyrian provinces by the Bulgarians about the middle of the sixth century, and by the Avars at its close, were ominous of the reverses that might be. But into the Asiatic third proper, comprehending Asia Minor, Syria, and Egypt, they reached not. The Hellespont was still to that division its guarantee Northward; and, towards the East and the Euphrates the 100 years' peace with Persia, which had been concluded in 444 A.D. by the second Theodosius, and renewed after a year or two of war, A.D. 551, by Justinian.—But now at length its hour was come to be judged. For of its time of reprieve it had made no profit. Throughout the two centuries reviewed in the last chapter, its religion had been sinking deeper and deeper into superstition. In the history of its theological controversies and synods, which constitute perhaps the most characteristic feature in the Greek ecclesiastical annals of the period thus retrospectively glanced at, we seek in vain for the Christian spirit. Rather, even when most zealous and agitated for the letter of orthodoxy, the spirit of the apostasy may be discerned as that which most deeply moved the people. And therefore judgment must visit them. The first bitterness of the first woe must fall on the Eastern third of the Roman world.

But what the scourge, and whence? Was it from the Avars, now established, as we have seen, on the lower Danube? Or, from the Persians, ready at any time apparently to break in from the Euphrates upon the Eastern provinces? There were, in fact, irruptions as the new century opened, by the Avars. And there was a succession of invasions, from 611 to 621 A.D. very desolating and terrible, by the Persians under Chosroes. But the former were transient; and confined, as before, to the European limits. And on Cosroes the tide of war and victory was, after that ten years, fearfully rolled back by Heraclius: indeed, ere a very few more suns had accomplished their annual revolution, the Persian empire was swept away from the earth. But this was by another instrumentality;—the same that was destined, as here foreshown, to scourge the Greek empire also.—And what and whence then, I repeat, that avenging scourge? The annals of the seventh century declare it to us in characters so glaring and terrific that he who runs may read them. And, if I mistake not, it was indicated to the Evangelist also, in a manner scarcely less intelligible, by means of the symbols, the locally characteristic symbols, of the prefigurative vision.—But this is a species of evidence, and involves a principle of interpretation, which it may be well to set forth in a distinct preliminary Section.

#### § 1.—THE LOCAL APPROPRIATENESS OF SCRIPTURE SYMBOLS.

Let me then remind the reader,—and I think it may be well worth his while to pause for a few moments on the topic, ere proceeding to examine the imagery of the vision before us,—that the symbols and hieroglyphics of Scripture prophecy are not of that locally indefinite character, for the most part, as simply to indicate characteristic qualities; without reference in the selection to what we may call geographical propriety. Many images there are indeed, and these too useful and striking to be left out of the language

of symbolic prophecy, that belong alike to every country; such as (to borrow examples from Apocalyptic visions already analyzed) those of the luminaries of the heaven above, and the tempests and the convulsions of the earth beneath. On the other hand, as there are many varieties,—whether we regard its plants and animals, or the dress, visible customs, or assumed insignia of the inhabitants,—by which, in the wise appointment of the world's great Creator and Governor, one country under heaven is in a measure distinguished from others, so, where these characteristic objects afford suitable emblems of the things to be signified of a people, it is the frequent habit of Scripture to select them for its purpose. The beauty of this local appropriateness of the Scripture imagery, where-soever the locality may have been stated, must doubtless have struck the tasteful and observant reader. Again where it is unnamed, as in the unexplained prophecies,—and it is to this point that I here wish to call the reader's attention,—the mind may reason on the imagery; and with no slight measure of confidence often, argue from the symbol to the country symbolized. We might almost do this when glancing at the graphic comparisons that are sometimes used by uninspired writers;—writers such as are both intimate with the countries spoken of, and select in their choice of figures. But the habit of scripture to make use of locally appropriate imagery is much more marked than that of any uninspired writer. No power that which I am here proposing to argue from, meets us in the form of symbolic impersonation, not of mere comparison. Hence the force of the inference is in its case greater in proportion.

In order to judge of the strength of the argument thence arising, it seems necessary that the reader should satisfy himself as to the strength of this Scripture habit, if I may so call it. I shall therefore beg him, in the present section, just to cast his eye with me over some of its symbols; and to observe how strikingly, whether the figure be borrowed from the botanical world or the zoological, or from the appearance, dress, or other visible characteristics of the inhabitants of a country, the local appropriateness that I speak of still marks the selection. He will find that the symbolic pictures are indeed for the most part pictures drawn from life.

1st, let us notice examples of emblems from plants.

Is it then Judah that is to be symbolized? We find the olive, the fig-tree, and the vine, selected to symbolize it:—fruit-trees, because the point and moral of the comparison had reference to its religious culture by God, and consequently expected fruitfulness; but all fruit-trees of the country: and of these the vine most frequently, as being of all others, perhaps, the most characteristic of its mountain-produce; indeed, as such, particularized in Judah's blessing by Jacob. And as of Israel nationally, so of particular classes in it. Of its princes and high ones, the cedar of Lebanon, the loftiest of the trees of Israel, is the frequent symbol: the beauty of its holy ones is resembled to the palm, perhaps the stateliest fruit-tree in the land: and the people, when withering under God's displeasure for sin, to the dried up grass upon the house-tops.—The same is the case in respect of other countries. So when Egypt is the subject, and the particular point to be illustrated its weak and faithless friendship to the Jews trusting in it, the reed is the symbol chosen; that characteristic produce of the Nile banks. Or when a Babylonish dependency, then the willow;—that of which Zion's captives told as growing by the rivers of Babylon. "A great eagle came unto Lebanon, and took the highest branch of the cedar. He cropped off the top of his young twigs, and carried it into a land of traffic. He took also of the seed of the land, and planted it in a fruitful field: he placed it by great waters, and set it as a willow-tree. And it grew, and became a spreading vine." It was Jehoiakim, king of Judah, that was the top-most branch of the cedar. It was Nebuchadnezzar that was the eagle that cropped it, and carried it to Babylon. It was Zedekiah that was the seed of the land, and consequently a vine in the prophetic imagery: but which was planted as a willow-tree; i. e. as a prince dependent on, and to be supported by, the king of Babylon.

2. Next let us turn to emblems from animals. It is less often that Judah is so symbolized. For its relation to God is that which is most constantly and prominently dwelt on in what is said of Judah: and thus the illustrative emblems required, are in character such rather as those already noticed; or perhaps that of a city dedicated, or a virgin affianced to Him; not of a wild animal. Still there occurs at times occasion for the animal symbolization; and then the zoology of Judah furnishes the emblem.—Thus is it Judah conquering? The figure is that of the lion, such as might rise up from the swelling of the Jordan: "Judah is couched as a lion: who shall rouse him up?" Or Judah foolishly snared by her foes? It is that of the dove, so common in the land; (as that bird's constant use in the Jewish sacrifices assures us;)



"Ephraim is a silly dove." Is it Judah apostatizing? Then, it may be, the dromedary is the figure; impatient of the holy city, and bent on regaining the wilderness of its preference. Or Judah in desolation? "I am like a pelican in the wilderness, like an owl in the desert." Of other nations the animal class of symbols is frequent. And see the suitableness. The symbol of Edom was that of the eagle that might have built his eyrie in the mountain-rock; the very image,—as he that has seen pictures of Petra, or other Idumean cities, must be aware,—of the high rocky excavations that they inhabited. The wild ass of the desert is not less characteristic as a symbol of the Arabs; "Ishmael is a man, a wild ass;" and the crocodile, the dragon of the Nile, that of Egypt. Nor, passing to Daniel's animal-symbols, do we find any thing inconsistent with the usual Scriptural rule of local appropriateness in the selection. In the case of the four wild beasts emblematic, according to the all but universal consent of commentators ancient and modern, of the four successive heathen and persecuting powers of Babylon, Persia, Greece, Rome, there is indeed less of distinctiveness; in consequence of the wide-range, over many countries, of such savage animals as might fitly represent the persecutors of God's people. Yet still the lion was a native of Babylonia; the bear of the Median mountains; and the leopard,—as we may infer from hints in the old notices of the neighboring countries,—of the forests of Pindus and Macedonia. Besides that the winged lion has been found by Capt. Layard, as almost a self-appropriated Assyrian emblem, in majestic sculpture at the gates of the royal palace of Nineveh. Again in another of Daniel's visions, (that in chap. 8.) the nature of the comparison allowing it, we find selected as the symbol animals directly characteristic, in the same manner as the last noted, of the powers symbolized; that is, of Persia and Macedonia respectively. For the symbols are those adopted by the nations themselves, as in a manner their own appropriate emblems, and stamped as such, by the one and the other, on their respective coinage;—I mean the ram in symbolization of Persia, the goat of Macedonia. Of which two emblems one at least, and perhaps both, may further have had allusion to a current name of the country or nation.

The examples last given being those of symbols not otherwise locally characteristic only, but self-applied as characteristic by the inhabitants of the countries symbolized, I might naturally proceed, were it the occasion, to notice other self-adopted national emblems,—whether derived from animals or other objects, and whether designative of the people themselves collectively, or of certain ranks or offices of note among them,—that have been likewise, with its usual beautiful appropriateness, adopted and applied by sacred Scripture. Such, for example, are those striking symbolizations, (and more striking, I think, there could not be,) that have occurred to our notice under the three first seals of this apocalyptic prophecy. And indeed I wish, by this passing retrospective notice of them, to connect the emblematic imagery of the parts already discussed of the Apocalypse, as well as that of those which remain, with this general view of the local fitness of Scripture emblems, and of the argument from it. But my present more immediate object is to prepare the reader for a right appreciation of the symbols of the fifth trumpet. And I shall therefore hasten on to suggest just one other class of symbols, locally significant, that are more directly illustrative of the vision I am referring to; I mean the class of the prosopopœia.

In the which class, the symbolic figure exhibited being in the human form, occasion is taken to notice distinctive points,

3rdly, in the personal appearance,—whether in respect of dress, armor, or otherwise,—of the people symbolized.

Take, as a first example, that beautiful personification of Judah given in Ezek. 16, as a woman-child saved at the birth, and brought up through childhood and youth by her God, then affianced to Him, but soon faithless and apostatizing. Here, in the dressing up of the prosopopœia, there are certain details of personal appearance naturally brought into the description;—the woman-like growth of hair, the anointing with oil, the white and brodered apparel, the jewels, and other personal ornaments: and commentators, not without reason, as it seems to me, have assigned an emblematic meaning to them, as significant of the spiritual privileges and graces conferred by God on Israel. However this may be, and whether they were intended to be emblematic themselves, or merely appendages to the general emblematic picture, in one thing we cannot be mistaken, viz. that these characteristics of appearance and dress in the female personified, were drawn from the appearance and dress of the noble ladies of Israel:—that is, that the details of personal appearance portrayed in the hieroglyphic were those of a portrait drawn from life.

A second example, and one precisely of the

same character, will be found in Ezek. 23; but with this addition, that besides the female personifications of Judah and Israel, the neighboring heathen with whose idolatries they associated,—both the Assyrians and others,—are here also in a manner symbolized; viz. as their lovers. The description paints them as cavaliers, all goodly young men, girded with girdles, and with turbans of dyed attire, or it might be crowns, on their heads: a description that must be noticed afterwards, as containing in its points of resemblance very striking to certain of the details in the imagery of the fifth trumpet. But there is no need at present of further dwelling on this example, as it is so similar to the former. I therefore proceed to,

A third example, different from the other, and indeed somewhat peculiar in character; but which may yet partially, if I mistake not, be connected with the class I speak of: I mean that of the symbolic image of gold, silver, brass, and iron, seen in vision by Nebuchadnezzar.

In this there were figured to himself, and to the prophet Daniel, those four kingdoms that, rising round Judah as a centre, and all connected with it, were in succession, and each in image-form. (i. e. as associated with, and upholding idolatry,) to hold the empire of the civilized world, until the establishment at the last of God's own kingdom. It has been the all but universal opinion of commentators, both ancient and modern, that the four kingdoms, thus prefigured, were the Babylonian, Persian, Greek, and Roman. And with reason. For the succession of these four great empires is a historical fact, recognized by the most learned heathen writers, as well as Christian. And the suitableness of the component metals of the image to symbolize them, in regard at least of the golden splendor of the first and the iron strength of the last, is obvious, and partially confessed even by Gibbon. Besides which illustration from qualities, it has been farther and appositely observed by expositors, that there was in one case a visible resemblance between the nation symbolized and the symbolizing metal: inasmuch as the very appearance of the warrior Greek was characterized by his brazen armor. Now the same kind of illustration, it appears to me, might be carried further. In comparison of the appearance of the Greek (or indeed of the Roman) battalion the splendid adornment of the Persian with silver or with gold, the Babylonians having at this time been absorbed and included in the Persian empire, was very characteristic, and often observed on. It was noted on occasion of the battle of Platea, in the grand review of Xerxes, and on the fields of Issus and Arbela; and was but the result and expression of that superiority in wealth, which showed itself also in their general appearance and habits of life. On the other hand in the Roman battle-array, iron, a metal of later discovered working, at least for military purposes, was as observable as the gold and silver in the Persico-Assyrian, or the brass in the Grecian. The Mars they worshipped as their father, was not, as with the Greeks, the brazen, but the iron-armed Mars. It was early inculcated on them by their generals, that iron armor, not gold and silver, as with more luxurious nations, was the proper guise of the Roman soldier. And when, in the progress of their conquests, even oriental kings had been subjected to Rome, the poet describes it as the subjection of the purple to the Latian iron. Thus we see a correspondence in the metals of the image with certain characteristics in the visible appearance not of one only but of all, of the respective people. Nor was the image-form in which they were combined an objection to this their national distinctiveness: because the idolatry that these kingdoms successively exhibited and enforced was but as part and parcel of themselves. It was the golden splendor of himself and his empire, that Nebuchadnezzar would have homage done to, in that golden image that was set up in the plain of Dura. The same was the case with Darius, and with the Seleucids. Finally it was Rome's own iron will and power to which the consciences of men were required to bow down, when it allowed of no other worship but that of its idolatrous state-religion.

And now we shall be better prepared for an intelligent consideration of our present subject. The point of personal appearance, observed on in the last example, I mean as regards the metal armor, will not be without its use in illustrating a part of the imagery of the 5th trumpet. The two previously noted examples under the same head, of direct living impersonations, will yet more illustrate it. And when with these there is conjoined in the reader's remembrance the class of Scripture animal hieroglyphics noted under a former head, he will find himself furnished, I think, with all the parallelisms that he could desire, to help him to a right appreciation of the point and meaning of what I may call the *prima facie* nationally distinctive symbols of the vision.

(To be continued.)

## Little Jason.

BY ELMINNIE.

MR. EDITOR.—DEAR SIR:—Perhaps I presume too much upon your kindness, to ask you to favor me by printing the following lines. If you can see any poetical worth connected with them, and can find room for them in your paper, I will feel most truly grateful for the reception of them.

Little Jason's form now sleepeth

Where the grass is bending low,

And the willow boughs are weeping

'Neath the heavy weight of snow;

Calmly, silently and lowly,

Not a mourning sound he hears,

And the wild winds' plaintive sighing

Falls unheard upon his ears.

Yet he lives not there, for clay-cloids

Had no power to hold him long;

His sweet voice was never tuned

To the earth's wild mimic song;

He has gone to that bright mansion,

Where no shadows ever come

To o'ercloud the perfect glory

Of that holy, happy home.

I have heard the soft sweet music

Of his golden harp, methought,

And it had a heavenly seeming,

As it to my ear was brought.

O, such music! never earth-born

Could awake such lofty strain,

Making earth seem dark and fading,

Bringing joy 'mid thrilling pain!

You will call him Jason, brother,

Sisters long will lisp the same,

But he's found a home angelic,

And he bears an "angel name."

Oh! cease to weep, fond parents,

Your precious charge is free,

His summons came with yesterday,

Yours will to-morrow be.

Auburn, N. H.

The writer of the above writes very good poetry, but rather questionable theology. We don't believe the child is unconscious; but the above is more descriptive of the resurrection than the intermediate state. Ed.

## Moral Epidemics.

An epidemic of murders seem to be raging just now. We can hardly take up a daily paper without reading of some fresh murder of more than usual atrocity, while the details of the great Rugeley case, dragged slowly to light by the untiring and unerring ministry of science, fills us with horror and amazement that such a series of such crimes should be possible in the broad daylight of our nineteenth century of civilization. There is something terrible in the facility with which science invests crimes of this class in the hands of an unscrupulous and fearless man; but, on the other hand, let us acknowledge that there is something yet more terrible in the certainty with which, suspicion once aroused, science drags to light the evidence of the crime, and hunts the criminal to his doom. In the great balance of uses, the good in the long run surely preponderates. Science multiplies immensely the facilities of wrong-doers, but it adds securities and benefits by larger multiples still. The convincing logic of the chemical analysis will do more to deter from crimes of this class than a host of punishments. The secret murderer may now start and shudder with full reason, when confronted with the corpse of his victim; years cannot obliterate the trace of his processes; corruption and death stand forth as witnesses, and seal their evidence by the production of the very substances he has employed.

But the Rugeley case is far from being the only one which painfully occupies the attention of the public. During the last weeks, great crimes, especially murders, have succeeded each other with a rapidity which suggests and explains the title of our article. Crime propagates itself by infection, like fever and small-pox, and at times it seems as if the infection came abroad into the atmosphere, and exacted its tribute from every class and every district of the country. The laws of moral infection, and the propagation of moral disorders, are among the most recondite and difficult subjects of contemplation; there is something fearful in the very thought that man may so abdicate his moral freedom as to bring his will and moral nature under the sway of laws as inferior and resistless as those which sustain and balance the orbits of the stars. But we cannot be blind to the fact. There are a large class of minds over which great crimes exert a kind of fascination, and those who have never trained themselves to exercise the responsibilities of moral freedom, are liable to become the victims of the strangest delusions, and catch readily the moral infection which is always lurking, and sometimes raging, in the atmosphere of our world. Let a woman fling herself from the top of the Monument, and the gallery has to be

railed in like a wild beast's cage, lest the contagion should spread, and Monument-yard should become the Tyburn of suicides. Let a particular poison have been used with deadly effect in an ignorant and demoralized district, and it must be mixed with some alien substance to color it, lest it should become the instrument of systematic and wholesale butchery. "Man that is without understanding is like the beasts that perish," said a wise one of old, and in nothing is he more beast-like than in the facility with which he becomes the slave of the laws he was set to govern, and buries his moral freedom literally in the dust. Again, crime can be manufactured, by given processes, in any quantity—if we may dare speak of the moral man as so much brute material, out of which the cunning workman has to produce certain definite results. The very fact that we can so speak of it, nay, are compelled in some sort to regard it, is a dread revelation of the truth of the passage from the Book of God, to which we have just referred. Given in a certain amount, ignorance, filthy and crowded dwellings, want of light and the pure air of heaven, and of wholesome and sufficient food, in any country or city, and you can tell, by a process almost as simple as the rule of three, what will be the results in the criminal calendar of the assizes. The statistics of this subject are singularly severe and simple, and tell a tale of moral degradation, of the loss of spiritual freedom, of the subjection of man to the mere conditions of his lot, which preaches louder, than ten thousand sermons, "sin has entered into the world" and the "wages of sin is death."—*Lon. Chris. Times.*

## The Cabinet.

The supreme happiness of the creature is a state of intimate union and communion with the Creator; the misery of the creature, on the other hand, is the dissolution of that union. Heaven, perhaps, is mainly to be regarded as the uninterrupted and everlasting enjoyment of the presence of the Lord; hell, as the complete and eternal banishment from that presence.—Look at the greatest and most august of all sufferers. The spear and the thorns, the insults and ribaldry of the heathen soldiers, and of the Jewish priests or multitude, were not the real agony of his day of trial. That is described in the one heart-rending question, "My God, my God, why hast thou forsaken me?" The agonies of the cross were a more tolerable burden than a season of separation from his Father. To what anxious endeavors should this consideration lead every true Christian, that he may avoid every step, book, society, habit, indulgence, by which his union with God may be in the slightest degree impaired? We have not merely to ask ourselves "Is such a measure or practice plainly and palpably wrong? is it bad literally, and in many words condemned in Scripture?" but, "Is it calculated to weigh us from God—to destroy or weaken one bond which links us to our common Father?" Let not the heart, even for an instant, forget the sentiment of the Psalmist, "In thy presence is fulness of joy, and at thy right hand are pleasures for evermore."—*J. W. Cunningham.*

## Secret Prayer.

CHRISTIAN brother! hast thou "entered into thy closet" daily of late? If not, what dishonor thou hast done to Him who stands ready there to hear "all thy petitions." How much love for your family could you be supposed to possess, if you should stay away from the family circle whole days, and eat and sleep in your barn? You can eat your bread from heaven only in the closet, and keep your heart warm with the love of Jesus only there. If you are willing to venture through the dangers and responsibilities of any day of your life without Christ for your guide and strength, on that day omit entering your closet, but on no other.

Again: hast thou considered the closet the place for the virtual achievement of the main business of life? Jacob had been many years acting out the views gained and plans formed in secret communion with God, when he was about to meet Esau who might destroy him. Now he must again gain victory and success in his secret communion with God. In going to and from Padanaram, he achieved the great ends he aimed at in secret intercourse with God. Before we have God with us in outward labor, we must seek him and obtain his direction and promise of help in secret. O, if thy heart were more in the closet, it would be more full of hope in the church of God, where thou oughtest to "play the man" always.

## The "Prairie Chief."

The Sacramento (Cal.) Journal gives an interesting account of a noted wild horse which has recently been captured in that vicinity. The animal was known as the "Prairie Chief," or



wild horse of Yolo, and is considered the best native trotter in the State, and the most enduring animal perhaps in any country. He had baffled for years repeated attempts to capture him, although every method that ingenuity could devise and man execute was tried years ago. More than forty horsemen, mounted on the very flower of the ranches, pursued him time and time and again, often running him from sun to sun, and occasionally hunting him on the second day, when he proved as fresh as on the first; and never, until at last captured, even when hottest pursued, was he seen to break into a gallop. Trotting, he could run round most horses galloping. Once he was decoyed by means of other horses into a corral, but on perceiving the snare, he at once bound cleared by several feet the bristling posts of the corral. A reward of \$1500 was offered for him, and he was, after several attempts, driven into a narrow pass and lassoed, but he snapped the lasso in an instant and escaped.

The last organized attempt to secure him, however, succeeded, and the noble animal was robbed of the freedom he had so long and so gallantly contended for. A party of thirty persons, well mounted, assembled at the place where he was known to be grazing, which was along a range of hills on the west bank of the Sacramento. A few of them, in the morning, drove him to the mountains, when he was compelled to turn back upon the plains, where the rest of the party, scattered in squads for a distance of thirty miles along the country, dashed at him by turns, and thus run him at his full speed back and forth to the mountains, and up and down the plains, until he was completely jaded and worn, and at dark they were enabled to lasso and capture him. Thus did this wonderful horse run (or trot, rather) the entire day without a moment's breathing time. At the close, when closely pursued, he broke into a gallop. It is estimated, by those who know the ground well, that he traveled from 160 to 170 miles. He is a gray horse; with a darkish mane and tail, about fourteen hands high, and is believed to be about fourteen years of age, and is withal, very fierce.



## The Advent Herald.

BOSTON, MARCH 1, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### CAIN AND ABEL.

In the persons of Cain and Abel, we find the representatives of the two great classes of persons of which the population of the earth, while under the curse, was to consist—the children of the kingdom, and the children of the wicked one.

In their employments, "Abel was a keeper of sheep, but Cain was a tiller of the ground." And in process of time [Heb. at the division of days] it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect."

The apostle, in commenting on this, says (Heb. 11:4), "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he being dead yet speaketh"—or, (mar.) is "yet spoken of," i. e. for his faith.

The manner in which Abel's faith differed from the faith of Cain, is shown in their respective offerings. Abel believed Jehovah's testimony respecting a coming Deliverer, whose heel Satan would first bruise, after which He should bruise Satan's head, and, by an offering of blood showed his faith in that future offering of which his was typical; while Cain, in failing to make an offering thus significant, showed that he had no faith in the necessity of a blood atonement. The great truth (Lev. 17:11) that "it is the blood that maketh an atonement for the soul," and that, (Heb. 9:22), "without shedding of blood is no remission," was, not unlikely, clearly made known to our first parents immediately after their expulsion

from Paradise. For, sacrifices must have dated from the fall of man, and God must have instituted them. \* And as we know that He then conversed with man in an audible voice, He would not have been likely to have left man ignorant of their significance. Cain and Abel, therefore, doubtless knew what offerings were required of them; so that the former was without excuse in departing from the prescribed rite; but, he followed his own judgment instead of adhering to the Divine revelation.

The Lord's respect for Abel's offering and His rejection of Cain's, was shown in no doubtful manner; for God "testified of Abel's gifts." It is not revealed how God manifested his approbation of the one and disapprobation of the other; but it is not improbable, as on subsequent occasions, that it was indicated by the descent of fire from heaven—consuming the accepted sacrifice. Thus, when Aaron had prepared burnt offerings for Israel (Lev. 9:24) "there came a fire out from before the Lord, and consumed upon the altar the burnt offering, and the fat: which when all the people saw, they shouted and fell on their faces." When the Lord appeared unto Gideon (Jud. 6:21), "the Angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and then rose up fire out of the rock, and consumed the flesh." When David built an altar unto the Lord on the threshing floor of Ornan the Jebusite, (1 Chron. 21:26), the Lord "answered him from heaven by fire upon the altar of burnt offering." At the dedication of the temple, (2 Ch. 7:1) "when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices." And, when Elijah had his contest with the priests of Baal (1 Kings 18:38), "the fire of the Lord fell, and consumed the burnt sacrifice." Jehovah answered by fire, and thus testified His acceptance of Elijah's offering. If this was not the manner in which the Lord manifested His pleasure respecting the gifts of the sons of Adam, it must have been in a way equally significant.

The effect on Cain, of God's rejection of his offering, was evidence of his unworthiness. The Lord, however, does not cast him off without first showing him his folly: "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door; and unto thee shall be his desire and thou shalt rule over him."

Here is a recognition of Cain's birthright. God speaks to him in an audible voice, as He afterwards spoke to Abraham, Moses, and others, and assures him that he would be accepted and also have the pre-eminence over his brother, if he would but conform to the Divine requirements.

The word rendered "sin," occurs more than a hundred times, as "sin offering," which seems to be its meaning here; and if so, it was an indication to Cain of the means by which he might secure acceptance, although ill-deserving: he had only to offer the prescribed gifts, and exercise faith in their significance.

The offerings of Cain and Abel may not have been limited to one season of offering. The same results may have several times followed. However this may be, we know that Cain offered none that was acceptable; and in his chagrin he determined to revenge himself: "And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him."

"And wherefore slew he him? Because his own works were evil and his brother's righteous."—1 John 3:12. He hated righteousness; and this is the secret of the great contest which has since then been waged by the children of the wicked one, against the children of the kingdom. Cain was also a practical atheist; for he imagined that his sin was unknown, even to Jehovah. This is shown in the conversation which God subsequently had with him: "And the Lord said unto Cain, Where is Abel thy brother? And he said I know not. Am I my brother's keeper?"

Thus Cain lied to, and mocked his Maker! The Divine reply was most awfully piercing: "And He said, What hast thou done! The voice of thy brother's blood crieth unto Me from the ground." So also cries all the righteous blood that has been shed on the earth, from the blood of

\* "I fully agree with those who believe that the institution of sacrifice dates from the fall of man. 'Unto Adam and to his wife did the Lord God make coats of skins and clothed them.' I do not believe that God took the life of the animals merely for the purpose of procuring raiment for Adam and Eve. Connected with the prominent part that sacrifices afterwards had in the appointed worship of God, we cannot doubt that the skins wherewith He clothed them, were the skins of the animals slain at the institution of sacrifices."—R. H. Hershell's Messiah, p. 105.

Abel, down to the last martyred saint. Cain's act was now past forgiveness. He had despised the blood of the covenant, and shed that of Abel, and he is thenceforth doomed to wander as a vagabond on the earth. He departed from the presence of the Lord—from the symbols of Jehovah's presence that were placed at the east of Eden,—and he dwelt in the Land of Nod. His posterity are named to the fourth generation, and the last one named is also a murderer: but there is no mention made of any of them, as the subjects of God's grace: the iniquity of the father (Ex. 20:5) was visited "upon the third and fourth generation" of him who hated Jehovah.

### THE CHURCH BEFORE THE FLOOD.

Eve being deprived of both her sons—the one by death and the other by banishment, received when she had lived one hundred and thirty years, another son; and she "called his name Seth"—the Appointed, or Put, i. e. in the place of another—"For God, said she, hath appointed me another seed whom Cain slew." Thus Eve gave renewed expression of her faith in God's promises. She recognized Seth as a substitute appointed in Abel's place.

Seth had a son, whose name he called Enos, i. e. fallen or dying, showing that men had begun to learn by experience that "all flesh is grass," and to recognize the justice of the temporary infliction of death on them till the epoch of their deliverance.

There now began to be recognized two classes of earth's inhabitants. For in the days of Enos, "began men to call upon the name of the Lord,"—or, as in the margin, "to call themselves by the name of the Lord." They were of the Lord's party; and this supposes that there was another company who did not recognize Jehovah, nor call upon His name. The two classes are afterwards spoken of as "the sons of God," and of "men"—the majority of the race having become so apostate, that the righteous are exceptions from the general rule.

Of the antediluvian period of this world's history, we have but a very meagre record. With the exception of a few of the descendants of Cain, there are only ten persons named from Adam to Noah, and they are in a single succession. There is little said of them, except that they were born and died: they all died but Enoch,—showing that death, as a penalty for disobedience, was no idle threat. Of their faith individually, we have no knowledge till we come to Enoch; except as we may perhaps get a glimpse of it in the names they gave their sons. Seth called his son Enos, or one who is fallen,—thus recognizing that this world had apostatized from God and that man was under the curse. Enos called his son Cainan, or one who laments, in which we see the same recognition of a loss that the race had sustained. Cainan called his son Mahalaleel, He that praises God, showing that he was a worshipper of Jehovah. Mahalaleel called his son Jared, He that descends, which may be an allusion to the fall. Jared called his son Enoch, The dedicated. And thus we may hope that down to Enoch they were faithful in their generation in keeping alive the faith of the church in the promised deliverance. Such we know was Enoch's faith; for Jude (vs. 14, 15) testifies of him, that "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and all their hard speeches which ungodly sinners have spoken against him." With Enoch's faith is connected immortality; for (Heb. 11:5, 6) "By faith, Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

By these prophecies we know that the faith of the church rested on the coming of the same Deliverer Whose coming the church looks for now; and we also learn how numerous and presumptuous the wicked had become, to call forth the prediction of such punishment upon them. In Enoch's departure from the earth,—after he had walked with God 365 years, 57 years after Adam's death,—being taken to dwell with God without tasting death, there was illustrated how the law of death should be set aside, when there should be an absence of sin, and the just be restored again to their original immortality.

Enoch seems to have had a pre-mission also of the deluge, and it is not improbable that in his own mind he connected the two events; for when

he named his son he called him Methuselah, which means: "At his death it shall be sent;" and accordingly the flood came in the year in which Methuselah died. Methuselah recognized the presence of the curse, in calling his son Lamech, i. e. Poor or Made Low: and the faith of Lamech is seen in the name which he gave his son, Noah, i. e. Rest or Comfort. Lamech was born 56 years before Adam's death, and 113 years before the translation of Enoch; and 69 years after the last event, Noah was born to him. Enoch's prophecy of a coming Deliverer must have caused Lamech to hope that the day was near; for he said of Noah (5:29), "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Thus he was looking for the removal of the curse—for the restitution at the coming of the Deliverer. It is not unlikely that he connected Noah, if he did not identify him, with the promised deliverer; and this is the reason which the Jews give for Noah's name. \* The death of Adam, and the translation of Enoch when all the other patriarchs were still alive, may have caused Lamech to hope that the contest with death was nearly over. But Seth died fourteen years before Noah's birth, showing that death still reigned over the sons of God. The birth of Noah seems to have reassured Lamech, for had he not supposed that Noah was to be instrumental in the expected deliverance, he would not have said, "This one shall comfort us," because of the curse.

Noah did prove a deliverer, but not in the sense hoped for by Lamech. He long lived childless—for five long centuries,—and saw the patriarchs, one after another return to their dust. Adam had died 126 years before Noah's birth, aged 931 years; and Seth, 14 years before, aged 912 years; and Enoch had been translated 69 years before, at the age of 365 years. When Noah was 84 years old, Enos, the son of Seth died, aged 905; when he was 179 years old, Cainan, one who laments, died, aged 910 years; when Noah was 234 years old, Mahalaleel died at the age of 895 years; and when Noah was 366 years old, his great, great, grandfather Jared, died, aged 962 years. His grandfather Methuselah and father Lamech, then alone survived, of those who were in the direct line from Adam,—with whom both had been contemporary, the former 243, and the latter 56 years. The majority of the fathers were thus dead, and many of the restraints which their presence would impose on their descendants, in that patriarchal age, had ceased to be operative; so that their posterity became rapidly corrupt. They had doubtless become entirely skeptical respecting the promise of the removal of the curse, and of the future coming of the Lord with ten thousand of his saints, as prophesied by Enoch.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he is also flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men, which were of old, men of renown. And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and he grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord."—Gen. 6:1-8.

Thus the barriers between the godly and the ungodly had been broken down, the two classes had intermarried, and the result was, as it always is, the corruption of the good. Man had been permitted to make one grand experiment, and it had failed, as God foresaw that it would. The mass of mankind had become so corrupt, that they must be destroyed from the earth. Noah was faithful; he walked with God and found grace in His sight, and was saved by faith in God's word; for, (Heb. 11:7.) "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Lamech was doubtless a fellow-preacher of

\* "Noah was the first patriarch born after the death of Adam, with whose decease the curse inflicted on the earth because of him, would, as Lamech hoped, be withdrawn."—Rabbi Solomon Ben Melech.



righteousness with his son; for we have seen his expression of faith in naming him, but he died five years before the flood, aged 777 years. Methuselah bowed down with age, died in the year of the flood, aged 969 years—the oldest man who ever lived. Respecting his faith, the Scriptures are silent. Noah and his family were left alone. Had the sons of God been so multiplied as to have sufficed for the replenishing of the earth, this destruction of the wicked might have been followed by the removal of the curse, but the number of the elect was unaccomplished, man's probation must still continue, and the wicked one was still to mingle his seed with the seed of the kingdom. Noah, therefore, instead of being translated as Enoch was, was to be continued on the earth for its future replenishment.

The ancients had a tradition, that Enoch as well as Noah prophesied of the flood. In the 82d chap. of the Book of Enoch, the writer gives what purports to be a vision of the coming deluge. He says:

"And falling to the earth, I saw likewise the earth absorbed by a great abyss, and mountains suspended over mountains, hills were sinking upon hills, lofty trees were gliding off from their trunks, and were in the act of being projected, and of sinking into the abyss.

"Being alarmed at these things, my voice faltered. I cried and said, the earth is destroyed! Then my grandfather, Malalel, raised me up, and said to me, Why dost thou thus cry out, my son? and wherefore dost thou thus lament?

"I related to him the whole vision which I had seen. He said to me, confirmed is that which thou hast seen, my son:

"And potent the vision of thy dream respecting every secret sin of the earth. Its substance shall sink into the abyss, and a great destruction take place.

"Now, my son, rise up; and beseech the Lord of glory (for thou art faithful), that a remnant may be left upon the earth, and that he would not wholly destroy it. My son all this calamity upon the earth comes down from heaven, upon earth shall there be a great destruction."

"In another part of the book, purporting to be Noah's vision of the deluge, we find the following, to the same effect: 'On account of their impiety have their innumerable judgments been consummated before me. Respecting the moons have they inquired, and they have known that the earth will perish, with those who dwell upon it, and that to him there will be no place of refuge forever.' (Chap. 64, v. 9)

#### THE NEW HYMN BOOK.

No pains have been spared, to furnish a book of hymns that shall merit the general approval and patronage of Adventists. In quantity, variety, adaptation and soundness of sentiment, we believe it will be found on a par with, if not decidedly superior to any hymn book extant. It contains 27 principal subjects, with 57 subdivisions, and having under each heading a proportionate number of hymns, making in all 778 pages, and 1190 hymns.

We are not so presumptuous as for a moment to indulge the thought that this is a perfect hymn book; that its plan is the best which could have been devised; that all the hymns and verses are of the highest poetical order: that every single word in all the book is unquestionably evangelical, nor that from some line, or verse, a false inference may not be deduced.

It commences with "the primary article of Natural and Revealed Religion,"—the first religious idea the parent impresses upon the mind of the child; the first great cardinal truth, "the existence of God." His glorious and infinite attributes are specified, then associated, so that in verse we may read and sing each perfection of our Sovereign, and all in just harmony combined. Thus, commencing at the Alpha of public, as well as social and private worship, the division of hymns follow in a regular, systematic order, presenting each in their appropriate place the doctrines of the Bible, the important events connected with the progress and final completion of the great purpose of redemption.

Unscriptural sentiments with which the popular theology of this age, and consequently the hymn books in general use, are tainted, have been with much care excluded, so that the hymns we sing may be in accordance with our sermons, exhortations and faith. It is a prevailing belief, and may be found in every hymn book pronounced evangelical, that this present planetary system will, at the judgment of the great day, be broken up, and the whole material universe suffer annihilation, thus:

"The huge celestial bodies roll,  
Amidst that general fire,  
And shrivel as a parchment scroll,  
And all in smoke expire."

With our views of the personal reign of the Messiah, as expressed in the scripture, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth;" and the eternal home of the redeemed agreeably to the Scriptures; "and the kingdom and dominion, and the greatness of

the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom;" "the meek shall inherit the earth;" "the righteous shall inherit the land, and dwell therein forever;" and the anticipative song of the church, "we shall reign on the earth,"—how could we with truth sing—

—"the Saviour reigns,  
When nature is destroyed!"

And a Christian must be in a singular mental and religious condition to sincerely utter the petition in song,

"Let these ponderous orbs descend,  
And grind us into dust."

The brethren may rest assured that no such bombastic, poetical license, such display of "the sublime bordering on the ridiculous," will be found in this book.

By general consent the term "heaven," is understood to mean, when having reference to the future condition of the righteous, a place of happiness, and this definition has been retained, whilst in every place where it is used as referring to an eternal dwelling-place "in the skies," or "above the skies," or on another planet, or "beyond the starry skies," or "space and time," it has been rejected. The true idea of the saints' home—the inheritance—the reward—the kingdom of God is clearly taught.

On minor subjects, wherein there exists a difference of opinion among Adventists, we think, the unanimous verdict will be rendered, that a considerate and fraternal spirit has been manifested in the compilation of this book of hymns. On these sensitive points, there is given no just cause for complaint.

These hymns have been selected from a large number of English and American works. There are many hymns, impressively sublime in expression and thought, possessing all the peculiar beauties of sacred poetry, and calculated to elevate the heart's purest and best affections. There are descriptive songs which spread out before the enraptured vision, the glories and blessedness of the earth renewed—the pilgrim's eternal resting-place—scenes,

"Forever bright and fair."

Some will be found, not written, perhaps, in quite so elegant and chaste a style as might be desired, but possessing a deep tone of devotion and spiritual life, and adapted to the measure of the popular tunes of the day, will be received with favor, and enjoyed in our prayer and conference meetings.

It is eminently an Advent Hymn-book. It has the largest number of soul-stirring hymns on those events intimately connected with the second coming of Christ of any book of hymns, of which we have any knowledge.

Two editions will be published, one size convenient for the pocket; the other, suitable for the pew; and it will require an extensive sale to meet the cost. No argument will be needed to prove this, as it is self-evident.

J. P., JR.

The following index of subjects will give some idea of the book.

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##### II. GOD'S ATTRIBUTES ASSOCIATED.

##### III. GOD INCOMPREHENSIBLE.

##### IV. CREATOR.

##### V. GOD ALL IN ALL.

##### VI. PRAISE TO GOD.

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#### XXXI. PRAYER AND CONFERENCE.

#### XXXII. DOXOLOGIES.

It will be issued in various styles, at the following prices:—

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At the above prices, it will require a sale of over 3000 copies to meet the first cost of the book. We have been solicited for a long time to publish this work, but have hesitated until now. We rely on the liberality and faithfulness of friends for the adoption and circulation of the work, in order to sustain the enterprise.

Orders solicited. Discount of 25 per cent. to agents.

A PERSON who signs his name James K. Newton, writing from Troy, N. Y., says of Mr. Miller and his views, in the *Christian Spiritualist* of Feb. 2d:

"I was intimately acquainted with that imposture from its outset. Its founder then a resident of Hampton, Washington County, N. Y., was guilty of gross impositions, which were matters of public notoriety in the adjacent towns. In the year preceding the one in which the world was positively to end its earthly career, men were engaged on his farm in the construction of a stone fence, and also board fence, with cedar posts. At the same time a book appeared entitled: 'Miller Overthrown!' which disclosed the important fact to superficial Bible readers that Miller in support of his theory had called to his aid nine extracts from the Prophecy of Daniel, which had no actual existence in the Bible. Nevertheless his false theory found converts in Washington County, even among people who knew these facts, and made no attempt to refute them.

"On the morning of the 'last day,' the saints, clad in their 'ascension robes' took post in the graveyards where their friends lay sleeping, expecting momentarily to see the gravel fly, and their dead friends appear with every bone in its place. But the day passed over and still the earth kept rolling on. Did they admit that they had been humbugged? Not one of them. Their faith or their obstinacy at least was stronger than ever. They were sure that Miller had made a mistake in the figures, or else the earth had kicked over the traces, and refused to obey orders. They were sure that this dirty planet would be brought to order in a short time, and knocked into pi. Another day was advertised for the dissolution of all things, with a definiteness that admitted of 'no postponement on account of the weather.' But another failure followed, which had no other effect upon the saints than to infuse a certain cautious indefiniteness into their calculations for the future. In their programme for the next performance the precise period of the final exit of the world from the stage of the universe was not laid down. They admitted that their arithmetic was disarranged in some way, but they still insisted upon the extreme probability of coming in contact with the latter end of the world at any time.

"The propagation of such sentiments as Millerism taught, begat a morbid appetite for misery that still supports the *Herald* in a lingering, starvation existence."

The italicising of the above is as we find it in the article; which we publish, simply to show our readers, who know the falsity of its statements, a specimen of the hate which Spirit-ites have for the Resurrection, Second Advent, and other Bible truths, and the recklessness with which those thus minded can make statements which, if not very ignorant, they know to be false. There are no less than ten lies coolly uttered in this short extract—which shows the kind of spirits which this servant of theirs has submitted himself to, to obey. If Jehovah be the Elohim, follow Him; but if these scoffing and lying spirits, then follow them.

#### Religion in the Sandwich Islands.

Too much praise cannot be bestowed on the labors of love which have been expended at the Sandwich Islands; but those who look for a conversion of the world greatly over estimate the present condition of things there. Those who have had friends residing there for any length of time are better informed; but the general impression, incorrectly is, that the entire population there is fast coming into the condition that they expect the whole world to be in during their spiritual millennium. It is however true there, as in all other places,

that the gospel only gathers out from the people a believing portion; while a large remaining portion continue unbelievers. The gospel has done a great and good work among the heathen there; but the native population is now fast disappearing before those of foreign birth, and it is a question whether the state of things is now growing better or worse, in those islands. The following extract from a private letter, which we copy from the *N. Y. Independent*, presents, doubtless a fair picture of the morals there:

HONOLULU, Nov. 20th, 1855.

"No one can form any adequate conception of the moral depravity of heathenism except by actual contact. I have heard missionaries who came here twelve years ago say they cannot comprehend what a state of absolute heathenism is! that when they came they thought the people were as low, as debased and degraded as they could be, and they were led to exclaim, 'Can these dry bones live!'—that the advance during these twelve years and the present position of the people is truly wonderful. While I, taking my stand at this advanced stage of missionary labor, am compelled to wonder that these people receive so much credit as they do, so deep are they still enveloped in sin and wickedness.

"The foreign community are far from being moral—virtue is at a discount. The opportunities to the vice of licentiousness are so great that many, even of those who are called respectable, have no purity of character. There are those who keep themselves above reproach, but their number is small. Young men here find an open gate and an inclined plane to the portals of hell. Many things combine to drag down, and comparatively few to raise up the fallen one.

"The natives, too, seem to be going farther from the right standard, and though making a slow progress towards civilization, retrograde in their regard for and adherence to morality. So at times it seems to me, and yet the developments I have seen may be the result of the ancient customs, habits and depravity, rather than an indication of departure from grace.

"There is a great work yet to be done. How do we need the purifying, elevating and quickening influence of the Holy Spirit! Our faith is weak; pray for us."

THE PROGRESS OF THE PRESENT AGE.—It is wonderful to reflect upon the progress made in every department of the arts, sciences, and mechanics during the past fifty years. At a breakfast, given on board the new steamship *Persia*, before she sailed, the Dean of Ripon reminded the company that it was now forty-eight years since he accompanied Robert Fulton on the trial trip of the first steamer that ever sailed in the world, and when he considered that, within the short period of a man's life, he had witnessed the trial trip of Fulton's steamer and the trial trip of the *Persia*, and that he was still able to make his voice heard, that spacious cabin, his hope and trust was that they might be enabled to make progress still more with security, and backed by the sound principles of science; and he truly hoped that when this glorious vessel crossed over to America with intelligence, the same cordial good feeling might be witnessed at New York as marked its departure from the Clyde.

HUMAN WRETCHEDNESS.—An eye witness informs us that on Tuesday morning, the 5th inst., as he was passing from Westport to Fall River, when on the road just this side of the Narrows, his attention was attracted by seeing two or three persons standing together just opposite the public house of Thomas Estes. As he came up, one of the persons said to him, "Look here," and started for a small shanty, or cow-shed just north of the road. He followed, and as they approached the shed, our informant says, to his surprise he found it the abode of human beings. A woman lay upon some chairs, dead, apparently both frozen and starved to death, as her appearance indicated but little except skin and bone. There were two children present, and he understood there were three others of the same family not present. The husband and father as he supposes, was there, about half seas over, and the filth, destitution and wretchedness exceeded any thing that he ever before saw, either in the abode of man or beast. The man's name was understood to be Handy, and report says that he and his family came from Rehoboth.—*Fall River Monitor*.

The Pittsburg (Roman) *Catholic* of the 16th instant pitches into the *Advent Herald*. We shall pay our respects to it in full in about three weeks.

The continuation of the article on The Millennium is crowded out this week, but will appear in our next.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## LETTER FROM L. WILCOX.

BRO. HIMES:—In Dr. Cumming's Lectures there is much instruction, but I must disagree with him in some of his views, because I think they are not according to the teachings of Scripture. For instance, on p. 177, after describing the millennial state, he says: "But one difficult point remains, that is, Who are Gog and Magog, or that people that come up around the 'Beloved City,' after the thousand years are finished?" He has finally become convinced that it is no other people but the "rest of the dead that lived not again till the thousand years are finished." Thus far I agree with him. I believe so too, and I suppose all Second Advent believers do. But on pp. 238, 239 and 240, after describing the Eastern war, and the cause, he assumes the idea that Gog and Magog in the 38th and 39th chapters of Ezek. is Russia going up against the Ottoman or Turkish Empire, and is now fulfilling this prophecy of Ezekiel in the present state of things in Europe. Now here I beg leave to depart from this interpretation because I see differently, but with Dr. Cumming I must say, "it may be my own delusion." Now if "I speak not according to God's word it is because there is no light in me." Now brethren, let us throw aside all prejudice, and willing to be taught of God, take His word and carefully examine it. In the 37th chapter we have the vision of the valley of dry bones. These bones raised up, clothed with flesh, and sinews, and skin, and breath came into them, and they lived, and stood up upon their feet, an exceeding great army. This is a vision. God says in his interpretation of this vision, that (v. 11,) "these bones are the whole house of Israel." In Rom. 11:25, 26, Paul tells us that when "the fulness of the Gentiles be come in," that all Israel will be saved. Christ says: "Other sheep I have which are not of this fold, them I must bring, (meaning the Gentiles,) and there shall be one fold and one shepherd." This is all Israel with one fold and one shepherd. Again, v. 12th, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, (mark it) bring you into the land of Israel." Now see 38:16—"Thou shalt come up (addressing Gog) against my people of Israel, as a cloud to cover the land." And this land the 18th verse tells us is the land of Israel. Again, v. 13th, "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you and ye shall live, and shall place you in your own land, O my people." What people is this? Isa. 51:16—"I will say unto Zion, Thou art my people." Psa. 148:14—"He also exalteth the horn of his people, the praise of all his saints, even of the children of Israel, a people near unto him." Isa. 65:9—"I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains and mine elect shall inherit it, and my servants shall dwell there."

In these scriptures I see that God's people are Zion, the saints, the seed of Jacob, the elect, the children of Israel a people near unto him. This people God brings up out of their grave into the land of Israel, and makes them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and "Israel my servant shall be king over them, and they all shall have one shepherd. So shall they be my people, and I will be their God, and they shall dwell in the land that I have given unto Israel my servant, and they shall dwell therein, even they and their children, and their children's children forever. I will make an everlasting covenant of peace with them, and will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them, yea, I will be their God, and they shall be my people." Rev. 21:3—"And I saw a new heaven and a new earth, and behold, the tabernacle of the Lord is with men." Again, v. 28th—"And the heathen shall know that I the Lord do sanctify Israel when my sanctuary is in the midst of them forevermore."

Yes, the heathen, or the rest of the dead \* that lived not again till the thousand years are finished, shall know that God has sanctified his people and given them a goodly heritage. They shall come around the beloved city, the camp of the saints, and then shall they see what they have lost by refusing to accept of eternal life; "there shall be weeping and gnashing of teeth, when they shall see Abraham, Isaac, and Jacob, in the kingdom of God, and they themselves thrust out." How can they be thrust out if they never come into the new earth? Will any one say there is nothing that defileth shall enter the new earth? I find no such passage, there is nothing that defileth shall enter the New Jerusalem city. Rev. 21:27—"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." Rev. 22:14, 15—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, for without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Gog and Magog, the devil and his host came around the camp of the saints outside of the beloved city. When the wicked, or heathen shall be raised up from the grave they shall come up into the land of Israel, led on by that old deceiver, saying, "we will take a spoil of the people that are gathered out of the nations." (v. 12th.) What people is this? that is, God's people or Israel, if not the elect? the saints, the redeemed, that sing that new song, saying, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." What people but those that are saved shall walk in the light of the New Jerusalem city? Ezek. 38:25—"Thus saith the Lord God, when I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob, and they shall dwell safely therein, and shall build houses, and plant vineyards, yea, they shall dwell with confidence, when I have executed judgment upon all them that despise them round about them." "The Lord hath made known his salvation, his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God."—Psa. 98:2. Yes, "The wicked shall see it, and be grieved, he shall gnash with his teeth and melt away; the desire of the wicked shall perish." Yes, they will see the salvation of the righteous and desire it, but they have lost it, and grief, with tears and anguish of soul, will seize upon them, like Esau, who sold his birthright for a mess of pottage, and when the time came that he should have inherited it, he was rejected, and found no place for repentance though he sought it carefully with tears. Like Ishmael, when the feast was made to the rightful heir, (Isaac) he looked on, and despised, and mocked. The command was, "Cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son." Ezek. 38th—"Thus saith the Lord God, Behold, I am against thee O Gog, the chief prince of Meshech and Tubal." I find on close examination, the prophets and the revelator use the words Magog, Meshech, Tubal, Cain, Togarmah, Gomer, Persia, Ethiopia, Lybia, as names to express the enemies of God's people, and as he has in the 37th chap. brought up his people out of their graves, and placed them in their own land, now he will bring up the wicked, or heathen, their enemies, called by the names mentioned above, and "I will turn thee back, and put hooks into thy jaws, and will bring thee forth, and all thine army, and many people with thee. Be thou prepared, and prepare thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." This is, as I understand it addressed to Gog, the prince, or the devil that deceived them, (the wicked) when raised at the end of the thousand years as described in the 20th chapter of Rev. v. 8th—"After many days thou shalt be visited, in the latter years thou shalt

\* The reasons I assign that the heathen are the rest of the dead, that lived not again till the thousand years are finished, are that in Rev. 20th, it says, "that all that had not the mark of the beast lived and reigned with Christ," and in 14:9-11, it says, "all that had the mark were tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." These are the heathen, and must be the rest of the dead, for every one has, or has not a mark of the beast. There is no neutral ground.

come into the land brought back from the sword, gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a cloud to cover the land, thou and all thy hands, and many people with thee." I find this multitude that is visited after many days, and brought up against the people of God, are the wicked dead; for in Isa. 24:17-23—"Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are opened, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and they shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." I see here the truth, that when Christ shall appear, the heaven and the earth shall flee away, and Satan, that old serpent, the devil, with all his hosts shall be bound and cast into the pit, and shut up in the pit for a thousand years, and after that shall they be loosed a little season, or visited again; and brought up into the land of Israel, around the camp of the saints, the beloved city. Also, "Thus saith the Lord, It shall come to pass, that at the same time things shall come into thy mind, and thou shalt think an evil thought." "What is it, devil?" "Why, I will go up to the land of unwallied villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, having neither bars nor gates, to take a spoil, and take a prey." Isa. 14th tells us what this evil thought of Gog is, and how he deceived the people with him. "O Lucifer, son of the morning, how art thou cast down to the ground, which didst weaken the nations, for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north." Where is this? See Psa. 48—"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain as of a woman in travail." "The heathen raged, the kingdoms were moved. Be still, and know that I am God, I will be exalted among the heathen, I will be exalted in the earth. Hold not thy peace and be not still, O God, for lo, thine enemies make a tumult: and they that hate thee, have lifted up the head, they have taken crafty counsel against thy people, and consulted against thy hidden ones; for they have consulted together with one consent, they are confident against thee, they have said, Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance. Thus saith the Lord, say unto Gog, in that day when my people of Israel dwell safely, shalt thou not know it? and thou shalt come up against my people of Israel, as a cloud to cover the land, it shall be in the latter days. And I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." "As a cloud to cover the land." How much like Gog and his host, in Rev. 20th, where they come up like the sand of the sea for multitude, and fill the breadth of the earth, and come to the camp of the saints, and surround the beloved city. Again, "And it shall come to pass, at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face, for in my jealousy, and in the fire of my wrath have I spoken, surely in that day, there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men upon the face of the earth shall shake at my presence, (mark it, God is present,) and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for the sword against him throughout all my mountains, saith the Lord

God. Every man's sword shall be against his brother, and I will plead against him with pestilence and with blood. And I will rain upon him, and upon his bands, and upon the many people that are with him, and overflowing rain, and great hailstones, fire and brimstone."

How much like the description of Gog's destruction recorded in Rev. 20th—"And fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." "To the law and to the testimony, if I speak not according to his word it is because there is no light in me." God says the "triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish forever like his own dung. They which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found, yea, he shall be chased away as a vision of the night. The eye that saw him, shall see him no more, neither shall his place any more behold him; in the fulness of his sufficiency, he shall be in straits; every hand of the wicked shall be upon him, brother against brother. When he is about to fill his belly, God shall cast the 'fury of his wrath' upon him, and shall rain it upon him while he is eating." This is the portion of the wicked man from God, and the heritage appointed unto him by God. "I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord. For behold, I create new heavens and a new earth. I will create Jerusalem a rejoicing, and her people a joy; for he hath prepared for them a city, and the name of the city from that day forward, is the Lord is there." This is the city of the Lord from which the wicked shall early be destroyed. Perchance some one will say, this cannot be in a new earth, for it mentions a sea, whereas, in the new earth there is no more sea. So it says there shall be no more curse. Now since the curse came upon the earth, about four fifths of the earth's surface is covered with water; surely a curse, but this curse shall be removed. In Ezek. 47th, we have an account of water's issuing out from under the threshold of the house of the Lord, "came down from under from the right side of the house, at the south side of the altar. 'Now this house is the place of my throne, and the soles of my feet, where I will dwell in the midst of the children of Israel forever.' And in Rev. 22:1, it says, 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.' Some place the prophet Ezekiel's river starts from, and though a small stream at first, it soon became a river, and 'Behold at the bank of the river were very many trees on the one side, and on the other side, this river runs eastward, and goes into the sea, which being brought into the sea, the waters shall be healed, and it shall come to pass, that everything that liveth, which moveth, whithersoever the river shall come, shall live; everything shall live whither the river cometh.' Surely this is the river of life, proceeding out of the throne of God and the Lamb in the New Jerusalem city. For the last verse says, 'The name of the city from that day, shall be the Lord is there.' Here we find the tree of life beside this river, yielding its fruit newly every month for meat, and its leaf never fades, and is for health. And this river goes into the sea, and heals the water, removes the curse, restores it as it was from the foundation of the world. God made a sea the third day of creation, and pronounced it good; and I believe in the restitution of 'all things spoken by the mouth of all his holy prophets since the world began.' It says in this restitution there shall be no lion or ravenous beast, but the redeemed shall walk there. But again; It says in this new earth the lion shall eat straw like the bullock; teaching that the lion will be changed from his primitive state, from his ravenous, deadly nature, to a docile, domesticated animal. So I learn the sea will be changed to its primitive state, instead of its deadly nature, will give life to everything. When this great shaking takes place in this prophecy, it is said every 'wall' shall fall to the ground. Now some will say here is evidently a contradiction. The 11th verse says, 'This people are dwelling safely without 'walls,' having neither bars nor gates.' This same prophet tells us there shall be a wall reared up and daubed with untempered mortar, (that is mortar without strength.) Yet, 'Thus saith the Lord, I will rend it with a strong wind in my fury, on them shall be an overflowing shower in mine anger, and great hailstones in my fury, to consume it. So will I break down the wall and bring it to the ground, and ye shall be consumed in the midst thereof. Thus will I accomplish my wrath upon the wall, and upon them that have daubed



it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it."

Let me look at this great shaking in the land of Israel, spoken of by Ezekiel, and see how it will compare with the prophet Haggai, Joel, and Paul to the Hebrews. Haggai says, "Thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them, and the horses and their riders shall come down every one by the sword of his brother." Ezekiel says, "Thus ye shall be filled at my table, with horses and chariots, with mighty men, and with all men of war, saith the Lord, and I will set my glory among the heathen, and all the heathen shall see my judgments that I have executed, and my hand that I have laid upon them, and I will call for a sword against him throughout all my mountains, saith the Lord God, every man's sword shall be against his brother. How much alike. Joel speaks of his shaking, and says, "For behold, in those days, and in that time, (notice the language,) when I shall bring again the captivity of Judah and Jerusalem, I will gather the nations and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Let the heathen be awakened, and come to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. . . . The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more."

This appears to me to be on the new earth the same that was revealed to John, the beloved disciple, (Rev. 21:10,) "that high mountain, that great city, the holy Jerusalem, descending out of heaven from God." The throne of God and of the Lamb was in it. "And he that sat upon the throne, said, Behold, I make all things new." Will there not be a new sea? Paul, in Hebrews, tells us, this shaking yet once more, signifieth the removing of those things that are shaken, as "things that are made," that those things that cannot be shaken may remain. Wherefore, we, receiving a kingdom that cannot be moved, these heathen that come up into the land of Israel, shall be shaken out, and all things removed that are made by them, and the kingdom and city that cannot be shaken will remain. The 39th chapter is in part a repetition of the 38th, but goes still farther with the same subject. He brings up Gog upon the mountains of Israel, and there they fall upon the mountains of Israel, all his lands and the people that are with him. God sends a fire upon Magog and he is devoured. And they shall know that God is the holy one of Israel. Behold, it is come, and it is done, saith the Lord, this is the day whereof I have spoken. This is he of whom I have spoken by the prophets of Israel these many years that I would bring him against them, and it is done. "And he that sat upon the throne said, Behold, I make all things new, and he said unto me it is done."—Rev. 21:5, 6. "And they that dwell in the cities of Israel shall go forth and set on fire all their implements of war, and take what of their carcasses that are left and bury them. Seven months should they be in burying them, and seven years should they be in burning their implements of war." Isa. 66:22—"For as the new heavens and the new earth which I shall make shall remain before me, saith the Lord, so shall your seed and your name remain, and it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Now mark the following language. "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Do not these two prophets speak of the same event, and is not the new earth the land of Israel? Ezekiel, speaking of Gog, (called Ty-ras,) "Thou hast been in the garden of God, thou wast upon the holy mountain of God, and thou

hast sinned. Therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub. I will cast thee to the ground, I will lay thee before kings, that they may behold thee; therefore will I bring forth a fire from the midst of thee, and it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee, all they that know thee among the people, shall be astonished at thee. Thou shalt be a terror, and never shalt thou be any more." Mal. 4:1-3—"Behold the day cometh, that shall burn us as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." And God's people shall go forth and tread down the wicked: "for they shall be ashes under the soles of your feet, in the day I shall do this, saith the Lord." And all Israel shall go forth out of the city, and bear the weapons of their enemies, and shall spoil those that spoiled them, and rob those that robbed them, saith the Lord. (See Isa. 17:14.) "Woe to the multitude of many people, which make a noise like the noise of the sea; and to the rushing of nations, that make a rushing like the rushing of mighty waters. The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased like the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. (margin, or thistle down.) And behold, at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." Ezekiel says, "All the people of the land shall bury them, and it shall be to them a renown in the day I shall be glorified saith the Lord."\* When he is glorified will not all the saints be with him? Is this the second death? Job 21st—"For ye say, 'Where is the house of the prince? (Now Gog is the prince of this host.) Where are the dwelling places of the wicked? Have ye not asked them that go by the way? And do ye not know their tokens, that the wicked are reserved to the day of destruction? They shall be brought forth to the day of wrath. Who shall declare his way to his face! and who shall repay him, what he hath done? Yet he shall be brought to the grave, (or hell) and remain in the tomb. The clods of the valley shall be sweet unto him.' The prophet Obadiah, (15:16) 'For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, (mark the language) so shall all the heathen drink continually. Yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.' Believest thou God? If they had never been, they would never have had a being. Or, reverse it, if you please. If they never had a being, they had not been. Again, Isa. 41:11—"Behold, all they that were incensed against thee, (God's chosen people,) shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish. Thou shalt seek them, and shall not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought." Again, David says, "God shall let me see my desire upon mine enemies; let them make a noise like a dog, and go round about the city; let them wander up and down for meat, (or prey) and judge if they be not satisfied; but let them know that God ruleth Israel. Consume them in wrath, consume them, that they may not be. The enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away; the wicked shall perish. They shall perish like their own dung. They shall sleep a perpetual sleep, and shall not awake. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinct; they are quenched as tow." Isaiah, speaking of Christ, says, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth; they that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." Isaiah says, "They shall bow down to thee, with their faces toward the earth, and lick up the dust of thy feet." Micah says, "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf, they shall lick the dust like a serpent, they shall

\* When the watchmen see eye to eye, God will bring again Zion, and when he brings again Zion, he will appear in his glory. And when he appears in his glory with his holy angels, he will reward every man as his work shall be. And when he shall reward every man as his work shall be, it is at the sounding of the seventh trumpet.

move out of their holds like worms of the earth; they shall be afraid of the Lord and God, and shall fear because of thee." Gen. 3:14, the serpent was cursed above all cattle, on his belly he should crawl, and dust should be his meat. We see him thus crawling, and you disturb him, and he will lap up with his tongue the dust at your feet. O, is this to be the posture and prostration of the wicked before Christ and his saints. O my saviour, forbid that I should be found in that day in that company. Will any one say that this takes place in the millennium, before the Jewish church, when restored to their own land. To such let me drop a word in your ear from Rev. 3:9—"Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

The major part of that benighted people, I fear, will be found in that day in the wrong company. O that they were wise, that they understood this, and consider their latter end.

I understand from the scriptures above quoted, that there are but two hosts or parties brought to view in these prophecies. Christ and His people, Antichrist and his people, let the scene be where or when in it may. God is the principal agent of his people on one part, and the devil and his host on the other. On the victorious part, there is no weapon mentioned but the sword of his mouth, the breath of his lips when he slays this multitude. No human agency is mentioned in this destruction, but in their burial. It is said of Lucifer, in Isa. 14th—"But thou art cast out of thy grave like an abominable branch, as a carcass trodden under foot; thou shalt not be joined with them in burial." But in Rev. 19th, where, as I understand it, the same two great armies are brought to view, and the same prophecy fulfilled, the Revelator says this great deceiver that was taken was cast alive into the lake of fire and brimstone. Rev. 21:8 says, this lake of fire and brimstone is the second death. The leader was cast alive into the lake of fire and brimstone, and the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth; and all the fowls of the air were filled with their flesh. Does not God use the same weapon in the destruction of Gog and Magog, in Ezekiel, and the same birds invited to the feast or supper of the great God? "Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord." Perchance some will say this cannot be in the resurrection state, for they will not have horses and chariots in heaven. Let us see, "If they speak not according to this word, it is because there is no light in them." His word by Zechariah the prophet, (chap. 14th,) tells us in that day shall there be upon the bells of the horses, "Holiness unto the Lord." The day of the Lord cometh, and his feet shall stand on mount Olivet, when the Lord my God shall come and all the saints with thee. Jude tells us, that Enoch, the seventh from Adam, prophesied of them, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. Peter, in his 2d epistle 3d chapter, says "the day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This day of the Lord, then, is his second coming, when he will with his saints judge the world, and create all new. Again, Zechariah tells us in the day when he comes with all his saints, and there shall be bells upon the horses, and it shall come to pass in that day, that the light shall not be clear nor dark, but it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light. And the Lord shall be King over all the earth, in the day there shall be one Lord, and his name one. I see there is an earth yet, and no night there. The question is, is it this earth or the new one created after this is burnt up? Rev. 21:1—"And I saw a new heaven and a new earth, for the first had passed away," &c. 22:5—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign for ever and ever.

That it cannot be on this earth, I am convinced from the following Scripture. Gen. 8:22, after Noah went out of the ark he builded an altar and offered sacrifice to God, and the Lord made a covenant with Noah that the waters should never again go over all the earth, and he placed the bow we see in most every summer shower as a seal of that

covenant, and said, "While the earth remaineth, seed-time and harvest, cold and heat, and summer and winter, and day and night, shall not cease.—Thus saith the Lord, if ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." The prophet Zechariah says, when the Lord shall come with all his saints, and shall be king over all the earth, in that day there shall be on the bells of the horses, Holiness to the Lord. And it shall be one day, not day and night. Therefore I believe it is the new-created earth and the resurrection state. For the saints must be raised to be with him. "And it shall be in that day the living waters shall go out of Jerusalem, half of them turned toward the former sea, and half of them toward the hinder sea in summer and winter shall it be." The year round, it will not freeze up. Are not these living waters the same that Ezekiel and John saw flowing out from the throne of God and the Lamb! and is there no sea in the new earth? Is not the former sea, the sea that now is, and the hinder sea, the new sea that is to be created? The former earth shall not be remembered nor come into mind when the new appears. In all this prophecy of Ezekiel concerning Gog and Magog, these enemies of God's people that come into the land of Israel, are called heathen, and who are heathen but infidels and unbelievers, one that will not hearken to his brother or the church? See Matt. 18:17. These heathen came up into the land of Israel, the land of God's people, when God's tabernacle is with them, and Christ and his people are one. The land of his people is Immanuel's land. Now therefore, behold the Lord bringeth up upon them the water of the river, (and in Rev. 17:15 the waters which thou sawest are peoples, and multitudes, and nations and tongues. And why may they not mean so here? I think it does) strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks. And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck: and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. (Gog's wings in the 20th chapter of Rev. covered the breadth of the earth.) Associate yourselves, O ye people, (here we see the waters become a people) and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand: for God is with us. Isa. 8:7-10. How very much alike is this language of Isaiah to that of Ezekiel, addressed to Gog and Magog (38:7-10). Why do the heathen rage and the people imagine a vain thing? The enemy hath said, Aha; even the ancient high places are ours in possession. They imagine they should take a spoil should take a prey. They imagined they could take the city; but Christ will, with his people, break them with a rod of iron and dash them to pieces like a potter's vessel. He that overcometh will I grant to sit with me on my throne, even as I overcame and am sat down with my Father on his throne. And to him will I give power over the nations, and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers; even as I received of my Father. The Lord is King forever; the heathen are perished out of his land.

L. WILCOX.

#### HARRISON'S

##### COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in ague; and in connection with

##### HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficiency. The alcohol and opium inebriates will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, in all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 325 Washington street, opposite the Adams House, Boston. [Aug. 26—1 yr.]



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## ADVENT HERALD.

BOSTON, MARCH 1, 1856.

## One Hundred Conventions.

I propose to hold one hundred conventions for the discussion of the following subjects.

First. The duty of the church to study the prophecies.

Second. The personal coming of Christ and literal reign on earth.

Third. The new heaven and new earth, the final inheritance of the saints.

Fourth. The commencement of the millennium. The evidence that the church now gives, by her best expositors, for 1864 to 1868—1866 being the strongest point, on which there is great unanimity. We shall give the weight of the evidence on this point, having confidence that the great crisis is at hand. We are to watch and be ready.

Fifth. We shall also give the signs which indicate the nearness of the advent, as not given, or manifested, in any other age; and therefore more significant and impressive than any in the past. "Can ye not discern the signs of the times?"

These, with collateral truths, will be fully given where we may have time and opportunity for a full discussion.

I shall in these conventions give candid and responsible advocates of the temporal millennium, or the spiritual reign, a fair opportunity to give their views, and thus give the people a chance to hear both sides.

The conventions will continue from two to four or six days, as circumstances may justify.

Those who may wish such conventions will write to me on the subject. Central and important points should be selected, for the accomplishment of the greatest amount of good.

J. V. HIMES.

Boston, March 1, 1856.

WELLCOME'S Treatise on the 24th and 25th Chapters of Matthew.—The second edition of this work is just published, corrected and improved, and is sold in the following places: by J. V. Himes, 46 1-2 Kneeland st., Boston; H. L. Hastings, Peace Dale, R. I.; P. B. Morgan, Moline, Ill.; J. M. Fairchild & Co., 109 Nassau st., N. Y. Neatly bound. Price, 33 cts. Postage, 6 cts.

The following notices of the above work will illustrate the reception it has met with in all directions where the first edition has been sold.

I. C. Wellcome.

Bro. Himes:—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely.

D. T. Taylor.

These chapters, considered in the relation they sustain to the present time, become to the student of prophecy the subject of most interesting study. And such they are made to whoever carefully reads this treatise. . . . The work we think a valuable one, exhibiting much careful thought and painstaking in the collection of very many important facts that are just what is needed now. We should like to see this book in the hands of every student of prophecy in the world, and shall do what we consistently can to circulate it in the West.—*Prophetic Mess.*, Ill.

Your little book (Treatise on Matt. 24th and 25) I received and read with much pleasure. I think it well calculated to do good. I pray that your effort to advance the truth may be crowned with much success. Very truly yours, H. F. Hill.

I think favorably of your book as a general thing. I think it will do good. I remain yours, H. L. Hastings.

Wellcome's Treatise on the 24th and 25th of Matthew, it seems to me, is quite timely, though I almost regret it did not appear sooner. The work is well arranged, modest in its pretensions, and free from dogmatism, yet it is clear and plain in its position and conclusions.

There are some of us who may be inclined to think too little in regard to the signs of this time.

This work guards against the extremes of being wise above what is written, and absolute know-nothingism in regard to the signs of the times, . . . though some of us may differ from the author in some of his expositions; but who is the author from whom we do not differ in some things! I hope it may have a wide circulation. It is worthy a place in any Bible student's library.

E. Crowell.

## The Earth: Its Curs and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "

There will follow in the following order:

The Church in the Ark.	
Noah and his Posterity.	
The Second Great Apostasy.	
Jehovah's Deed to Abraham.	
The Oath for Confirmation.	
The Plain of Jordan.	
The Trial of Abraham's Faith.	
Divine Manifestations and Promises to Isaac and Jacob.	
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	
Jehovah's Deliverance of Israel from Egypt.	
The Institution of the Sabbath.	
His Guidance of Israel in the Wilderness.	
&c. &c. &c. &c.	

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CONVENTION IN PITTSFIELD, N. H.—The first of the one hundred Conventions, will be held in Pittsfield, N. H., commencing March 6th, and continuing over the Sabbath.

All parties, friends and opponents, are invited to attend. J. V. HIMES.

N.B. We some expect to hold the second in Melvin Village, N. H. Notice next week.

N. W. Spencer of Shabbona Grove, Ill., has a good supply of "The Time of the End." Friends in that neighborhood who aid him in their circulation, will so much aid this office.

A CORRECTION.—In the *Herald* of Dec. 8th, Wm. Campbell, of Cummingsville, C. W., was published for stopping his paper owing \$1.50. We are happy to state that the same brother takes the *Herald* at Carlisle, C. W., and owes nothing for it. The mistake occurred in the change of his address to the latter, without discontinuing it at the former place.

## BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

<i>Memoir of William Miller</i>	Price, \$1.00.	Postage, 19.
" " " " " gilt	1.50.	" "
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints, or World to Come</i>	1.00	.16.
" " " " " gilt	1.37.	" "
<i>Fussett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>The Advent Harp</i>	.60.	.09.
<i>Hymns of the Harp</i>	.38.	.06.
<i>Preble's 200 Stories for Children</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Exposition of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Messiah's Throne and Millennial Glory</i> —By Josiah Litch.	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>The Voice of the Church</i> , by D. T. Taylor.	1.00.	.18.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:

<i>On Romanism</i>	1.00.	.24.
<i>"the Apocalypse (1st Series)</i>	.75.	.21.
" " " (2d " )	" "	.22.
" " " <i>Seven Churches</i>	" "	.21.
" " " <i>Daniel</i>	" "	.20.
" " " <i>Genesis</i>	" "	.16.
" " " <i>Exodus</i>	" "	.18.
" " " <i>Leviticus</i>	" "	.16.
" " " <i>Matthew</i>	" "	.19.
" " " <i>Mark</i>	" "	.14.
" " " <i>Luke</i>	" "	.20.
" " " <i>Miracles</i>	" "	.19.
" " " <i>Parables</i>	" "	" "

<i>The Daily Life</i>	" 14.
<i>Benedictions</i>	" 15.
<i>Church before the Flood</i>	" 17.
<i>Voices of the Night</i>	" 13.
" " of the Day	" 15.
" " of the Deed	" "
<i>Tent and the Altar</i>	" 16.
<i>Minor Works (1st series)</i>	" 20.
" " (2d " )	" 19.
" " (3d " )	" 19.
<i>Evidences of Christianity</i>	" 12.
<i>Signs of the Times</i>	" 18.
<i>Family Prayers (1st series)</i>	" 19.
" " (2d series)	" "
<i>Twelve Urgent Questions</i>	" 18.
<i>The End</i>	" 18.

## WORKS OF REV. HORATIUS BONAR,

(Eng.) Viz:

<i>Morning of Joy</i>	.40	.38.
<i>Eternal Day</i>	.50	.10.
<i>Night of Weeping</i>	.30	.07.
<i>Story of Grace</i>	.30	.06.

## TRACTS FOR THE TIMES—VIZ:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	" "
3. <i>The Glory of God filling the Earth</i>	" "
4. <i>The Return of the Jews</i>	2.00 "
5. <i>The World's Conversion</i>	1.50 "
<i>Advent Tracts, bound. Vol. 1</i>	.25, .05.
" " " " " 2	.33, .07.
<i>Facts on Romanism</i>	.15, .03.
<i>The Protestant's Hope of the World's Conversion fallacious</i>	.19, .02.
<i>The last two, bound in one vol.</i>	.25, .06.

*The World to Come*—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

*The Bible a Sufficient Creed.* By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

*Promises Concerning the Second Advent.*—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

*Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.* Price, \$3 per hundred, 5 cts. single.

*Knowledge for Children*—a package of twelve tracts. Price, \$1 per doz. packages; single package, 10 cents.

*Glorification.* By Rev. Maurant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

*Eternal Home.* By J. Litch. Price, \$3 per hundred; 5 cents single.

*The Personal Coming of Christ at the Door—Are you Ready?* Price, \$1.50 per 100, 3 cts. single.

*First Principles of the Second Advent Faith.* This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

*The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.* \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

## Dr. Litch's Medicines.

I was afflicted 16 years with a severe cough, which has been cured by a few bottles of Dr. Litch's Restorative. 709 Pine street, Philadelphia, June 1st, 1855. Formerly of Buffalo, N. Y.

ELIHU HERON.

My daughter Mary Emma, had a severe cough two years. One bottle Dr. Litch's Restorative cured her. No. 1 Helmuth street, Philadelphia, January, 1855.

JOHN L. FULTON.

I have had a cough for ten years past: one bottle Dr. Litch's Restorative cured it. South Canaan, Wayne county, Pa., May 21st, 1855.

WM. B. SWAN.

A great number of certificates of the excellency and value of both the Restorative and Pain Curer, could be given. Among our brethren in the ministry, who have used and speak in the highest terms of them, I refer to the following: Elders J. D. Boyer, I. R. Gates, J. T. Lanning, J. P. Farrar, J. W. Daniels, L. Osler, F. Gunner, and A. Hale.

## Appointments, &amp;c.

I. H. Shipman will preach at North Springfield, Vt., the first Sabbath in March.

Elder Himes will preach in Lawrence, the first Sabbath in March. Elder T. Smith and Dr. N. Smith, may be expected at Bristol, Round Pond, Me., to preach the first and second Sabbaths in March, and during the intervening week, as brother S. Harding may appoint.

Elder I. C. Wellcome will preach in Mount Vernon, (Danvers Corner,) Sunday, Feb. 24th, and Richmond the second Sabbath in March.

Elder T. J. Dudley will preach in Richmond the first Sabbath in March, and in Hallowell the third Sabbath.

I will preach at South Reading, (on the Town Hall if it can be obtained) on the first Sabbath in March.

Providence permitting, I will preach in Sutton, O. E. Friday and Saturday evenings, and three times on Lord's day, March 9th, as those interested may arrange, in exchange with Elder Reynolds, who will preach at Caldwell's Manor.

O. P. DOW.

A series of meetings will be held at Pike River village, in Stanbridge, C. E., to commence Monday evening, March 10th, and continue several evenings. The object of these meetings will be, the saving of some, by the faithful presentation of present truth, in humble dependence upon God for his blessing.

C. P. DOW.

B. S. REYNOLDS.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

Mrs. S. E. Thomas—Your letter enclosing \$3 was received Dec. 24th, and credited in the last paper of Dec. We credit you \$3 from No. 749 to 827.

J. B. Mead for the \$5 you sent Dec. 14th, and which was lost

we have now sent you 1 Time of the end, and paid postage, and Cr. you \$3.70 on *Herald* to No. 832.

W. D. Henry \$1—Sent the 20th.

W. C. Titus \$2—Sent the 20th.

G. Pettenger \$1—Sent "Facts," and "Chronology." Are out of

Story of Grace, but will send when we get it. You have paid on *Herald* to No. 791.

W. G. Sampson—Have sent all the back Nos. to Greenbush.

Anna M. \$1.25—As you dated your letter of Jan. 3d, "Gibson,"

without giving your county or State, we have only just found your

P. O. address, Hicks' Run, Pa., and have credited you to 763.

U. Woodbury—Your letter was not received. We have now only

a single one on hand of which we don't find the P. O., and that is

without date, name, or P. O. address—but is in a different hand

writing from yours. We have credited you the \$1. to No. 763 and

will lose it, or let you lose it, according to your pleasure.

J. H. Thurber—We have none.

S. Thayer—The credit on the *Herald* should have been \$10, to

which we have changed it.

J. P. Crozier—It was received and paid to 789.

J. B. Knight—Sent you *Coles* on health the 25th. \$1.25 with

postage, (25) \$1.50 in all.

## RECEIPTS,

UP TO FEB. 26TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited, pa. & No. 763 was the *chronology* number of 1855; No. 780 is the *middle* of the present volume; extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to *sign* their names! Let all such remember, that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

S. Burke 789; G. has been regularly mailed; H. Bundy 789; Elder L. T. Harris 815; D. Mixer 794; Mrs. James Th. Merson 789—have sent this to Clark (?) Newton, C. W.; A. Kenney 789; J. Kenney 789; S. Page 716; J. Partridge, we credit you \$2. from 659 to 711, and then this \$1 to 737; P. Johnson 789; S. Phillips (ch. to J. W. P.) 776; O. G. Smith 763; M. Norris 763; S. Nutt 814; D. Goodwin 799; L. Allen 789; C. Annis 797; A. Alkin, sent book the 22d; L. Whitney 797—on the supposition that he is a new sub.; M. Spofford 773; E. Sabin 794; H. Russell 815; J. Nutting 793; E. Ford 780; L. Conkey 800; C. Davis 776; Mrs. E. A. Perkins 801; Geo. Stone 763; J. Austin 789—each \$1.

J. Martin 820; J. Alexander 815; E. Gard 819; Z. W. Hoyt 783 and book; D. Carver 820; L. H. Coles 794; B. Green 716; J. B. Graves 820; E. P. Payne 801; W. Colton 817; J. H. Merritt 820; J. Libbey 763—with your understanding of it, it should have been paid in advance; but we have so credited it; S. Sawyer 763; Rev. L. Wright 815; D. Bosworth on acct.; J. Stone 763; John Knott 815; P. B. Rich 801; C. Cobb 819; E. W. Turner 800; J. Winchester 789—each \$2.

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BY JOSHUA V. HIMES.

TERMS—



## ADVENT



## HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

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VOLUME XVII. NO. 10.

## WINTER.

For the Herald.

O the long and dreary winter!  
How it presseth on the poor;  
While the snow grows higher, higher,  
Deeper, deeper at the door.

O the storm! how wild and fearful!  
How it moaneth all the night;  
How it bloweth! how it snoweth!  
Darkening the morning light.

Down the mountain still it leapeth;  
Through the valley, o'er the plain,  
All along the earth it sweepeth,  
Loud proclaiming winter's reign.

Hushed is streamlet, hushed is river:  
Hidden are the waters bright;  
While the ice grows thicker, thicker,  
Thicker, thicker every night.

O the hard and cruel winter,  
How it lingers, how it stays;  
Growing colder, colder, colder,  
Through the dreary nights and days.

Dimmer, dimmer grows the taper,  
In the cottage of the poor;  
And the wind comes chilly, chilly,  
In beside the broken door.

Round the embers closer, closer,  
Still they gather, hands and hearts,  
Growing weaker, growing colder,  
Waiting while the night departs.

Cold and famine! cold and famine!  
Now upon the winds they fly;  
Gliding in at many a door;  
Closing many a tearful eye.

Bread and fuel, bread and fuel!  
Ye who have of each in store,  
Hasten to the lowly dwelling  
Of the freezing, starving poor.

L. I. L.

## Apocalyptic Interpretation.

It is not a little surprising, that in the present age more works have appeared, giving professedly accurate interpretations of the Apocalypse, than ever appeared in any former age, save that of the Reformation. This speaks for the interest felt by ministers, theologians and laymen, in the predicted events recorded by the apostle John, so far as they relate to our existing position in the prophetic calendar. Insular and Continental Europe have been literally flooded with issues from the press, not the product of trifling pamphleteers, or misguided fanatics, but of pious, talented, learned, conscientious and eminent Christians. Political events, as they seem in the old world to bear upon the fortunes of the Church, have aroused thinking minds to a general belief that the "time of the end" is near, when the King of saints will take to himself his mighty power, and reign king of nations upon the earth. Millenarians and anti-Millenarians, are alike ardent in their expectations, that a few years more will reveal to the world a spectacle of terrible and glorious events, such as never yet have been transacted on the theatre of our globe. The judgment of the nations, and the coming of Christ, whether personally or spiritually, are indeed themes worthy of our most serious consideration.

It is but natural, at such a time as this, to revert to that Book, and especially those parts of it, which oftentimes, more than all other parts, engrossed the attention of the Reformers, and inspired them with zeal in their work. It is no profane curiosity to seek out, if possible, what particular bearing the Apocalypse has upon current and anticipated events in the old world, or whether it has any. If, in the troublous times of the Roman Commonwealth, when the jarring elements, which for centuries had been in mutual collision, seemed to coalesce and assimilate for the purpose of exploding with violence, and shattering to pieces the body politic, it was deemed a virtue and a duty to consult the mystic leaves of Sibylline prophecy, surely in times such as we now witness, when the old world seems to have reached that condition of mutual repulsion, that it can no longer be held together by its wonted bonds of order, when ancient

kingdoms are to be broken, new ones formed, and the map of Europe re-sketch'd by the pencil of the diplomatist, and the sword of the chieftain, surely, we say, it is a far greater virtue and duty for the Christian to open the inspired pages of John, and read there, if they can be read, what are the deliverances vouchsafed to humanity, and the fortunes of the Church as connected therewith. "Blessed is he that readeth, and they that hear the words of this prophecy, for the time is at hand."—Apoc. 1:3.

It is not our design to attempt anything whatever, like a partial interpretation of any of the sublime descriptions recorded in the Revelation of John. Our work is that of investigation, and not of exposition. We wish simply to state the principles by which great men have been guided in the views they have taken of this book, and have thought it a profitable exercise to ourselves, and perhaps a valuable donation to Christian readers, to glean and publish a brief, but accurate synopsis of the more prominent theories which Divines have adopted in their interpretation of the Apocalypse. This will give us a bird's eye view of the conflict of opinion which has gathered around the closing part of the sacred volume, and put us in a position to meditate, search, and judge for ourselves.

Generally, then, since the time of the great Reformation, there have been no less than *Six Prominent Theories* of interpretation, each claiming for itself the palm of merit, and all demanding the unanimous suffrage of the Christian Church. They are subjoined in the following order:

I. *The Anti-Protestant Futurist Theory.* The originator of this theory was a Spanish Jesuit priest, Ribera by name, who, A.D. 1585, published a commentary on the Revelation, in which he labored to turn aside the Protestant application of the Apocalyptic prophecies and symbols, from the Church of Rome. The opinion had matured into settled conviction, in the minds of many, that the Great Apostacy, spoken of in the Scriptures, was Papal, and that the "Little Horn" of Daniel, the "Antichrist" of John, the "Man of Sin" mentioned by Paul, and the Apocalyptic "Beast," were all identical. Against this view, Ribera originated the Futurist theory. It is so called, because it passes by the Papacy, overleaps almost the whole immense interval of time between the date of the Apocalypse and the distant future, and holds that the events symbolized in the Apocalypse, refer to the immediate antecedents or accompaniments of Christ's second coming. It has been supported of late years, in England, by Dr. S. R. Maitland, and in Ireland, by Rev. M. Burgh. It argues a parallelism between the events of the Seven Seals and the successive signs of Christ's coming, as specified in his prophecy on Mount Olivet. Antichrist is not regarded as the Papacy, but as avowed Infidelity.

II. *The Anti-Protestant Præterist Theory.* This was originated by a Spanish Jesuit, also, Aleazar of Seville, who, A.D. 1615, published a work, having in view the same end as Ribera, viz.: to set aside the Protestant application of the Apocalyptic prophecies and symbols. Ribera endeavored to throw everything forward into the future. Aleazar endeavored to throw everything backward into the past. He stops short in the course of history, and makes all the Apocalyptic symbols to have been fulfilled within the first five or six centuries. The theory was espoused by Grotius and Hammond, and again by others, with whom it has assumed a two-fold form.

(1.) *The German Neronian Form*, so called because it dates the Apocalypse (an essential point for interpreters) about the end of Nero's reign, A.D. 64, and because it is thus regarded by the critical rationalistic school of German expositors, who have been followed by Davidson and Lee, in England, and by Professor Stuart in America. According to this view, the Apocalypse can only refer to the overthrow of Judaism and Heathenism, and the triumph of Christianity, but not to the Papacy. The early date, viz. A.D. 67,

makes room for supposing a reference to the destruction of Jerusalem, A.D. 70, and the six centuries, for the overthrow of Heathenism, and prevalence of Christianity, but not for the demolition of the Roman Catholic Church!

(2.) *The Papal Domitianic Form*: so called, because it fixes the date of the Apocalypse about the end of Domitian's reign, A.D. 96, and because it was thus regarded by the celebrated Bossuet, and in this form prevails with the Papacy. Of course this form of the theory excludes any application of the symbols of the Apocalypse to the destruction of Jerusalem, which occurred twenty-five years previous to this date, inasmuch as the events recorded were to come into being after the time John wrote. Apoc. 4:1. The fall of Judaism, and the doom of the Roman Catholic Church, are not referred to at all, but only the overthrow of Heathenism, and the triumph of Christianity. Such is the loose and wholesale mode of generalizing in these two forms of Præterism (the last of which has yet some truth) that any upstart has a precedent before him for applying the Apocalyptic symbols to the destruction of any enemy he pleases.

III. *The Modified Futurist Theory.* This theory resulted from a conviction in the minds of the Futurists themselves, that great violence had been done to the Apocalypse, by completely closing its lips upon the subject of the Papacy, and by causing it to pass over in silence, the stirring events of more than a thousand years. Such a scheme was too dashing and bold to escape merciless criticism and ridicule. It failed to secure the respect and confidence of its own supporters. Rev. W. G. Parker, Rev. C. Maitland, and others, have endeavored to modify it; in other words, to Protestantize futurism, and conciliate the friendship of historical interpreters. The chief points of supposed improvement, are two; (1) with reference to the violent plunge into the distant future, and (2) with reference to anti-Protestantism. Thus the White Horse and Rider of the First Seal, represent the triumphant progress of Christ and his Gospel until now; (!) we are near (!) the time of the end, when the Papacy will become (!) the Apocalyptic Beast, and Rome the Apocalyptic Babylon, but not Antichrist; (!) and soon Antichrist will appear, when the remaining Seals will receive their fulfillment, and then the grand consummation will take place.

IV. *The Typico-Spiritual Theory.* We coin this name for want of a better designation, or rather because the advocates of it have not given a satisfactory one themselves. Tholuck and Arnold are numbered among its supporters. It holds, that prophecy is not an anticipation of history, but deals alone with the idea of good and evil. A particular man, city, or nation, may be taken as the representative or type of such idea, to be fulfilled, as intimated, in a lofty, spiritual, but not in a low, historical sense. The details of literal history are not ample enough to satisfy the fore-announced demands of prophecy. Thus, Rome Papal answers only partly the subject of anti-Papal prophecies in the Revelation. There can only be an imperfect historical fulfillment in any case, and we must wait for a realization, not literally, but spiritually, of the grand idea, viz.: the downfall of the true Babylon, which is the world (!) as opposed to the Church. The influence of German philosophy, in the fabrication of this theory, is evident.

V. *The Parallel Septenary Theory.* This is one of the two principal Protestant theories which have divided the opinions of orthodox interpreters. It argues against considering the Apocalypse as a progressive whole, evolving its events in continuous succession. Instead of regarding the Seven Trumpets as a development of the Seventh Seal, just as the Seven Vials appear to be of the Seventh Trumpet, it considers them as parallel, chronologically and supplementary to each other, each septenary running forward from John's time to the consummation. It is eminently a Church scheme, the Church itself being the subject of the prophetic figurations, in its seven-fold phase, from the beginning to the end. This theory was brought into repute by

Pareus and Vitringa, shortly after the Reformation, has been embraced by such men as Woodhouse, Cuninghame and Bickersteth, and is defended to a certain extent by Hengstenberg and Wordsworth.

VI. *The Continuous Historical Protestant Theory.* This is the principal theory now attracting the attention of the most orthodox and enlightened expositors of the age. It looks upon prophecy as an actual anticipation of veritable history. It regards each seal as successor to the preceding, in chronological order; each Trumpet and each Vial in the same way; and, objecting to the previous theory, maintains that the Septenary of Trumpets are subsequent to the Septenary of Seals, and the Septenary of Vials subsequent to the Septenary of Trumpets. The exclusive Church-scheme is discarded, and the Apocalypse is viewed as setting forth, in regular progression and detail, the chief secular and ecclesiastical events of the existing dispensation. An anti-Papal solution is given to the symbols and predictions respecting the "Beast." It was the theory of the Waldenses, Wickliffites, and Hussites; and the great body of Reformers in the sixteenth century, German, Swiss, French, English, generally received it. Of late it has found surprising confirmation from many important historical events in the kingdoms of the old world, and on this account awakened inquiring minds to a more earnest study of the mystic pages of John. Elliott, Birks, Cumming, Duncan, Gordon, Candlish, and others of the English Establishment and Free Church of Scotland, together with the celebrated missionaries, Duff and Bettelheim, and many prominent Divines in America, are among its most supporters. It is pre-eminently the theory of the Reformation, and, therefore, has been violently opposed by Roman Catholics, prelatical Divines, and rationalizing expositors.

Such are the prominent theories, six in number, which have grown out of a consideration of the last Book in the Sacred Canon. In seeking to know the truth as recorded by the Apostle, to understand the vision and the mystery, it is of the utmost importance that we should determine which, if any, of these theories is the correct one. The details of interpretation present great difficulties, but yet many of these difficulties disappear, according as we adopt one or other theory above mentioned. Much depends upon the general view we take of the whole Book, and the first thing for us to do, is to examine these theories carefully, and pronounce upon their merits. To do this, requires great caution, great judgment, great research, and great impartiality. It requires, moreover, a thorough knowledge of the Scriptures, of the original languages, and of secular and ecclesiastical history. If we are determined to study the Revelation of John, we must either arrive at one or other of these theories, or excogitate one for ourselves. It is just as necessary for the student here to decide which we will have, or frame a new one, as it is for the student in astronomy to say whether he believes in the Copernican system, or is satisfied with the cycles, epicycles, and deferents of Eudoxus and Ptolemy. Shall I take the doctrine of the philosopher of Cnidus, or that of the philosopher of Tuscany, is a question no more important than shall I accept the theory of the Jesuit of Seville, or that of the Vicar of Tuxford? Any publications that are issued without a regard to these things, are absolutely unworthy of notice. We want the laws of the Apocalyptic symbols, their verification in history, and the plan according to which this sublime Book is constructed.

These remarks are not made to discourage. And it is no objection, whatever, to the study of the Apocalypse, that so many theories have been framed, and that even yet, the order, distance, and detail of so many brilliant truths are confessedly undetermined. Astronomers can calculate the right ascension and declination of the stars, although they cannot measure the angle of position under which they appear, nor their distance from the earth. They can fix their relative situation in the heavens, and their distance



from each other, just as we fix the latitude and longitude of places on the globe. So there are brilliant prophetic truths in the Apocalyptic firmament, which, although their exact angle of position cannot be yet calculated, and their absolute distance from us determined, are nevertheless subject to a reckoning at once definite and important, viz: their relative distance from each other, and their proximity to, or remoteness from the meridian of their fulfilment. This, of itself, is enough to inspire earnest study. What may yet be done, in other respects, we cannot tell. Light is increasing. It would be as absurd to throw discredit upon the study of the Apocalypse, because that after all the labor of a Mede and Bengel, a Faber and Hales, an Elliott and Birks, the special order and accurate distance of mighty events, yet future, are unsettled, as to throw discredit upon astronomical science, because, that after all the labor of a Molyneux and Flamstead, a Herschel and Bessel, the problem of sidereal distances is yet unresolved. With the experience of others in our possession, and a knowledge of their difficulties, we are always in a better condition to advance, so long as our task has not been proved to be hopeless.—*Pres. Banner And Advocate.*

## DR. ELLIOTT'S GREAT WORK.

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Continued from our last.

#### § 2. — THE SYMBOLS OF THE FIFTH TRUMPET ANALYZED TO SHED THE ORIGIN OF THE FIRST WOE.

I now proceed, as proposed, to the consideration of the symbols of the fifth trumpet vision. It was a vision portending woe, as we are told, to the Roman earth and its apostatized inhabitants; and what the woe, and whence, and how originating, was all to be found intimated, if I mistake not, and this not indistinctly, in the description following.

"The fifth angel sounded: and I saw a star fallen from heaven to earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace. And there came out of the pit locusts upon the earth. And unto them was given power, as the scorpions of the earth have power. And the shapes of the locusts were like unto horses prepared unto battle. And on their heads were, as it were, crowns like gold. And their faces were as the faces of men: and they had hair as the hair of women: and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron: and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions; and there were stings in their tails. — And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

The quotation above given includes all the chief emblems of the vision: and in them an intimation as to the origin of this woe to Christendom,—both as respects the people commissioned, their new and false religion, their commission to destroy, and their primary prophet and leader. These I propose to discuss in the present section: reserving for another what remains of the prophecy; as it had relation chiefly to the subsequent progress and history of the emblematic locusts.

I. And first, as to the country and people whence it was to originate; — a point this for which the section preceding will have prepared us. For while, by the admixture of human similitudes in the hieroglyphic with the bestial, it was shown that men were the destined scourge, not literal wild beasts, as in some of the ancient prophecies,—there was further indicated, as I feel persuaded, and in the manner illustrated by the examples in that section, the very country and people intended.

Thus in regard of the animal resemblances. As the ground-work of these, if I may so say, in the hieroglyphic, there appeared the locust: with the following marked peculiarities, however, that it was in look, movement and sound like the horse, in teeth like a lion, and in the

tail and poison-sting like a scorpion. Now the qualities of the invaders thus prefigured were obvious. The locust-form indicated their swarming in numbers numberless; their being in their migratory progress rapid, far-ranging, and irresistible; and moreover,—except from some special preventive check, such as in this case, the prophecy foretold, would be actually given,—being wide wasters of the herbage and vegetation. The horse-like appearance seemed to imply that they would be hordes of cavalry; the likeness to the lion, that they would be savage destroyers of life; and the scorpion-likeness, that of the men in Roman Christendom, whose lives they spared, they would be the tormentors, even as with a scorpion's poison-sting. All this, I say, seems obvious.—But, passing this for the present, let us look to see, as suggested, what the local or national indications contained in these animal symbols. On doing so, we shall find, I doubt not, that they pointed the evangelist, and that not obscurely, to Arabia and the Arabs.

First, and chiefly, the locust, the ground-work of the symbol, is peculiarly Arabic. So the sacred history of ancient times informs us. "It was the east wind," it says, "which brought the locusts" on Egypt: from which the inference arises, that the country they issued from must have been that which, in all its extent, lies east of Egypt, that is Arabia. Such too, in modern times, is the testimony of Volney; "the most judicious," as Gibbon calls him, "of Syrian travellers." "The inhabitants of Syria," he observes, "have remarked that locusts come constantly from the desert of Arabia." Lebrun, from the convent at Rama, gives the same report: and the Moorish writer Leo Africanus, from the western part of North Africa, one not dissimilar. Besides that the very name for locust,—and similarity of names is a thing not unattended to, as we have seen, in Scripture symbols,—I say the very word for locust might almost to an Hebrew ear suggest Arab: the names of the one and the other being in pronunciation and in radicals not dissimilar;—of the locust, arbeh, of an Arab, arbi. And indeed the locust-simile is one used in other and earlier scriptures, with its usual appropriateness, to designate the number and character of an invading Arab horde. Again, as of the locust, so of the scorpion, the native locality was by the Jews considered the Arabian desert. Witness Moses' own words to the Israelites, on emerging from it, after forty years wandering; "that great and terrible wilderness wherein were fiery serpents and scorpions." And who know not, if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the horse; and that its wildernesses are the haunts also of the lion? — The zoology of the hieroglyphic is all Arabian.

Next as to what was human in the appearance of the locusts: viz. their faces as the faces of men, their hair as the hair (the long hair) of women, with crowns as of gold on their heads, (or, it might be, gold-adorned turbans,) and breast-plates like iron breast-plates. The qualities and character indicated, are here too sufficiently plain. There was indicated man-like courage, but united apparently with effeminate licentiousness; a combination somewhat singular: also invulnerability in war, and splendid and constant victory. But, for the present, what I would wish chiefly to inquire into is, here as before, the local significance of these features in the symbol; and whether any, and what particular nation, might seem to be figured by them. For in cases like this, as we have seen, the portraiture may be generally supposed to be drawn from life: and, considering all the particulars specified, it is assuredly very characteristic and distinctive. Applying this test then, by what is said of the faces as faces of men, (i. e. with beard or moustache,) the Goths and other kindred barbarian tribes are set aside: the faces of these being very singularly noticed by a cotemporary of their earliest incursions, I mean Jerome, as having faces shaven and smooth; faces, in contrast with the bearded Romans, "like women's faces." Again, while from the usual habits of both Greeks and Romans in the empire, that which is perhaps most remarkable in the described appearance, viz. the hair as the hair of women (not to add the turban head-covering also) was abhorrent,—there were two great neighboring nations, and I think but two, with whose national costume and habits both these and the other points of description well suited; I mean the Persians and the Arabs. Of the Persians, alike in the earlier times of their history and the later, the appearance is nearly thus represented, both by historians, and upon ancient coins and bas-reliefs still remaining. And of the Arabs, of whom I must speak more fully, as being the people indicated apparently by the points previously considered of the hieroglyphic,—of them descriptions are given yet more exactly agreeing with that before us. So Pliny, St. John's cotemporary at the close of the first century, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the

beard;—that "venerable sign of manhood," as Gibbon in Arab phraseology calls it. So Solinus describes them in the third century; so Ammianus Marcellinus in the fourth: so Claudian, Theodore of Mopsuestia, and Jerome, in the fifth:—of the last of which writers the acquaintance with the people he wrote of must have been most familiar; as he passed most of the latter years of his life at Bethlehem, on the borders of the Arab desert. This was about two centuries before the great Saracen irruption.—Yet once more, in the age immediately preceding that irruption, and which indeed included Mahomet's childhood, the same personal portraiture is still given of the Arab. In that most characteristic of Arab poems, Antar, a poem composed at the time I speak of, we find the moustache and the beard, the long hair flowing on the shoulder, and the turban also, specified. And let me add, in regard to the turban-crown, it happens very singularly that Ezekiel (23:42), describes the turbans of the Sabæan or Keturite Arabs under this precise appellation; "Sabæans from the wilderness, which put beautiful crowns upon their heads:" and, still as singularly, that even the perhaps hinted resemblance of them in the vision to crowns or diadems, (they being spoken of as like gold,) is one that has been made by the Arabs themselves. Of the four peculiar things that they were wont in a national proverb to specify as bestowed by God upon the Arabs, the first was that their turbans should be to them instead of diadems.

The testimonies thus quoted refer to three out of the four points of personal appearance noted in the vision. And on the fourth, that of the locusts appearing breast-plated with iron, both Antar, the Koran, and the history of Mahomet and the early Moslem Saracens, will also satisfy us. In Antar the steel or iron cuirasses of the Arab warriors are frequently noticed. In the Koran, among God's gifts to the Arabs, their coats of mail for defence are specially particularized. And in Mahomet's history we read expressly of the cuirasses of himself and his Arab troops. Individual Arabs, no doubt, like the one more early noted by Ammianus Marcellinus, might not seldom astound the foe by their "naked bravery." And hence by some it has been fancied the general habit. But the Saracen policy was the wearing of defensive armor. The breast-plate of iron was a feature of description literally answering, like the three others, to the Arab warriors of the 6th or 7th century.

Thus, on the whole, the country whence the woe was to originate might seem almost fixed, by these concurrent symbols, to Arabia. And, turning from prophecy to history, if we ask whether there was then, about the times of Heraclius, and the opening of the seventh century, any correspondingly destructive irruption of Arabs on Roman Christendom, the agreement of fact with the prediction is so far notorious. A mighty desolating locust-like Arab, or Saracen invasion, is the chief topic of the history of that century.

II. But it is further said of the locusts prefigured, that they issued out of the smoke of the bottomless pit, or pit of the abyss; the pit having been just opened previously, and the smoke ascending thereupon, out of it, as the smoke of a great furnace. What might this mean? And does it apply to the origin of the Saracen invaders just mentioned? The point is one strongly marked in the hieroglyphic, and evidently most important.

The word *abyssos*, abyss, answers in the Septuagint most generally to the Hebrew word that is used of the deep on which the primeval darkness rested, in Gen. 1:2; and which seems to signify, most properly, that depth or hollow of the earth which is the bed of the ocean-waters, though often used also of those waters themselves. By an easy extension or change of meaning, it came to signify sometimes that deeper depth, in which opinion, if not Scripture, placed the receptacle of the departed; at least of the departed wicked. So it is used, for instance, in Ezek. 31:17, where it is rendered hell by our translators; "They went down into hell with him, unto them that be slain with the sword;" and it is thus connected with the supposed habitation, or rather destined habitation, of evil spirits. In the New Testament this seems to be the more general use of the word. In Luke 8:31, the abyss into which the devils entreated that they might not be sent, seems directly contrasted with the sea into which they precipitated the swine, immediately after entering and possessing them. And in the Apocalypse,—passing over those two passages that speak of the Beast from the abyss, in chapters 11 and 17, where its meaning might seem more equivocal,—there remains that other at the beginning of chap. 20, in which the sense of the word, as signifying the prison-place of evil spirits, can scarcely be mistaken;—I mean that in which an angel that had the key of the abyss, is described as seizing the devil, that old serpent, and casting him into the abyss, and there sealing him up. In the present case the word *phrear*, or pit, ("pit of the abyss,") that is added, con-

firms this as the meaning. For it signifies evidently an opening in the earth, a shaft of communication, as it were, between the earth and the infernal region beneath. It is yet more confirmed by the notice of the smoke, as of a great furnace ascending from it. For in every case in Scripture, where the smoke as of a furnace is described as rising from out of, or from beneath the earth, the context shews that it is the smoke of penal fire. So in the case of Sodom; so in that predicted of the mystic Edom in Isaiah; so in that of the apocalyptic Babylon. Thus, on the whole, the observer could scarce be mistaken in interpreting this smoke from the pit of the abyss as an emanation from the pit of hell:—i. e. as some system of error and false religion thence originating; originating, it would seem, all on a sudden; and of which the effect would be, almost instantaneously, to darken the moral atmosphere, and dim the imperial sun in the firmamental heaven.

Which being the thing predicted, we have again to recur to history, and to inquire,—1st, whether, about the opening of the seventh century, there arose any hellish and false religion in Arabia, in its manner of development sudden and in strength such as almost at once to darken Christendom;—2dly, whether it was out of it that the Arab invaders before-mentioned issued forth to be a woe to the Roman world.

And to both of these questions who knows not the answers? Who knows not of the sudden rise of Mahomedanism in Arabia, just at the very time we speak of:—that most extraordinary invention of fanaticism and fraud; which being, as it was, from beginning to end a lie, in its pretensions superseding the gospel of the Lord Jesus, in its doctrines inculcating views of the blessed God dark, cruel, and unholy, and in its morals a system of pride, ferocity, superstition, sensualism,—indicated too well to any one that had eyes to see, that it had indeed its origin from hell, and was an emanation, like the pestilential smoke in the vision, from the pit of the abyss? Again, who knows not the fact that it was after embracing Islamism that the Saracen cavalry hordes burst forth in fury on Roman Christendom; and yet more, that they were imbued from this very source with the qualities that the symbols in the vision indicated? For there is indeed a perfect fitness in the representation of the symbolic locusts as issuing forth, all formed in character, out of the smoke from the pit of the abyss. It was the religion of Mahomet in fact, that made the Arabs what they were. It was this that for the first time united them as one, in numbers countless as the locusts; this that gave them the locust-like impulse to speed forth as its propagandists over the world; this which imparted to them, as to lions of the desert, the irresistible destroying fury of fanaticism; this, further, which, in case of their conquering the provinces of Christendom, as I shall notice in the next section more at large, had already prepared in them a scorpion-like venom of contempt and hatred, wherewith to torment the subject Christian:—this, finally, that made them the thelmitroi described: that added sensualism to their ferocity; suggesting indulgence of their lusts in life, and bidding them look and fight for a heaven of lust beyond it. So that here, too, there was no one point in which the Saracen character and history did not answer to the prophetic emblems.

(To be continued.)

## The Christian Population of Turkey.

THE Danubian correspondent of the *Daily News* writes in a strain strongly confirmatory of the statements we have repeatedly brought under the notice of our readers with respect to the treatment of Christians in Turkey:

"The Tanzimat was designed to place Christians on an equality with Mussulmans in everything that was necessary to their security; and that decree was certainly framed in a spirit so liberal and enlarged, that if parchment could have done this it would have done it. Judges were enjoined to receive the evidence of Christians with the same respect and confidence as that of Mussulmans in all cases that might be brought before them; all pashas and dignitaries, civil and military, were strictly prohibited from in any way maltreating or ill-using them, by exacting unremunerated labor, or hospitality, and were charged in all the acts of their administration to use towards them the same tenderness and consideration as if they were true believers. The only distinctions which were henceforth to mark their inferiority to the conquering race were the payment of the *haratch*, or poll-tax, the inability to carry arms, or to fill any public office; but these were privileges to which the rayahs had long forgotten to aspire, and the want of which they consequently never felt.

"It was one thing to inform all pashas and mudirs that Christians were no longer to be wrongfully imprisoned, or forced to labor without payment, or deprived of their property through covetousness or caprice; but it is another to make them obey. As long as the pasha



of Widden or Bagdad could forward punctually his quota of the taxes, and a reasonable consideration to the vizier for the time being, he had little to fear from occasional violations of the law, in which rayahs were the parties aggrieved. In Turkey, the governor of a town or province in which is no European consul, is all but omnipotent. It is by no means uncommon for a mudir or caimakam to seize upon forty or fifty piastres ahead. Sir Stephen Lakeman, during his wanderings in European Turkey two years ago, was the means of liberating forty rayahs whom he found immured in this way in a village in the Balkan. We have heard of another case in which a pasha who, having resorted to this mode of replenishing his treasury, was not only compelled to set his captives free, but was so terrified by the threats of the English consul in the neighboring town, that he offered, in case it would afford the slightest satisfaction to that gentleman, to liberate all the prisoners in the gaol. Another mode of extortion still more frequently practised, especially in time of war, is the exaction of cattle or corn from Christian villages. A kavass is sent to inform the chief or mayor that he and his co-religionists must furnish by a certain day so much corn or straw, or so many sheep, or so many bullocks, and they are left to apportion the contribution amongst themselves as best they can. It would, we imagine, be rather difficult to mention a case in which a demand of this sort has been refused, when compliance with it was physically possible. In time of war this doubtless cannot be avoided, and to Omar Pasha's honor it must be said, that exactions made on the population for the supply of his forces were made alike of Turk and Christians. In ordinary times, however, no pasha ever thinks of addressing himself to meet the wants of his table, or stable, or treasury, to anybody but gisours; who, in their turn, never think of looking for payment. All this it is hardly necessary to say, is strictly forbidden by the Tanzimat; but who is to enforce the Tanzimat? A wretched rayah who has hardly ever in his life been out of his village, and who, if he wished to leave it, could not do so, as the authorities would never grant him a taskere or passport, is not the man to carry his plaint to Constantinople, or when there to obtain a hearing. He would stand a long time in the great matted hall of the Porte with his slippers in his hand before he could get admittance even to the meanest of the kaatibs. To bring his cause before the Cadi would be equally foolish and useless. The Cadi knows very well that the testimony of a Christian witness in the eye of the Sultan is worth that of a Turk, but he knows that the Koran speaks differently, and both his feelings and his opinions, and those of his friends and relatives, amongst whom he lives, and whom he in all respects resembles, prompt him to hearken to the Koran and disregard the Tanzimat. If a rayah stood upon his rights in such a case, the probability is, that instead of being allowed to argue the question and receiving a patient hearing, one of the Zapties would impose silence upon him by a smart box on the ear. No Turk who ever alleges that a Christian owes him money, and is prepared to make oath in support of his claim, ever finds the smallest difficulty in having his claim allowed. Nay, we have known a case in which a rayah seeking to enforce payment of a debt from a Turk by the clearest evidence of many witnesses, was met by a flat denial and a counter claim for a large sum, which the Mussulman, though well known to be a penniless drunkard, declared he had lent the plaintiff, and the pasha ordered the gisour to pay on the spot, on pain of instant bastinadoing. This is but a solitary instance of many that might be cited to prove that, as a general rule, even now, there is no claim, however absurd, that a Mussulman might make against a Christian before the Pasha or the Cadi, which both these functionaries would not allow and enforce, unless in towns in which there is a consul of some European power."

### My Lost Youth.

BY H. W. LONGFELLOW.

OFTEN I think of the beautiful town  
That is seated by the sea;  
Often in thought go up and down  
The pleasant streets of that dear old town,  
And my youth comes back to me.  
And a verse of a Lapland song  
Is haunting my memory still:  
"A boy's will is the wind's will,  
And the thoughts of youth are long,  
—long thoughts."  
I can see the shadowy lines of its trees,  
And catch, in sudden gleams,  
The sheen of the far-surrounding seas,  
And islands that were the Hesperides  
Of all my boyish dreams.  
And the burden of that old song,  
It murmurs and whispers still:  
"A boy's will is the wind's will,

And the thoughts of youth are long,  
—long thoughts."

I remember the black wharves and the slips,  
And the sea-tides tossing free;  
And Spanish sailors with bearded lips,  
And the beauty and mystery of the ships,  
And the magic of the sea.

And the voice of that wayward song  
Is singing and saying still:

"A boy's will is the wind's will,  
And the thoughts of youth are long,  
—long thoughts."

I remember the bulwarks by the shore,  
And the fort upon the hill;

The sun-rise gun, with its hollow roar,  
The drum-beat repeated o'er and o'er,  
And the bugle wild and shrill.

And the music of that old song  
Thrills in my memory still:

"A boy's will is the wind's will,  
And the thoughts of youth are long,  
—long thoughts."

I remember the sea-fight far away,  
How it thundered o'er the tide!

And the dead captains, as they lay  
In their graves, o'erlooking the tranquil bay,  
Where they in battle died.

And the sound of that mournful song  
Goes through me with a thrill:

"A boy's will is the wind's will,  
And thoughts of youth are long,  
—long thoughts."

I can see the breezy dome of groves,  
The shadows of Deering's Woods;

And the friendships old and the early loves  
Come back with a Sabbath sound, as of doves  
In quiet neighborhoods.

And the verse of that sweet old song,  
It flutters and murmurs still:

"A boy's will is the wind's will,  
And the thoughts of youth are long,  
—long thoughts."

I remember the gleams and glooms that dart  
Across the school-boy's brain;

The song and the silence in the heart,  
That in part are prophecies, and in part  
Are longings wild and vain.

And the voice of that fitful song  
Sings on, and it never stills:

"A boy's will is the wind's will,  
And the thoughts of youth are long,  
—long thoughts."

There are things of which I may not speak;  
There are dreams that cannot lie;

There are thoughts that make the strong heart  
weak,

And bring a pallor into the cheek,  
And a mist before the eye.

And the words of that fatal song  
Come over me like a chill:

"A boy's will is the wind's will,  
And the thoughts of youth are long,  
—long thoughts."

Strange to me now are the forms I meet  
When I visit the dear old town;

But the native air is pure and sweet,  
And the trees that o'ershadow each well-known  
street,

As they balance up and down,  
Are singing the beautiful song,

Are sighing and whispering still:  
"A boy's will is the wind's will,

And the thoughts of youth are long,  
—long thoughts."

And Deering's Woods are fresh and fair,  
And, with joy that is almost pain,

My heart goes back to wander there,  
And, among the dreams of the days that were,  
I find my lost youth again;

And the strange and beautiful song,  
The groves are repeating it still:

"A boy's will is the wind's will,  
And the thoughts of youth are long,  
—long thoughts."

—Putnam's Magazine.

### The Inquisition

IN the ninth, tenth and eleventh centuries after the period of the Christian era, the power and influence of papacy had increased in a remarkable degree. The zeal which animated the church became fierce and ungovernable. The persecution of heretics commenced, and at last, in an evil hour, St. Dominic arose—the father of the inquisition was introduced into Romania, Lombardy, and other Italian provinces in the year 1251, during the reign of Pope Innocent IV. It was not introduced into Spain until 1481. Under Ferdinand and Isabella, and in Portugal 56 years later. It was established in Spain under the authority of a bull from the Pope, but it was established probably more from a desire to afford the King a pretext for confiscating the property of the Jews, his richest subjects, than from a sincere wish to advance the prosperity of the church. The power of the inquisition was vested in an ecclesiastical judiciary, chosen by the king. The chief inquisi-

tor was the principal judge not only upon the right and quality of the propositions maintained, but upon the guilt or innocence of the prisoners.

Fra Tomas de Torquemada was the first Inquisitor General in Spain; and the period of his power, which lasted eighteen years, was distinguished for rigor and oppression. He died in 1498, and left the tribunal so well regulated, and in the possession of so much absolute power, that for more than two centuries regal tyranny, ecclesiastical ambition and private malice found in it the accomplishment of their most atrocious purposes. The modes of punishment adopted by it were various—penance, excommunication, interdiction, deprivation of office and dignities, confiscation of property, disinheritance of children, and finally, death by fire. All their proceedings were distinguished by a peculiar refinement of cruelty which can hardly be imagined in our enlightened age. Thus in burning alive, the victim was frequently bound to a pole at a height of some eight or ten feet above the ground, so that the flames should not immediately reach above his knees—thus prolonging his agonies, and literally roasting him alive. Torture was frequently used to extort confessions.

In the secrecy with which all inquisitorial affairs were conducted, lay the great strength of the institution. The victims were never confronted with their accusers. The names of the witnesses remained locked in the breasts of the judges. During the period of Torquemada's rule it has been estimated that eight hundred thousand Jews were forced to flee from Spain.

From that time until the abdication of Charles V. in 1556, eight inquisitors general presided over the institution. Fernando Valdes who was the last of these, was selected by that celebrated monarch as a suitable agent for carrying out his plans of secret infamy and crime. The period of his office was marked by cruelty and horror. Official murders—the ruin of useful men and virtuous families. Sometimes in the dead of night a band of shrouded men would appear in the chamber of a worthy and respected citizen. The words "in the name of the holy inquisition" were sufficient to terrify the boldest, to quell all opposition, and the unfortunate man would be hurried away, perhaps never again to look upon the face of a friend. If wealthy, his condemnation and the confiscation of his property were hardly matter of doubt. Even great men, nobles, and members of the Church did not escape. The latter portion of the life of Charles was devoted, it has been said, to the expiation and repentance of his crimes. However that may be, it is known that his mortal career terminated amid the gloomy solitudes of St. Justus, with none around save austere monks and mercenary hirelings to soothe the last moments of the dying man. It was a fitting consummation for one who had gained and preserved power by the tears and anguish of his fellow men. Under the fostering care of Philip, the tribunal rose to a power which it had never before possessed. Its barbarities were innumerable. It has even been charged with having been Philip's agent in the murder of his son, Don Carlos, but Prescott relieves the father from the charge of a crime so unnatural. No individual was secure from its persecution. The Pope himself, Sixtus V., was arraigned on a charge of heresy, and dying suddenly—some said by poison—in the midst of the excitement, was convicted, after death, of the crime which was charged upon him. The most celebrated of the *autos de fe*, or trials of faith, which occurred during Philip's reign, were those of the year 1559. On the 21st May, at Valladolid, fourteen persons, most of them above the middle rank, were burnt alive, and sixteen more were reconciled to a public penance. Five months later the burning of sixteen apostate monks was signalized by an unusual pomp and display. Philip himself, with some of the highest officers and ladies of the kingdom, was present at the occasion.

Under the kings who succeeded Philip, the inquisition gradually declined, with the waning monarchy, until its suppression by the French in 1809. During the latter part of the reign of Philip III., however, witchcraft came into vogue, and the dungeons of the inquisition were again filled with unhappy wretches. The details of the proceedings against them exhibit a revolting picture of fanaticism, superstition and cruelty. Suffice it to say, that all who confessed their guilt, were "reconciled" while those who maintained their innocence were burned without ceremony. During the reign of Ferdinand VI. the power of the inquisition seemed for a while to have imbibed unwonted vigor in the persecution of Freemasons. Subsequently to the time of its downfall in Spain, the history of the inquisition presents few features of remarkable interest. During the period of its existence up to that date, (1809) it is estimated that in Spain 39,912 individuals had been burned alive at the stake; 17,659 in effigy, and their estates confiscated; and 294,450 condemned to infamous public penance.

On the return of Ferdinand to the Spanish throne in 1814, through the path which the British bayonets had carved for him, the old

tribunal was re-established. Indeed this was the prime cause of the revolution of 1820, which was only quelled in 1823 by the interference of France, acting under the authority of the Holy Alliance—which, however, recommended to Ferdinand that the "holy office" should not be again established.

And thus ends the history of the Spanish inquisition—an institution of tyranny, fostered by the monarchs of Spain for a period of more than three hundred and twenty-five years—and considered by them an instrument of paramount importance, as affording an easy means of crushing their enemies, prohibiting odious publications, and persecuting all whose opinions might interfere with their own despotic views; and it possessed the extraordinary faculty of discovering religious heresy in every mind and manuscript which assailed any of the royal prerogatives.

### The Cabinet.

REMEMBER that God sent you into the world for religion. We are but to pass through our pleasant fields, or our hard labors; but to lodge a little while in our fair palaces, or our meaner cottages, but to bait in the way of our full tables, or to spare diet. But then man does his proper employment, when he prays and does charity, and mortifies his unruly appetites, and restrains his violent passions, and becomes like to God, and imitates his only Son. Then he is dressing himself for eternity, where he must dwell or abide, either in an excellent, beautiful country, or in a prison of amazement and eternal horror.—Jeremy Taylor.

### An Interesting Lesson in American Geography

THE sources of national power, and the rules which govern their increase, are what the census was instituted to ascertain. It is a little singular that in the comprehensive and compendious volume, issued by the United States Government last year, there is no statement showing the comparative rapidity with which it is advancing, in each of the several States.

From the figures therein contained, however, it is not difficult to frame such a statement. We observe a correspondent of the *National Intelligencer* has undertaken the task. In a long table of figures taken from the Census Report, he arrives at the following results, which, although they are as precise and certain as any other sum in arithmetic, a large part of the people of the Union steadfastly deny or purposely ignore.

A traveller who should set out at the Texas frontier, or anywhere else on the south-western side of the national domain, and journey towards the north and east, would meet on his road the following facts, one after another, in as regular succession as the steps of a ladder:

1. Farms regularly diminish in size and increase in numbers as we proceed from south to north and east.
2. The proportion of improved land steadily increases, and that of unimproved land steadily diminishes, irrespective of the density of the population, as we proceed from south to north and east.
3. The cash value of farms, both in the aggregate and in the price per acre, regularly increases as we proceed from south to north and east.
4. The production of corn and wheat regularly and steadily increases, without an exception, as we proceed from south to north and east.
5. The productive industry of the people, both in the aggregate and as individuals, regularly increase as we proceed from south to north and east.
6. The density of population regularly increases as we proceed from south to north and east.
7. The rate of increase of population regularly increases as we proceed from south to north and east.
8. The number of manufacturies regularly increases as we proceed from south to north and east.
9. The amount of shipping regularly increases as we proceed from south to north and east.
10. The amount of capital regularly increases as we proceed from south to north and east.
11. The number of railroads regularly increase as we proceed from south to north and east.
12. The number of canals and post-roads regularly increases as we proceed from south to north and east.
13. The number of telegraphs and telegraph stations regularly increases as we proceed from south to north and east.
14. The number of persons who cannot read and write steadily diminishes, and that of schools and scholars regularly increases, as we proceed from south to north and east.
15. The number of churches, and of those



who worship therein, steadily increases as we proceed from south to north and east.

These are the facts shown by the unerring figures of the census. They do not depend upon the comparative age, nor upon the fertility of the States; for whether we proceed from the older to the newer, or from the newer to the older—from the fertile to the sterile, or the sterile to the fertile, the result is just the same.

This constant order of succession would seem to indicate some fixed law or constantly operating cause. But what that law or cause may be, the census does not state. Neither does the *Intelligencer*. Neither do we. But we think it is written plainly enough, and that, too, "in black and white," all over the face of this broad continent.—*Albany Journal*.



## The Advent Herald.

BOSTON, MARCH 8, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE CHURCH IN THE ARK.

In the language of the inspired record, "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood."

Man and the earth were both to be destroyed by the deluge. Thus Peter (3:6) says, "the world that then was being overflowed with water perished." They were not, however, unwarned. Christ, by the Spirit, (1 Pet. 3:19, 20) "went and preached unto the spirits in prison; which some time were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Noah was not only a preacher of righteousness, but he showed his faith by his work,—which doubtless was a standing subject for the mirth and jeers of the ungodly and a visible symbol of the impending judgment.

In accordance with the directions of the Divine Architect, Noah constructed the ark. Its length was three hundred cubits, or 450 feet; its breadth was fifty cubits or 75 feet, and its height was thirty cubits or 45 feet. It had "lower, second, and third stories," with fifteen feet of height for each; and it would compare, as estimated by Dr. Arbuthnot, with a vessel of "eighty one thousand and sixty-two tons burden." There was, on its three floors, over one thousand square feet of surface.

Besides Noah and his family, this ark was to contain, "of every living thing, of all flesh, two of every sort; and of the clean beasts and fowls, seven of each kind, with a year's provision for all."

"Bishop Wilkins, who has written largely, and with his usual accuracy, on the subject, supposes that quadrupeds do not amount to one hundred different kinds, nor birds which could not live in the water to two hundred. Of quadrupeds, he shows that only seventy-two different species needed a place in the ark, and the birds he divides into nine classes, including in the whole one hundred and ninety-five kinds, from which all the web-footed should be deducted, as these could live in the water. He computes all the carnivorous animals equivalent, as to the bulk of their bodies and food, to twenty-seven wolves; and all the rest, to one hundred and eighty oxen. For the former he allows one thousand eight hundred and twenty-five sheep for their annual consumption,\* and for the latter, one hundred and nine thousand five hundred cubits of hay: these animals and their food will be easily contained in the two first stories, and much room to spare; as to the third story, no person can doubt its being sufficient for the fowls, with Noah and his family."—*Dr. A. Clarke*.

\* The food of the carnivorous animals was doubtless vegetable while they were in the ark—but this estimate shows the room needed for it.

When his arrangements were all completed "Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah."—Gen. 7:1-9.

This was seven days before the deluge, and (v. 16) "the Lord shut him in." Notwithstanding all this, the antediluvians believed not. As it will be in the days of the Son of man, so it was, the Saviour has said, in the days of Noah (Luke 17:27) "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all."

They believed not till the Lord had closed the door—shutting Noah in, and them out—after which, if any would have entered it was forever too late. "And it came to pass after seven days, that the waters of the flood were upon the earth."

### THE EPOCH OF THE FLOOD.

The epoch of this event is easily computed:

	years
Gen. 5:3 "Adam lived an hundred and thirtie years, and begat . . . Seth," *	130
" "6 "Seth lived 105 years and begat Enos,"	105
" "9 Enos lived 90 years and begat Cainan.	90
" "12 "Cainan lived 70 years and begat Mahalaleel	70
" "15 "Mahalaleel lived 55 years and begat Jared	65
" "18 "Jared lived 162 years and begat Enoch	162
" "21 "Enoch lived 65 years and begat Methuselah	65
" "25 "Methuselah lived 187 years and begat Lamech	187
" "28 Lamech lived 182 years and begat a son and called his name Noah	182
" 7:6 "And Noah was 600 years old when the flood of waters was upon the earth."	1656

It was thus 1656 years from the Creation to the flood. And (Gen. 7:11, 12) "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights."

According to Peter (3:5, 6) "By the word of God, the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water perished." According to the rendering of Granville Penn, the "foundations of the great deep were broken up." The fiat of the Creator which had caused the inequalities in the surface of the earth,—the ocean caverns which contained the waters,—again went forth, elevated the ocean bed and depressed the mountains, so that, with the rains of heaven, the entire globe was again one sea of waters. Those barriers, instituted by the creation of the firmament, which had separated the waters which are above the firmament from those which are beneath, seem to have been removed, and to have let down upon the earth, in that forty days rain, all the waters that were above, so that the waters mingled again with the waters as before. "The waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail: and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl."

\* The reading of the Septuagint gives one hundred years more than the Hebrew for the life of each of the following patriarchs, before their sons, and shortens their subsequent lives the same amount, viz.: Adam, Seth, Enos, Cainan, Mahalaleel and Enoch; and it gives six years more for the age of Lamech, and twenty less for that of Methuselah—so that instead of 1656 it gives 2242 years for the period between the Creation and the deluge—an excess of 586 years. The Samaritan version gives 349 years less than the Hebrew, which is undoubtedly the most reliable chronology—the other versions being altered evidently with a design.

of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."—Gen. 7:17-24. Again, the globe was one shoreless sea as it was at the close of the second day of the creation week. The waters which then overspread the earth, by a reversal of the ordinances by which the dry land had been at first caused to appear, had sufficed to immerse it again.

The everywhere broken condition of the crust of the earth, shows that it has been subjected to mighty upheavings and depressions, which would be fully accounted for on the foregoing hypothesis respecting the deluge; which also is needed to account for some other geological facts. Some of the immense coal deposits could only have resulted from the submerging of the old antediluvian forests, the growth of more than sixteen centuries. Uprooted by the commotion of the elements, and the breaking up of the earth, immense masses of vegetation would be accumulated by the action of the waters, on the plains and in the lakes and various hollows of the earth. The soil adhering to their roots would soon precipitate them to the bottom, where they would speedily be covered by the earth washed down from the hills; and masses of vegetation brought from nearer and from more remote localities, during the same overturning, might result in a succession of beds of coal, with rock between, as is now often met with.

The animals also, which must have existed in large numbers, when engulfed by the waters, would be floated awhile, by the winds and currents, and then deposited, and this may account for there being now found the remains of the animals of warmer climates, in latitudes where they can not live. Such may have caused the deposit of the remains of elephants in the northern parts of Siberia, in such quantities that fossil ivory has been exported from there as an important article of commerce. In 1799, the enormous carcass of an entire mammoth, mostly encased in ice, was discovered near the mouth of the Lena river. It was more and more disengaged each year, till 1803, when it fell on to the sand bank below. No gradual changes could have effected such results; for under such action, these animals would have crumbled to dust, as their fellows now do, instead of accumulating on the ground, in the countries where they inhabit.

For "an hundred and fifty days," from the 17th day of the second month, to the 17th day of the seventh month, the ark floated upon the waters; which by that time had so far abated that the ark rested on Ararat. On the first day of the 10th month the tops of the mountains were first seen. "And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried."—Gen. 8:13, 14.

On that day, in obedience to the command of Jehovah, the little church that had resided in the ark one year and ten days came out, with all the living creatures that were in the ark, for the re-peopleing of the earth. Noah built an altar and offered burnt offerings, and "the Lord smelled a sweet savor," and promised that He would "not curse the ground any more for man's sake;" but that "while the earth remaineth, seed time and harvest, cold and heat, and summer and winter, and day and night shall not cease."—Gen. 8:21.

### THE EARTH THAT NOW IS.

It is not necessary to suppose that the earth on to which Noah came from the ark, was in all respects the same dry land that existed before the flood. Pet. 3:6, 7—"The world that then was being overflowed with water perished: but the heavens and earth which are now, by the same word are kept in store against the day of judgment and perdition of ungodly men." There may have been important changes in the relative position of land and water. Much that was dry land before the deluge, may now be the bed of the ocean, and much that is now earth, may till then have been under the sea, or covered by immense lakes. Some parts of the surface of the present earth give evidence of having been the place of deposit of immense quantities of soil which had been washed down from the mountains by rivers into the waters where they emptied. Mr. Lyell, a distinguished geologist, estimates that the earth brought down each day by the river Ganges, and deposited in the Bay of Bengal would equal in weight one of the large pyramids of Egypt. On this supposition, an immense deposit must have been made by all the rivers of the antediluvian earth, during a period of 1656

years; and who can say that the earth that now is, was not prepared and made fertile in view of its being thus fitted to yield support to the nations that should live upon it!

The whole of the north of Europe and Asia extending from the Ural mountains, west and east, to the Baltic sea and Pacific ocean, are two immense plains: the European, gently sloping to the Black Sea and Arctic ocean; and the Asiatic, gently sloping from the Altay mountains to the North. The plains of Hungary between the Danube and the Theiss, are computed by Humboldt to comprise 9000 square miles, and the dividing ridge between the two rivers has been found by measurement to be only 78 feet. A rise of from 200 to 300 feet in the waters of the Baltic and Mediterranean seas, would connect them and overflow all the steppes of Russia. The fertile plains of China and Hindostan are of immense extent and but little elevated above the ocean. The rise of a few hundred feet in the waters of the gulf of Mexico, would cause them to overflow the broad and fertile valley of the Mississippi river to the great lakes, and to Hudson's Bay on the north. In South America are majestic plains hundreds of miles in extent, which Humboldt, by barometrical measurement, at various points, found to be only from forty to fifty fathoms above the sea. Travelers express their astonishment at their perfect level, extending as far as the eye can reach, and impressing the imagination with their resemblance to the surface of the ocean. From the mouth of Orinoco to Ospinos—540 miles, from San Carlos to the Savannahs of Caqueta—600 miles, and from the southern declivity of the mountain chain on the coast, to the foot of the Andes of Pasto—1149 miles, this equality of surface reigns uninterrupted. The vast valley of the Amazon is so near the level of the ocean, that the tides are perceptible at Obidos, 400 miles inland, and the river is navigable 2000 miles in a direct line to the very foot of the Andes having a descent of only about six inches to the mile; and the fall of other rivers in South America is so gentle as to be often imperceptible.

Other portions of the earth are waste and barren, and also give evidence of having been the ocean's bed. In the deserts of Africa, sea-sand is the prevailing soil. The immense plain of Sahara, 3000 miles long and 1000 wide, is no where but little elevated above the sea, and beds of salt are scattered over its surface. In Asia are similar plains, but of less extent. The salt desert of Persia is 500 miles in extent and that of the Canbul territory about 400. The deserts of Arabia are not of less extent, are composed of sand impregnated with salt, and would be inundated by a slight rise of water. And the low plains of South Carolina contain numerous oyster beds, which indicate their former occupancy by the ocean.

However this may be, the earth that now is was to be the abode of man until the judgment. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."—Gen. 9:1-3.

The command to replenish the earth, which was given to Adam, was thus repeated to Noah, whose posterity was to complete what Adam's had failed to accomplish. And there was also thus given to Noah, a partial dominion over the lower creation, but not the full dominion that was bestowed on Adam. The living creatures were not to come to man in their full confidence, but were to live in fear and dread of him, their superior. God also covenanted with Noah that there should not be another flood of waters "to destroy the earth." "And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."—Gen. 9:12-15. But though not to be destroyed again by water, (2 Pet. 3:7,) "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—For the tares were to continue to grow with the good seed after, as well as before the flood, until the final harvest of the earth at the end of the world.

A RAY of light to the understanding is better than a volume committed to memory.



## THE MILLENNIUM.

Continued from page 60th.

[In reply to an article on the millennium, copied from the *Christian Messenger*, a Baptist paper published in Brantford, Canada West,—into the *Herald* of Feb. 23d.]

3. He presents the questions at issue between Millenarians and anti-millenarians, as, "1. Will the millennium be a personal reign of Christ on the earth in its present state, with the saints actually raised from the dead? 2. Or will it be a spiritual reign of the Saviour, in the hearts and over the lives of His people, by the power of His grace, through the influence of the gospel, and the holy energies of the Spirit of God?" These he says are "the only interpretations of the millennium, or reign of Christ on earth, worthy of notice." And he adds, that "most of the persons who of late have been active in propagating their opinions on this subject, strongly contend for the first view: that Christ will actually come and reign on the earth as it now is, after the righteous dead are raised from their graves." And then he proceeds to argue that such a view is irreconcilable with other Scriptures.

Now the first view named, is not among those "worthy of notice,"—it being advocated by very few and inconsiderate persons. For, instead of its being held by millenarians, that Christ is to reign "on the earth in its present state," "on this earth as it now is," they very unanimously teach that His reign will not be on the earth as it is, but will be in the new earth wherein dwelleth righteousness, after it shall have been subjected to the burning process predicted by Peter, during which its elements will be melted with fervent heat,—that it will be in the new earth of which John had a vision, after the earth and heaven, as they now are, shall have passed away, and when the tabernacle of God will be with men and He will dwell with them. Making the mistake that they locate Christ's reign in the earth as it is, he has attempted to show that the view is inconsistent with various scriptures; whereas, had he appreciated their actual position, he would have seen that such a course was making no progress towards a disproof of it; for he only assails a position which they do not hold, and is thus like one fighting the air, or knocking down a man of straw of his own creation.

4. He refers to those whom he designates as "calculators," as peculiarly belonging to millenarians; whereas Faber, Scott, and hosts of anti-millenarians, are as definite in their designation of the termination of the prophetic periods, as are millenarians, and of the commencement of the 1000 years of Rev. 20th; and they only differ from them in the nature of the events which are to distinguish the predicted epoch.

5. He says, "We suppose Elder Miller's periods are all past and gone, unless he has discovered a new rule of calculation."

By this he shows that he supposes Mr. Miller to be still living, who has been dead for several years; and also that he is unacquainted with what Mr. Miller's "rule of calculation" was. Mr. Miller's calculation of the prophetic periods all turned on the supposed connection of the seventy weeks of Daniel 9th, with the 2300 days of Daniel 8th, i.e., that they synchronized in the epoch of their commencement. The passing of his time did not show the prophetic periods to be in the past, but it simply disproved his supposition of the synchronism referred to,—leaving the time of the commencement of the longer period, and consequently that of its termination, uncertain, without affecting his rule of calculation, which was simply the long established Protestant interpretation of a day for a year, as is held alike by Pre- and Post-millenarians.

6. He argues against millenarianism on the ground that if the millennium is near, as is generally held by them, that such nearness is incompatible with the previous fulfilment of predictions which he quotes; by which he shows either that he is not aware that millenarians adduce those same prophecies, in proof of the millenarian reign, holding that they are fulfilled by, or subsequent to the second advent, and are therefore no hindrance to it; or if knowing it, he keeps his readers ignorant of it, and brings objections without having the candor to show how those same objections are disposed of.

All of the above points betray a want of acquaintance with the whole question, which incapacitates him from doing his own side of the question justice; and also from presenting fairly the view from which he dissents, or from making any progress in its disproof. This want of acquaintance with this subject, is, however, on a par with some other things we notice in the same copy of the *Christian Messenger*. For instance, a corres-

pondent writes: "It is a fact that Congregationalists and Presbyterians are fast becoming one body in the New England states;" when it is not so—there having never been but a very few societies of Presbyterians in the New England states, and they never having been more distinct from Congregationalists than now. It is less than four years since the first Presbyterian churches were instituted in such New England cities as Hartford and Bridgeport. It is but a few years since the first was organized in Boston; and while at the present time there are hardly a score of Presbyterian churches in the whole of New England, there are probably twice as many as there were twenty years ago! With what propriety, then, can it be said that they and Congregationalists here "are fast becoming one body." But to the point at issue.

(To be continued.)

## The Heathen Christ's Inheritance.

"That the day will come when the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession, is as certain as that 'the word of the Lord is sure.' But there must be a great change in the condition of the Church herself, before we can expect the dawning of that blessed era. It is only through her instrumentality that the kingdoms of this world, will ever become 'the kingdoms of our Lord and of his Christ.' Yet she is far from realizing the importance of her mission, or her obligation to give all her energies to its speedy accomplishment. The Church needs to feel more the danger of the heathen, and her own responsibility for their salvation. And not only should Christians feel more the duty of carrying the gospel to the benighted portions of the earth, but they should become better acquainted with the efforts that have been, and are now being made, to enlighten the nations that sit in darkness. There needs to be a greater diffusion of missionary intelligence. Christians must become more interested in the missionary enterprises of the day; but this they will never do until they know more of their operations. And still further, each individual Christian must feel that he has a personal responsibility in the matter of the world's conversion. There must be more inquiring, 'Lord what wilt thou have me do?' An increased spirit of self-denial must be cultivated. Sons and daughters must be willing to leave parents, and parents to give up children, that they may become heralds of salvation to distant lands. There must be more consecration of time, of talents, of property, to this object. Nor must we forget to pray without ceasing, 'Thy kingdom come.'—N. Y. Eccl.

In copying the above, we have italicised a portion of it, for the purpose of calling attention to and commenting on it.

That the day will come when the heathen shall be given to Christ for an inheritance, can be doubted by no one who believes the testimony of inspiration. Nor is there any question respecting the duty of the church to feel for the heathen, and to carry the gospel to them. Her duty, however, is only to plant and to water, leaving it with God to give the increase, just as it pleases Him.

What we object to in the above, is the claim put forth that the kingdoms of the world can only become the kingdoms of Christ through the instrumentality of the church. In this there is a direct conflict with the words of inspiration. According to Rev. 11:15, the kingdoms of this world become Christ's, at the sounding of the seventh trumpet; and then commences His eternal reign. It is not the church that gives Him this great power; but at that epoch, those seated before God give thanks, saying (v.19), "We give Thee thanks, O Lord God Almighty . . . because Thou hast taken to Thee Thy great power and hast reigned." He takes it to Himself and does not ask the church for it, they also give Him thanks at the same time, that (v.18) the time has come for the dead to be judged, the saints to be rewarded and the destroyers of the earth destroyed.

This harmonizes with Paul's change of the living and resurrection of the dead (1 Cor. 15:52) at the last trump; as it also does with what God says to the Son in the second Psalm, when He and not the church shall give Him "the heathen for an inheritance and the uttermost parts of the earth for a possession;" (v.9) "thou shalt break them with a rod of iron: Thou shalt dash them in pieces like a potter's vessel"—work very unlike that of the church's converting them.

What is it but infidelity on the part of those who impute to the church a work which God has never commissioned it to perform, when they give an interpretation to such passages, that directly reverses their meaning?

It is less pain to learn in youth than to be ignorant in old age.

## The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" 44.
The Tempter.	" 52.
The Temptation.	" 52.
The Culpits and their Sentence.	" 60.
The Judge.	" 60.
The Earth and Man under the Curse.	" 68.
Cain and Abel.	" 68.
The Church Before the Flood.	" 76.
The Church in the Ark.	" 76.
The Epoch of the Flood.	" 76.
The Earth that now is,	" 76.

There will follow in the following order:

Noah and his Posterity.
The Second Great Apostasy,
Jehovah's Deed to Abraham,
The Oath for Confirmation.
The Plain of Jordan.
The Trial of Abraham's Faith.
Divine Manifestations and Promises to Isaac and Jacob.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.
Jehovah's Deliverance of Israel from Egypt.
The Institution of the Sabbath.
His Guidance of Israel in the Wilderness.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

## One Hundred Conventions.

I propose to hold one hundred conventions for the discussion of the following subjects.

First. The duty of the church to study the prophecies.

Second. The personal coming of Christ and literal reign on earth.

Third. The new heaven and new earth, the final inheritance of the saints.

Fourth. The commencement of the millennium. The evidence that the church now gives, by her best expositors, for 1864 to 1868—1866 being the strongest point, on which there is great unanimity. We shall give the weight of the evidence on this point, having confidence that the great crisis is at hand. We are to watch and be ready.

Fifth. We shall also give the signs which indicate the nearness of the advent, as not given, or manifested, in any other age; and therefore more significant and impressive than any in the past. "Can ye not discern the signs of the times?"

These, with collateral truths, will be fully given where we may have time and opportunity for a full discussion.

I shall in these conventions give candid and responsible advocates of the temporal millennium, or the spiritual reign, a fair opportunity to give their views, and thus give the people a chance to hear both sides.

The conventions will continue from two to four or six days, as circumstances may justify.

Those who may wish such conventions will write to me on the subject. Central and important points should be selected, for the accomplishment of the greatest amount of good.

J. V. HIMES.

Boston, March 1, 1856.

CONVENTION IN PITTSFIELD, N. H.—The first of the one hundred Conventions, will be held in Pittsfield, N. H., commencing March 6th, and continuing over the Sabbath.

All parties, friends and opponents, are invited to attend.

The Second Convention will be held at Melvin village, or Toughtonboro', N. H. March 13 to 16.

CONVENTIONS IN MARYLAND.—I shall hold several conventions in Maryland, commencing April 6th, and continuing till the 20th. The first will be holden in Princess Anne, Somerset Co., commencing April 6th, as Bro. John V. Pinto shall arrange.

On my way, I shall meet with the brethren in New York, April 1; Philadelphia, 2d; Baltimore, 3d.

A convention in Baltimore will commence April 27th, as Bro. Speights shall arrange. Notice hereafter.

I shall visit Northern Illinois in May, and Canada East in June, after the anniversaries.

It is with health as with our property—we rarely trouble ourselves in looking seriously after it until it is gone.

## Peruvian Syrup.

The readers of the *Herald* will notice in another column, a new medicine, advertised under the above title—so called from its having originated in Peru. It was introduced into this country about two years since by a native of Boston, who has been for many years a resident there.

Our attention was called to it by its being prescribed to us by a physician, and on examining the testimony on which its claims to attention rest, we have found such a singular array of respectable names, that we are convinced it is a medicine that ought to be universally known. Only a few of these names are appended to the advertisement as given in our columns, but they are sufficient to shew that it merits high confidence.

Rev. J. Pierpont, the poet, is universally known; and Mr. Lunt is one of Boston's retired merchants. The testimony of Dr. Hayes, the State Assayer, is very important, not only in giving confidence that the medicine is free from poisonous properties, but also in certifying to its value as a Pharmaceutical agent. Mr. Grant, the well known friend of temperance in Boston, expresses his hope that it may prove a substitute for alcoholic drinks, where a tonic is needed for persons recovering from disease and quite a number of physicians who have become satisfied of its merits, and prescribe it in such cases, and for the various complaints for the cure of which it is designed. A large number of our most respectable papers, which ordinarily pay no attention to advertised medicines have been induced by the testimonies presented to them to speak out decidedly in its praise; and these remarks of ours are called forth by a large amount of evidence which has been shown us, only a small portion of which appears in the advertisement to which this is designed to call attention.

VERY LIKELY.—An exchange paper quotes from Paul's writings: "Owe no man anything;" and then adds: "We fear some of our subscribers never read Paul's epistle." And most of those who do read it, object to the translation of this passage.

We judge so from the fact that comparatively very few of those to whom we sent bills in December last have yet responded. Of 317 persons who owed each \$4, or upwards,—amounting to \$2235, and averaging more than \$7 each, only thirty-three persons have made any reply. Of these, 14 have claimed to be poor, and we have cancelled their bills to the amount of \$102. Ten persons have paid \$41, and continued their paper, and nine persons have paid \$50 and stopped theirs. Of the remaining 287 persons, who owe \$2040, we have heard nothing! Besides these, there are several hundred persons on our books who owe sums varying from \$1 to \$4, not included in the above. We are thinking of publishing in the *Herald* a list of the names of those who owe over four dollars; but shall be very sorry to do so, or to make sale of their bills to those who will collect them by a legal process. Is it not possible that we may yet hear from them!

THE *Inquirer*, an English paper, narrates the following story illustrating the Queen's views on American slavery: "A lady in this country, who has travelled lately in America, has issued a book containing her impressions of what she had seen. She is not unknown in this country for her sympathy with our white slaves, and her name has an honourable place in the history of reformatory schools. This lady, the Hon. Miss Murray, adopted in the Southern States the tone of the society she found there, and agreed heartily, not only in what was said of the white slaves in England, but also in what was said of the black slaves in Carolina. She has therefore not hesitated to publish in her book opinions favourable to negro slavery, even to the extent of dogmatically saying that God created Negroes to live under restraint, and that slavery is a means 'designed by Providence for the making of some good Christian men and women.' As one of the Queen's Ladies in Waiting, Miss Murray wished to dedicate the book to her Majesty. It is understood, however, that on seeing the proof sheets, Her Majesty not only refused the dedication, but required that Miss Murray, if she published it, should resign her place at Court."

THE NEW HYMN BOOK.—We shall be able next week to supply orders for this work. We wish all orders attended with the cash when practicable. We have to meet our bills without delay. A short credit will be allowed to accommodate agents.

## Monthly Report of New Subscribers and Stops.

During the month of February there have been	
New subscribers,	42
Stops,	35
Net gain,	7



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## LETTER FROM T. SMITH.

BRO. HIMES:—On the last of November 1855, I left the Penobscot river and took the cars for Portland, where I spent one week in visiting and teaching on the speedy advent of the Son of God. In this city, there are quite a number of Advent people, so that if their efforts to sustain the cause were united, they might have constant preaching, and the good cause of our coming Lord would, without doubt, prosper in this place. But alas, diversity of views on minor subjects prevail here, and consequently, there is a division of feelings and pursuits, and the cause is left in a weak and broken state, and must so continue until the bond of union and fellowship shall be love to God and our fellow-men.

I next passed (via Boston) to my native Cape Cod, where I spent eight Sabbaths in the different towns that I visited. In South Truro, where our friends have a chapel, there are a few brethren who purpose to maintain the Advent cause until the return of the Nobleman (Luke 19th,) to give the kingdom to the saints of the Most High. May the blessed Lord add to their graces, and to their numbers such as shall be saved at his coming. I spent a Sabbath in my native village, North Truro, where I am always well received, and found the friends were contracting for an Orthodox preacher, which after a lengthy effort they succeeded in obtaining.

I next visited Wellfleet, where, in their flourishing village, mostly under the influence of the Congregationalists and Methodists, the Universalists were holding a three days' meeting, in order to establish their views among this people. In order to ascertain the position they took, I attended three of their meetings, and heard three sermons. The first was founded on Hosea 6:4—"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." From this text the preacher labored to prove the general, if not universal sinfulness of mankind, and mentioned a number of the imperfections of the Old Testament saints, and also referred to the saying of Paul, (Rom. 7:24,) "O wretched man that I am," &c. Liberty of the broadest nature being given, I availed myself of the opportunity of saying, that notwithstanding instability was too much exhibited by our fellow-men, yet to us it affords an interesting fact, that we have it recorded in the book of God, that Enoch walked with God three hundred years; and if Enoch could maintain a walk with God of that length of time, surely, we who now live under the dispensation of the Spirit may, by grace, walk with the Lord threescore years. Furthermore, I thought the reference to St. Paul was unfortunate to establish the views advanced, as the 7th and 8th of Romans are greatly in contrast, the former presenting one awakened and groaning for deliverance, while the 8th presents us with the feelings and experience of one brought into the glorious liberty of the gospel, realized by all such as are led by the Spirit of God, for such are the sons of God, by the spirit of adoption. The second subject with which we were entertained, was Luke 7:15—"And he delivered him to his mother." This the Rev. gentleman said was a funeral discourse, but inasmuch as people were generally much excited on such occasions, he thought proper to preach it on that occasion, that with unexcited minds, they might contemplate the matter presented for consideration. He remarked that the soul which Jesus called back was immortal, and was capable of, and would exist forever without a reunion with the body; that the body would never be resurrected, while the soul, being part of God, would return to Him and continue to progress throughout eternity. Being allowed to ask questions, and raise objections, I demanded proof from the Bible, of man's natural, inherent immortality, at the same time presenting 1 Tim. 6:16, in which is inserted, "God only hath immortality," and that this is a blessing after which we are to seek by "patient continuance in well doing."—Rom. 2:7 And to be given "in that day when God shall judge the se-

crets of men by Jesus Christ, according to Paul's gospel." The only answer given was that all men were the children of God, and that as the common Father of all was immortal, so must all his children be, and thus all would be saved. The next subject presented, was from Acts 17:26—"And hath made of one blood all nations of men;" from which text the speaker endeavored to establish the universal salvation of men. To this I raised objections, and presented various scriptures to prove future punishment and the destruction of wicked men. There was during the remarks made in the meeting, good feeling in all cases exhibited, and notwithstanding either may have failed to convince the other, we parted with kind feelings towards each other, and all men. Perceiving the ground which these men took, which, as I understood them was in accordance with the spirit rapping views, I procured "Balfour's Letters" on the subject of man's inherent immortality, and found that the way in which this writer would save all men, was through the resurrection of men at the last day, arguing that all would arise pure and fit for the kingdom of heaven. Mr. Balfour contends strongly against a Mr. Judson, who believes men will in a future state prepare themselves, by consideration and reflection. Thus I find among this class of people an idea assumed, viz., that all will be saved, and to prove which they resort to different arguments according to the speaker or the writer. For myself, I must most certainly say, I can find nothing in the word of the Lord to establish Universalism.

I next visited South Wellfleet, where are a few devoted brethren looking for the "blessed hope," who, notwithstanding they hold their relation with the Orthodox church, maintain their views of the personal and immediate coming of the Lord, and who are active in urging others to be prepared for that day, now "nigh, even at the door." These dear brethren, with some others in Wellfleet and Orleans, love in deed as well as in word. May the Lord abundantly reward them in the resurrection of the just. I also visited Eastham, Orleans, and Brewster, in each of which places, I found some interested in the "blessed hope," and who are looking for redemption through Jesus at his coming.

In all the towns from Brewster to Provincetown, I disposed of some of Dr. Cumming's different works, but mostly, of his recent work on "The End," with about a dozen of a recent work by a Congregationalist on the "Time of the End," with various other works of value to those looking after the truth.

My absence from home was ten weeks; and notwithstanding I did not accomplish all I would, yet I trust the seed sown by the scattering of books, and the preaching of the word, will not be "in vain in the Lord."

Wishing you much success, and all engaged in disseminating the peculiar truths connected with these last days, I subscribe myself the servant of the church, in hope of life through Christ Jesus. Amen.

THOMAS SMITH.

Eddington, Me., Feb. 25th, 1856.

## LETTER FROM C. P. DOW.

BRO. HIMES:—For the encouragement of the friends of the common cause of our expected Lord, I would say that the series of meetings held in Odletown, by Elder Reynolds and myself, as per appointment in the Herald, has resulted in much good. The meeting was continued nearly two weeks, during which time the church was much revived, many sinners deeply convicted, and twelve professed to be converted or reclaimed from a backslidden state; while others are seeking the Lord. May those dear converts remember, they are made partakers of Christ, if they hold the beginning of their confidence steadfast unto the end; such as endure unto the end shall be saved. I trust Elder Reynolds will long be remembered by the friends in Odletown, for his earnest and faithful labors for their good. Let us remember, brethren, that we are "co-workers together with God," and it becomes us especially, who look for the immediate advent, to be always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. The world's fiery doom is at hand. The sinner's deep slumbers will soon be broken by the clarion of the Almighty, proclaiming the hour of his righteous retribution come. And Oh! how heart-rending the thought, that dear children, relations and friends, will then be burned in earth's purifying fires, that might have been saved by a little holy living and self-denial on our part. Brethren, let us all awake to this subject, and get our hearts deeply imbued with the love of Christ that shall constrain us to labor in earnest for the salvation of sinners. They may be saved, the provision is ample, divine compas-

sion yearns over them. Shall we be indifferent? God forbid.

At Pike river Falls, where I attended a monthly appointment, the Lord's work is prospering. The revival spirit and influence has been steadily increasing for some weeks past. Two weeks since, on Monday, by request, I preached a sermon on Christian baptism, after which I buried in the likeness of Christ's death, two happy souls, who thus expressed a hope of being in the likeness of his resurrection (Rom. 6:1-5,) at his coming. Beautiful emblem of the first resurrection, the hope of the church, the "rod and staff" that supports through the dark valley, and sees beyond its deep gloom, the sun-lit hills of Eden, where all is immortal life, and unceasing joy.

"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." Jesus once said, "And why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46.

"Easy indeed it were to reach  
A mansion in the courts above,  
If swelling words and fluent speech,  
Might serve instead of faith and love.  
But none shall gain that blissful place,  
Or God's unclouded glory see,  
Who talks of free and sovereign grace,  
Unless that grace hath made him free."

C. P. DOW.

East Chazy, Feb. 12th, 1856.

## Letter from S. E. Mabey.

BRO. HIMES:—After a long time of silence, I once more resume my pen, to inform some of the brethren "of like precious faith," of my whereabouts, and my position in temporal and spiritual matters. I am permanently located here in Lee county, amidst the beautiful prairies that are so plentiful in this great valley of the West, laboring with my own hands to "provide things honest in the sight of all men." Various causes that are incident to coming into a new country with a small capital, have prevented me from writing to my brethren at the East; yet we often think of them and the many precious seasons we have had together, especially in Webster, N. Y. We left there about three years ago and came to this State. Have had some trials to pass through, (sickness, &c.,) but we have the enjoyment of a glorious hope of immortality and eternal life beyond, that has been our anchor sure and steadfast; and the signs of the times show us plainly that it is soon to be realized. What has been foretold by prophets, beheld by father Abraham afar off, desired and looked for by the saints of all ages, and especially those who should see the portentous signs hung out in the heaven in the sun, moon and stars, on the earth distress of nations with perplexity, men's hearts failing them for fear and looking after the things that are coming on the earth. We have seen these things, and are seeing them fulfilling before us, then with what force should the admonition of the blessed Saviour come home to us, that we should watch and pray that we may be accounted worthy to escape, and to stand before the Son of man.

The mass of the people in this country are anxious for gain, professors and all. There are a great many teachers here, but the fulfilment of prophecy bearing on the present time is entirely left out. The apostle tells us to take heed to it until the day dawn. There are some around us that would be glad to hear on the Advent doctrine. There are a few that have embraced these views at the East; but have not the privilege of hearing any preaching on it for some time, yet would be glad to hear. We tried to hold up the truth before the people, but the sectarians shut their house against it. If any of the brethren can come this way, we should be glad to see them. Not having papers, we hardly know what has been going on among the saints scattered up and down through the land.

S. E. MABEY.

Amboy, Ill., Feb. 10th, 1856.

## Letter from Elder S. W. Thurber.

BRO. HIMES:—Since leaving your city, I have reflected upon my visit with you, and the flock there, of which the "Holy Ghost has made you overseer," with much pleasure. My walks and visits with you over the city, and also in neighboring cities, were very interesting to me.

I was disappointed with Boston folks in the right way. I expected to find the church proud and bigoted, but I found them humble and devoted. The greatest lack among them was hopefulness, or courage; and this is no marvel, when we look at the trials of the Boston church. I trust the Lord will bless and deliver you from all your trials in due time.

I was glad to find you enjoying a comfortable home, as a resting place and shelter from the storm, and a covert from the wind. I was much gratified to find so convenient a chapel, for the Advent

church. I was also glad to find a respectable and intelligent congregation. You now have all the facilities of doing, and may the Lord bless you, and the church with the outpouring of the Spirit, and add to your numbers such as shall be saved.

I am grateful for the hospitality and liberality of the church, in helping me on my way. And for kind treatment in your family, brother Emerson's and others with whom I put up. May the Lord reward you "in the resurrection of the just."

My visit with your church was one of much interest to me. And judging from the expression of the last evening, it was also to the church. Truly it was hard parting with those tried and faithful ones. My stay in Boston was three weeks, but it seemed like three short days.

And now may God keep you all, "by the power of God, through faith unto salvation, ready to be revealed in the last time." Amen.

S. W. THURBER.

Lowell, Mass., Feb. 25th, 1856.

## Letter from A. Fairchild.

BRO. HIMES:—I hold my membership with the regular Baptist church of this place, but feel myself identified with you in the faith and hope of the gospel. I have been a member of the Baptist church nearly forty years, and commenced the study of the Scriptures at an early age, yet there was much that I did not understand, and to me was a dead letter. In the fall of '41, and winter of '42, I became very much interested in examining the prophecies in reference to the second coming of Christ, pre-possessed opinions, which I had for a long time believed was right in the way of my believing in that day, or that it was near at hand. The more I examined the subject the more my mind became interested, until there was a firm, fixed conviction settled upon my mind that it was near the end of all time, and yet I did not believe until the mighty power of God's word, when prayerfully and carefully examined by the Spirit of divine truth, as I trust, compelled me to believe; and then, as it were instantaneously, light, joy and gladness broke into my mind, and those dark texts of Scripture which I did not understand before, I now understood; and what to me once was dark and by me not understood, I now comprehended, and they became the light spots in divine revelation, shedding forth hallowed light on all of the book of God. They seemed to form connecting links to connect the first end of Revelation and the last end together, forming of Scripture one perfect chain, showing that when man was first made and put into possession of the new earth, he was without sin, and held communion and converse with God, his Maker. Also when this earth is made new, redeemed man will be put into possession of it, and God himself shall be with the nations of the redeemed, and will be their God and they shall be his people. I was never a believer in definite time, yet I believe that the phenomena brought to view by the Lord Jesus and his apostles, and the prophets were fast making their appearance, and the signs referred to and foretold by them had already appeared, or nearly all of them had appeared; and I feel it becomes me to be looking for the day of the Lord, and to hold forth the gospel of the kingdom in public and private, and contend earnestly for the faith once delivered to the saints. Yours, in hope of the gospel,

A. FAIRCHILD.

Boston, C. W. Feb. 2d, 1856.

QUESTIONS.—Brother Himes, please give your views through the Herald, of

1 Pet. 3:3—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

1 Tim. 2:9—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."

And you will oblige me, and serve the cause of truth.

S. REYNOLDS.

My view of these passages are that they are to be literally understood.

We publish the following acrostics at the request of a brother:

Just fifty-eight years since my days began,  
Oft I reflect on the shadow,—the span;  
How short on reflection they seem, and how vain,  
Nor can I recall one moment again!

People may talk of long life and of fame;  
Only reflect, it is only the name.  
When I think of that kingdom where Jesus is King,  
Eternal, unending, it makes my heart sing  
Landward I'll sail till my voyage is o'er,  
"Land ahead!" I will shout, till I land on the shore.

Alarm the world of its coming fate,  
Declare the truth, and that demonstrate;



Veteran, shout, let thy sound vibrate,  
Exalt thyself, thy head elevate;  
Notify, teach and exhortate;  
Thy patrons thee perpetuate.  
Heretofore thou didst communicate,  
Even the simple indoctrinate;  
Readers, O why not remunerate  
A messenger so affectionate.  
Let not one line circumscribe;  
Defend, support, and administrate.  
Buffalo, N. Y., Feb. 13th, 1856.

### Extracts from Letters.

BRO. ELISHA FORD writes from Granville, Vt., Feb. 21st, 1856:—"BRO. HIMES:—We have no gospel preaching in this place. I have not heard a gospel sermon for six years, no, not on the advent of our blessed Lord, only what I have read in the *Herald*. I hope our brethren will be more liberal with their pens, and give us meat in due season."

BRO. THOS. MARSHALL writes from Delton, Wis., Feb. 16th, 1856:—"BRO. HIMES:—I have taken the *Advent Herald* almost from its commencement, and I still find it a welcome visitant to my temporary stay; for I still feel that this world's history is almost told, and soon the voice will be heard, "Time shall be no longer."

"I like my situation here in this western world as well as I expected; and if any of the Lord's servants should happen to come this way, they will find my house a home for the traveller. The Baptist society at Delton are having quite a revival among them this winter. There are a few Adventists in this place. They appear to be good people, but they are one day ahead of me. They keep Saturday, and I still keep Sunday for a Sabbath. My object is so to live and keep his commandments that when he doth appear I may, with those that wait, exclaim, 'Lo, this is our God, we have waited for him; we will be glad and rejoice in his salvation.'

"There are a few brethren and sisters in Nashua, which place I left, whom I hope to meet in the kingdom. Yours, in hope of the promised land."

S. REYNOLDS writes from Montgomery Centre, Vt., Jan. 6th, 1856:—"DEAR BRO.:—Give me leave to say, I think your lectures of November 13th, 14th and 15th referred to in the *Herald* of Nov. 24th, should be published, as showing the cause of our want of success.

"How true it is, that some hold the faith in a masterly inactivity. How can such efficiently act with their present views and feelings? In the first place, most think they have so great light there is nothing for them to learn; while they ought to be learning that they are both poor, and blind, if not naked; and with this superabundance of self-esteem they shut themselves away from all society, except a precious few of the highly favored. And thus our affections, and sympathies, and benevolence are dried up. Being alone, they have not that steady, firm enjoyment that their great wisdom entitles them to. They now begin to be in earnest about going to meetings of preaching and prayer. They will work, toil, vow, and fondly believe that they are all right. Now they can shout, or perhaps feel better, and thus hundreds, under my own observation, have lived years without using any means for the conversion or reform of mankind, and even oppose those that do. We shall not grow in grace unless we act, we shall not act earnestly unless our principles are correct. We shall find the course here hinted at, and pursued by so many has its origin in false principles, which must be removed from the root, or forever bar our prosperity. It is a fact that he who preaches practical piety as the essential thing is branded with 'backslider.' Some ministers even feel themselves justified in warning the churches against securing the labor of such. Another fault, and not the least, which ought to be corrected in order to our success, is the indifference of feeling we have in regard to church membership. It is known that not near all Adventists have united in church fellowship. Even where we have organized, they think it no consequence whether they unite or not, though perfectly willing others should. Some teachers while in conference, aid and assist in bringing things into order, but afterwards, manifest little interest.

"There is a notion in the ministry and membership, to build up, to add to the church after it has been set in order is a species of proselytism, of which they would not be guilty. I once knew of a revival as the result of laborious and protracted, and even expensive efforts of the Adventists. There were a goodly number brought in, who lingered about and nothing being said to them on the importance of putting themselves under the watch-care of the church, they finally wished to know if it would make any difference whether they united

with the church or not. They were informed that it would not! Soon a minister of another denomination came in, and he showed them the importance of connecting themselves with the visible church, and the consequences of not doing so. They therefore united with those that had a care for them, and an interest in them. This church now numbers over eighty members, while the Adventists are decreasing. Our Advent brother comforted himself with the thought that he had not been guilty of proselytism, for he had not asked one to unite with the church. But I have already said more than I intended, and more than you will have patience to read. My object in speaking to you on these matters may, with other information, incite you to speak more particularly of these things. I know it is said by a very few these things must work their own cure; but without efforts on our part, we shall die in being cured; and we shall die if not cured."

### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at her residence, Adams county, Ill., on the 3d of February, MARGARET MORRELL, wife of Anabana Morrell, after a short illness of about ten or twelve days, in full triumph of living faith.

She often expressed her desire to depart and be with Christ. When she suffered extremely, she would say to her weeping friends around, "Weep not for me; for I shall soon be where there is no more sickness, sorrow, pain nor death." She has left a husband and two small children, and a large circle of friends, to mourn after her. Nevertheless, what is our loss is her gain. We should be willing to say, "Thy will be done, O God."

WM. RILEY.

DIED, very suddenly, in Princeton, Feb. 6th, 1856, MR. DAVID GUILD, formerly of Attleborough, aged 91 years, 4 months and 20 days.

The subject of this obituary made a public profession of religion about the year 1801, and united with the Baptist denomination, with which he remained until his death. He ever believed in the Pre-millennium doctrine, and about the year 1840 embraced Mr. Miller's views of the near coming and kingdom of our Lord and Saviour Jesus Christ, in which he continued steadfast to the end, often expressing a desire that he might be spared (if it was the Lord's will) until he might see that glorious event. But he was called away very suddenly, being in his usual health when he retired; at half past eleven o'clock, without a struggle or a groan, his spirit left its clay tenement, to go and be with his Saviour, and enjoy all that the soul is capable of enjoying in a separate state, waiting the time that the Psalmist speaks of, when "I shall awake in thy likeness." Precious in the sight of the Lord is the death of his saints.

D. GUILD.

Hubbardston, Feb. 15th, 1856.

DIED, in Gilford, Dec. 26th 1855, of consumption, SARAH A., wife of John SAWYER, and daughter of John and Sarah Bickford, of Alton, aged 22 years.

Sister Sawyer, with her husband, experienced religion three years ago in a revival at Alton, where they then resided, but were not baptized until two years ago this winter, when they moved forward in this solemn ordinance, in obedience to our Lord's command. From which time, I know not, but that she maintained a good and consistent life. And though she was not ignorant of the nature of the disease that had already begun to prey upon her system, she entertained hopes of her recovery until a short time before her death. But when fully satisfied that her recovery was hopeless, and her end near, she surrendered all into the hands of her Saviour. The offering was accepted; faith triumphed, leaving a good evidence to her friends and those who visited her, that she had fallen asleep in Christ, prepared for the resurrection from among the dead, when the trump of God shall sound. She leaves an infant child, an affectionate husband, and a circle of friends who mourn her loss. May our afflicted brother find consolation in that grace which enabled her to triumph in death, and be prepared to meet her on that joyous morning when complete redemption shall be obtained, and the everlasting kingdom of God shall be given to the saints of the Most High.

OTIS G. SMITH.

E. Sanbernton, Feb. 19th, 1856.

MESSIAH'S THRONE, and *Millennial Glory*, is the title of a work, by Rev. J. Litch, of Philadelphia.

It is designed as a key to the Bible, tracing God's great purpose in creation, from the beginning to the end of the sacred volume. Beginning with paradise as it was, to paradise as it will be; the first and second Adam, each in turn proprietor and monarch of a perfect world:—Adam the father of the natural race, in mortality;—Christ, the second Adam, the father of the regenerated and resurrected race, in the new earth.

Earth restored, to be the eternal abode of Christ and his resurrected saints. The Millennium to be introduced by the Second Advent of Christ, and resurrection of the just. The Jews to be restored to the land of Palestine in the resurrected state, to have an eternal nationality there; where the saints of all nations will occupy the land of their birth, or places in the new earth corresponding with them, to all eternity.

Christ came in the flesh as the true king of Israel, was proclaimed king, and would have established his reign, had not the Jews officially rejected him. But now he has deferred his reign to the Second Advent. The times of the Gentiles—its course, embracing the four kingdoms in the visions of Daniel. The signs of the times, including the European wars, and Chinese revolution, Spiritual manifestations, &c. It is believed that the perusal of this work, which is not sectarian, will make the Bible seem to many, both Ministers and Laymen, like a new book.

The author has made the prophetic Scriptures his study for the last sixteen years, and here gives to the world the results to which he has arrived. Without attempting to solve the prophetic periods of Daniel and John, he is led by the general course of events to the conclusion, that we are in the last times, and near the close of six thousand years from creation, and consequently near the great Sabbath of Creation.

The book is a 12mo., of 316 pages, neatly bound in Muslin, with gilt back. For sale at this office, 46 1-2 Kneeland st., wholesale and retail. Price, 75 cts. Postage to any part of the United States this side of California, 12 cents.

### Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Bolls, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY  
WILSON, FAIRBANK & CO.,  
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my eyelids, a spot about as large as a quarter of a dollar, of a catenaceous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable catenaceous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases. I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LINT.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.  
16 Boylston street, Boston, 23d Nov., 1855.

### CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,  
S.H. KENDALL,  
SAMUEL MAY,  
THOMAS C. AMORY.

### HARRISON'S COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in ague; and in connection with

### HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief,

and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium inebriates will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequaled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 325 Washington street, opposite the Adams House, Boston. [Aug. 25—1 yr.]

### MODEL ORGAN-HARMONIUMS, MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Principal; 4. Flute; 5. Bourdon; 6. Hautboy; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

### MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175.

Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,  
Cambridge st., corner of Charles, Boston, Mass.  
HENRY MASON, JAMES HAMLIN.  
[Aug. 25—1 yr.]

### BROOKLYN HOMOEOPATHIC PHARMACY,

Court street, corner of Livingston,

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J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Causes for Physicians and for Family use of various sizes and prices. Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. Oct. 25.

The above medicines and books are for sale also at this office

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 46 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the *Herald* Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

### Agents.

ALBANY, N. Y.	W. Nicholls, 185 Lyttus-street.
BURLINGTON, IOWA	James S. Brandburg.
BASCOB, Hancock county, Ill.	Wm. S. Moore.
BUFFALO, N. Y.	John Powell.
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WORCESTER, Mass.	J. J. Bigelow.

### THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advertiser Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cents a year, in addition to the above; i. e., 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.



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## ADVENT HERALD.

BOSTON, MARCH 8, 1856.

## HELP!

I wish to say to the friends of the cause I advocate, that I am in need of help to prosecute my work. Without detailing my financial wants, suffice it to say that this office is struggling against serious difficulties. I have bills to meet that are due, but cannot get what is owed me to meet them with. Besides, I have increased domestic expenses, some of my family being out of health.

Though my health will hardly admit of it, yet I propose to go out into the field to do what in me lies to forward the cause. I would say to all who are interested, "Men of Israel, help! Daughters of Israel, help! You can in many ways give aid at this time."

I have been, for several months, expecting to receive my dues, and thus be saved from the unpleasant task of making an appeal like this.

I had hoped also to succeed in the colporteur system, which was instituted last year, so as to have helped the office, and the cause on an extensive scale. But although it has not been a failure, it has fallen far short of our expectations.

I also was encouraged to hope for help, from a brother, who had us in remembrance before his death, but selfishness, and the glorious uncertainty of the law, has disappointed us in this. So that what I hoped to avoid (appealing for help) I am now obliged to do, or suspend my operations.

I do not ask the poor to give. Let those who have an abundance give as God has blessed them.

If God open the hearts and hands of such, all will be well. If not, I will suffer on—perhaps sink!

I cannot close without expressing my thanks to kind friends for all favors in the past, and my humble prayer that Heaven may reward them.

J. V. H.

## To Correspondents.

I. I. L.—We would like the whole of the article before we do anything with it, as we want to see all in connection.

S. Bradford—It is not supposed that the average age of man is any less now, than it was 1800 years ago.

We received on the 24th of January the following letter, without any name to it, date, or Post-office address. We publish it, so that the writer may see it and inform us to whom to credit the dollar that was enclosed—giving his address, &c.

"Bro. Himes.—Enclosed you will find one dollar to apply on the Herald. I consider that the Herald is one of the most instructive papers printed in our country, and have taken it for the last twelve years, although I have held my connection with the Free Mission Baptists."

## THE NEW HYMN BOOK.

NO PAINS have been spared, to furnish a book of hymns that shall merit the general approval and patronage of Adventists. In quantity, variety, adaptation and soundness of sentiment, we believe it will be found on a par with, if not decidedly superior to any hymn book extant. It contains 27 principal subjects, with 57 subdivisions, and having under each heading a proportionate number of hymns, making in all 778 pages, and 1190 hymns.

We are not so presumptuous as for a moment to indulge the thought that this is a perfect hymn book; that its plan is the best which could have been devised; that all the hymns and verses are of the highest poetical order; that every single word in all the book is unquestionably evangelical, nor that from some line, or verse, a false inference may not be deduced.

It commences with "the primary article of Natural and Revealed Religion,"—the first religious idea the parent impresses upon the mind of the child; the first great cardinal truth, "the existence of God." His glorious and infinite attributes are specified, then associated, so that in verse we may read and sing each perfection of our Sovereign, and all in just harmony combined. Thus, commencing at the Alpha of public, as well as so-

cial and private worship, the division of hymns follow in a regular, systematic order, presenting each in their appropriate place the doctrines of the Bible, the important events connected with the progress and final completion of the great purpose of redemption.

Unscriptural sentiments with which the popular theology of this age, and consequently the hymn books in general use, are tainted, have been with much care excluded, so that the hymns we sing may be in accordance with our sermons, exhortations and faith. It is a prevailing belief, and may be found in every hymn book pronounced evangelical, that this present planetary system will, at the judgment of the great day, be broken up, and the whole material universe suffer annihilation, thus:

"The huge celestial bodies roll,  
Amidst that general fire,  
And shrivel as a parchment scroll,  
And all in smoke expire."

With our views of the personal reign of the Messiah, as expressed in the scripture, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth;" and the eternal home of the redeemed agreeably to the Scriptures; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom;" "the meek shall inherit the earth;" "the righteous shall inherit the land, and dwell therein forever;" and the anticipative song of the church, "we shall reign on the earth,"—how could we with truth sing—

"—the Saviour reigns,  
When nature is destroyed!"

And a Christian must be in a singular mental and religious condition to sincerely utter the petition in song,

"Let these ponderous orbs descend,  
And grind us into dust."

The brethren may rest assured that no such bombastic, poetical license, such display of "the sublime bordering on the ridiculous," will be found in this book.

By general consent the term "heaven," is understood to mean, when having reference to the future condition of the righteous, a place of happiness, and this definition has been retained, whilst in every place where it is used as referring to an eternal dwelling-place "in the skies," or "above the skies," or on another planet, or "beyond the starry skies," or "space and time," it has been rejected. The true idea of the saints' home—the inheritance—the reward—the kingdom of God is clearly taught.

On minor subjects, wherein there exists a difference of opinion among Adventists, we think, the unanimous verdict will be rendered, that a considerate and fraternal spirit has been manifested in the compilation of this book of hymns. On these sensitive points, there is given no just cause for complaint.

These hymns have been selected from a large number of English and American works. There are many hymns, impressively sublime in expression and thought, possessing all the peculiar beauties of sacred poetry, and calculated to elevate the heart's purest and best affections. There are descriptive songs which spread out before the enraptured vision, the glories and blessedness of the earth renewed—the pilgrim's eternal resting-place—scenes,

"Forever bright and fair."

Some will be found, not written, perhaps, in quite so elegant and chaste a style as might be desired, but possessing a deep tone of devotion and spiritual life, and adapted to the measure of the popular tunes of the day, will be received with favor, and enjoyed in our prayer and conference meetings.

It is eminently an Advent Hymn-book. It has the largest number of soul-stirring hymns on those events intimately connected with the second coming of Christ of any book of hymns, of which we have any knowledge.

Two editions will be published, one size convenient for the pocket; the other, suitable for the pew; and it will require an extensive sale to meet the cost. No argument will be needed to prove this, as it is self-evident.

J. P., JR.

The following index of subjects will give some idea of the book.

## INDEX OF SUBJECTS.

## I. THE ATTRIBUTES OF GOD.

Existence, Unity, Eternity, Immutability, Knowledge, Wisdom, Goodness, Power, Omnipresence, Truth and Faithfulness, Justice, Holiness, Love, Condescension, Sovereignty.

## II. GOD'S ATTRIBUTES ASSOCIATED.

## III. GOD INCOMPREHENSIBLE.

## IV. CREATOR.

## V. GOD ALL IN ALL.

## VI. PRAISE TO GOD.

## VII. PUBLIC WORSHIP.

## VIII. THE SABBATH.

## IX. THE SCRIPTURES.

## X. MESSIAH.

Advent and Nativity, Mission and Life, Sufferings and Death, Resurrection and Ascension.

## XI. MESSIAH'S OFFICES.

Redeemer, High Priest, Advocate, Mediator, Saviour, King, Judge.

## XII. PRAISE TO MESSIAH.

## XIII. HOLY SPIRIT.

## XIV. REGENERATION.

## XV. GRACE DIVINE.

XVI. INVITATION, EXPOSTULATION, AND WARNING.

## XVII. PENITENTIAL.

XVIII. CHRISTIAN EXPERIENCE AND PRACTICE.

Love, Joy, Faith, Gentleness and Meekness, Gratitude, Hope, Prayer, Consecration, Assurance, and Confidence, Watchfulness, Temptations, Patience and Resignation, Warfare, Zeal, Unfaithfulness Deprecated, Aspiration, Anticipation, Expectation.

## XIX. SAINTS AND SINNERS CONTRASTED.

## XX. THE CHURCH.

Dedication, Ordination, Baptism, Admission, Lord's Supper, Fellowship.

## XXI. FAMILY WORSHIP.

Morning, Evening, Morning and Evening.

## XXII. MARINE.

## XXIII. THE YEAR.

Beginning, Seasons, Close.

## XXIV. THANKSGIVING.

## XXV. FAST.

## XXVI. SHORTNESS OF TIME.

## XXVII. BREVITY AND FRAILTY OF LIFE.

## XXVIII. DEATH.

## XXIX. RESURRECTION.

## XXX. MESSIAH'S TRIUMPH AND REIGN.

Nigh, Signs, Advent, Reign.

## XXXI. PRAYER AND CONFERENCE.

## XXXII. DOXOLOGIES.

It will be issued in various styles, at the following prices:—

1st. PEW EDITION.	
In Turkey and gilt binding,	\$1.50
"Leather binding, plain,	.80
"Cloth " " "	.80
2d. POCKET EDITION.	
Turkey, gilt,	\$1.25
Leather,	.70
Cloth,	.70

At the above prices, it will require a sale of over 3000 copies to meet the first cost of the book. We have been solicited for a long time to publish this work, but have hesitated until now. We rely on the liberality and faithfulness of friends for the adoption and circulation of the work, in order to sustain the enterprise.

Orders solicited. Discount of 25 per cent. to agents.

THE CZAR NICHOLAS.—Mr Wakely, surgeon and coroner, of London, says:

"In the case of the Emperor Nicholas, his death was put down to paralysis of the lungs and bronchitis, of, which according to the symptoms described, was known by us medical men to have been impossible, and to have been stated only to deceive the public mind. The official document describing the emperor's death stated that at the last he took leave of his family with a firm voice, a proceeding physically impossible, if he was suffering from the diseases stated in the certificate of death.

The belief, therefore, in the minds of the medical men in this country was, that the emperor was poisoned; and that is my own opinion; not, at the same time, that he was poisoned by those about him, but that he committed suicide."

WELLCOME'S Treatise on the 24th and 25th Chapters of Matthew.—The second edition of this work is just published, corrected and improved, and is sold in the following places: by J. V. Himes, 46 1-2 Kneeland st., Boston; H. L. Hastings, Peace Dale, R. I.; P. B. Morgan, Moline, Ill.; J. M. Fairchild & Co., 109 Nassau st., N. Y. Neatly bound. Price, 33 cts. Postage, 6 cts.

The following notices of the above work will illustrate the reception it has met with in all directions where the first edition has been sold.

I. C. Wellcome.

Bro. Himes:—Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. I hope our brethren will circulate it widely.

D. T. Taylor.

These chapters, considered in the relation they sustain to the present time, become to the student of prophecy the subject of most interesting study. And such they are made to whoever carefully reads this treatise. . . . The work we think a valuable one, exhibiting much careful thought and painstaking in the collection of very many important facts that are just what is needed now. We should

like to see this book in the hands of every student of prophecy in the world, and shall do what we consistently can to circulate it in the West.—*Prophetic Mess.*, III.

Your little book (Treatise on Matt. 24th and 25) I received and read with much pleasure. I think it well calculated to do good. I pray that your effort to advance the truth may be crowned with much success. Very truly yours, H. F. Hill.

I think favorably of your book as a general thing. I think it will do good. I remain yours, H. L. Hastings.

Wellcome's Treatise on the 24th and 25th of Matthew, it seems to me, is quite timely, though I almost regret it did not appear sooner. The work is well arranged, modest in its pretensions, and free from dogmatism, yet it is clear and plain in its position and conclusions.

There are some of us who may be inclined to think too little in regard to the signs of this time.

This work guards against the extremes of being wise above what is written, and absolute know-nothingism in regard to the signs of the times, . . . though some of us may differ from the author in some of his expositions; but who is the author from whom we do not differ in some things? I hope it may have a wide circulation. It is worthy a place in any Bible student's library.

E. Crowell.

## Appointments, &amp;c.

Elder T. Smith and Dr. N. Smith, may be expected at Bristol, Round Pond, Me., to preach the first and second Sabbaths in Mar., and during the intervening week, as brother S. Harding may appoint.

Elder I. C. Wellcome will preach in Mount Vernon, (Danvers Corner), Sunday, Feb. 24th, and Richmond the second Sabbath in March.

Elder T. J. Dudley will preach in Richmond the first Sabbath in March, and in Hallowell the third Sabbath.

Providence permitting, I will preach in Sutton, C. E., Friday and Saturday evenings, and three times on Lord's day, March 9th, as those interested may arrange, in exchange with Elder Reynolds, who will preach at Caldwell's Manor. C. P. Dow.

A series of meetings will be held at Pike River village, in Stanbridge, C. E., to commence Monday evening, March 10th, and continue several evenings. The object of these meetings will be, the saving of some, by the faithful presentation of present truth, in humble dependence upon God for his blessing.

C. P. Dow.

B. S. RICHMOND.

I will preach in Westboro', next Sunday, March 9th.

C. CUNNINGHAM, JR.

I will preach in Abington next Sabbath, 9th, where brother Chase Taylor may appoint.

J. PEARSON, JR.

G. W. Burnham will commence a series of meetings at Lovell, Thursday evening, March 13th, and continue over the Sabbath.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

John Tittmore.—We have sent your letter to J. Litch, No. 47 North 11th street, Philadelphia, who will write you the nearest agency he has to your place, or how he can send it.

G. W. Robbins.—Postage stamps may be sent.

J. Evans.—Sent you two books the 1st inst. and will send Hymn book when out.

R. Robertson.—Have sent you Nos. 10, 11, 12, and 13. We receive the papers and Journal &c. You may send the "Saving Truths," and discontinue the "Library of Biblical Literature." Have charged C. A. Thorp \$4.50 or \$21.16 deducted from your account. Are we not correct in reckoning 4 shillings sterling is one dollar? If so, we still have to Mr. Thorp's credit, \$3.84.

W. P. Woodworth.—A. J. was credited to No. 763 and owes 36 cents.

R. C. Jones, \$1.20 for book.—You are credited to No. 794. If you can name the missing numbers we will send them.

## RECEIPTS.

UP TO FEB. 4TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited, &c. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States; and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives as much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

C. E. Coburn 789; S. A. McBeide 772; D. H. Watkins sent the 27th; L. Richardson 795; P. Green 791; W. W. Sherman 791; W. E. Hitchcock 815; O. D. Gibson 819; E. Talford, G's and book sent; J. M. Dodge 789; T. D. Bailey 783; S. Marden 794; R. Moore 763; W. Yearstey 789—each \$1.

A. C. Doolittle 815 and G.; H. A. Underwood 768; C. Chase 789; D. P. Merritt 819; Mrs. P. Stone 820; H. Mellus 815; S. Mann 815; D. B. Davis 789; W. Taylor 815; I. R. Smith 804; J. Crosby 789; R. Curtis 789; J. S. Bowen 815—have gone as far back as we have them; the book and postage are 46 cents; D. Farley 819; A. G. Edgerley 815; M. M. George 789; C. R. Merrill 763; Mrs. O. Jones 799; Mrs. N. Coolidge 820—each \$2.

P. Davis 815; E. S. Robbins 789 and books; G. T. Havens 804—each \$3.—W. M. Gibson 775—\$4.—W. Tracy on account; N. W. Spencer 2 G's; and bal. on account—each \$5.

R. Groom 745—\$1.67—\$1 due to No. 771. A. Poodyne (?) 803 and books, \$2.20—the paper has not been stopped to J. S. Brandenburg.

Received for English subscribers, paid to our London Agent during the year 1855.

Jam. s. Rimington 711; R. Robertson 763; J. Pell 763; P. Calne 789; J. Templeton 815; A. Templeton 789; J. Mann 789; J. Hough 789; E. Miller 763; J. Turtan 789; W. G. Holt 789; W. Cookson 815; C. A. Thorp 815 and 88 on G. to 120; R. Cookson 815; and 4s. on G. to 132; R. Mann 815; H. Hudson 815 T. Kidd 815—sent back numbers. Each 12 shillings sterling.



## ADVENT



## HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 774.

BOSTON, SATURDAY, MARCH 15, 1856.

VOLUME XVII. NO. 11.

## THE SABBATH.

To-day the still air yearns with thought,  
Which gives me a stronger faith  
In God, and firmer hope in a life  
Beyond the realms of death.  
The silence murmur, God, it is  
To us his speaking sign:  
He whispers through its depths profound,  
"There is a life divine."  
I list the words, and feel my soul  
Expand, until the day  
Of my arrest and conflict time,  
I remembered, far away.  
The sound of strife, and earnest hours  
Of toil, of tears, and woe,  
Retreating, leave peace and light above,  
And nothingness below.  
I have more faith in human hearts,  
More love for this mankind,  
As each successive Sabbath comes,  
And frees the eternal mind.  
The hours make me strong,—I feel  
My being grow, until  
I have a giant force to foil  
My foes, and to be still.  
With faith, and silence, hope, and love,  
And Sabbath days, I'll heed  
The impulse of my soul, and live  
To higher thought and deed.

## Arch of Titus, at Rome.

It was night when I first entered the "Eternal City." Darkness and silence hung alike over its ruins and its modern works, and though all impatience to be standing among the former I could see them only in imagination, and must wait for the morning light. When the day returned I sallied out alone, bending my steps in search of one of its ancient monuments, one which was to me most interesting of all because erected in the purpose of God, though by heathen hands, to stand through ages as a confirmation of his holy word. I passed the column of Antonine, and the Forum and column of Trajan, and reaching the Roman Forum spied an old friar, whom I asked in Italian to point me to the Arch of Titus. He seemed never to have heard its name, although he had doubtless passed under it a thousand times; and this was a fair specimen of the intelligence of the great mass of the monks of Rome and Italy. A priest who came along, directed me to a triumphal arch at the foot of the Capitoline Hill as the one, but I found it inscribed with the name of Septimius Severus. Seeing another on the summit of the ancient *Via Sacra*, I made my way to it and read the following inscription:

SENATVS.  
POPVLVSQVE ROMANVS.  
DIVO TITO DIVI VESPASIANI  
VESPASIANO AVGVSTO.

There is no monument of ancient Rome that possesses equal interest for the Christian. Its proportions are considered more faultless than those of any other, while its position adds greatly to the effect, but it has a far higher interest in the sculptured records which it contains. It was erected by the Senate and Roman people, to commemorate the conquest of Jerusalem by Titus. The memorable siege of the Holy City was begun by Vespasian the father of Titus, a siege the horrors of which have never been equalled. While at the head of the army before the walls, Vespasian, upon the death of Nero, was proclaimed Emperor by his troops. He hastened back to Rome, leaving Titus in command, who, upon the fall of the city and the destruction of the Temple, made a triumphal march into Italy and to the imperial city, bringing with him a long train of captive Jews, together with the spoils, among which were the sacred vessels of the temple. It is this triumphal procession which is commemorated in the bas-reliefs of the beautiful arch. They have suffered somewhat from the hand of time, still more by the hand of Vandalism, but the main features are still well preserved to supply a place in the illustration of the Bible which can be filled from

no other source. They are the only visible representations that exist of those sacred vessels, the patterns of which were received from heaven. The fate of the sacred vessels themselves is not positively known at the present day. They were carefully preserved among the trophies of the Capitol where they were copied, and it is generally believed that the originals were removed by Maxentius and lost from the Milvian bridge in the Tiber, in his disastrous flight from Constantine.

The frieze of the arch is ornamented with sculpture representing a procession of warriors leading oxen to sacrifice: Upon a side panel of the interior is a group representing Titus in the act of celebrating his triumph over the Jews. He is in a chariot drawn by four horses abreast, accompanied by the Senators of Rome, and officers bearing the fasces. The sculptured form of Victory stands holding a wreath of laurel with which she is about to crown him. Upon the opposite side, on a similar panel, is the celebrated group bearing the sacred vessels of the Jewish temple. First comes a standard-bearer leading the way, with a canopy or arch supported above his head. The table of shew-bread is borne on staves, with a cup and the silver trumpets used by the priests of the temple to proclaim the year of Jubilee. Other bearers followed carrying laurels, and the golden candlestick with its seven branches. In size and form these bas-reliefs correspond precisely with the descriptions of the sacred record, and the minute descriptions of Josephus.

Little did those ancient heathen, the Roman Senate and the Roman people, when decreeing and erecting this monument to a deified warrior and Emperor, imagine that they were erecting a monument to the true God in the verification of prophecy and divine history; and little did they suppose that, after nearly two thousand years, the disciples of that faith which they had already begun to persecute, even unto cruel death, should come from distant lands to read the record, and to be confirmed in their faith. God worketh wondrously when he employs such methods to accomplish his own purposes. Titus was but an instrument in God's hand in the destruction of the unbelieving city, and in the fulfilment of the prophecies of our Saviour relating to the temple, of which he said: "There shall not be one stone on another which shall not be thrown down;" and the Roman nation completed this remarkable fulfilment of the divine purpose by making a monumental record of the events. There it stands, after the lapse of eighteen centuries, to testify for the living God.

The Jews of Rome, of whom there are about six thousand, are said to be the descendants of the captives which Titus brought from Jerusalem to grace his triumph. They have at least inherited their bondage, suffering oppression at the hands of a nominally Christian and ecclesiastical government. They are confined to a small and filthy quarter of the city, and are compelled to pay tribute to the government for the privilege of living even here. Until the pontificate of Pius IX, they were shut up within the Ghetto every evening, and not allowed to leave it until morning, under a heavy penalty. Not one of them will even, at this day, pass under the arch of Titus, although it spans one of the thoroughfares of Rome. They shun it as a memorial of the subjugation of their nation, a fall which has never yet been retrieved, and regard it always with aversion. I met in the street one day a Jewish Rabbi, who had often been at my room, and asked some information respecting this interesting arch, wishing also to know how it was regarded by his people; but he suddenly became oblivious of the English that he had just been speaking, and could not comprehend my inquiry. How wonderfully does every thing connected with this people confirm the truth of the word of God.—*New York Observer*

## "Heresy Worse Than Robbery."

The *Univers*, or rather M. du Lac—for in the French periodical press editorial responsibility

is superseded by that of the individual—has affirmed that "in the eyes of the Church theft and adultery are not greater crimes than heresy." M. de Saey, in the *Journal des Debats*, scandalised at such a declaration, argues at some length to convict the writer in the *Univers* of error. But why should he be scandalised? In the eyes of the Church of Rome there cannot be any crime so bad as heresy, nor, if we understand her teaching, her laws and her practice, is there any other crime that she refuses to forgive. For heresy she has handed over thousands and thousands to the secular arm to be consumed with fire; but never did she so deal with adulterers, murderers, thieves, traitors, or any other class of criminals. Nay, she offers the vilest of them easy pardons, welcomes into her capacious courts, and gives them asylum at her altars. Her casuists, with one voice, confirm the statement of the *Univers*. At Rome, and in all the Inquisition chambers of the Papedom, the same thing has been insisted on for ages, and the highest sanctions of the Church are at this moment given in confirmation of the incontestable truth that, in her eyes, the foulest crimes are white as innocence, when placed in comparison with accursed heresy! Can witch or wizard be condemned by the Church? No, not for witchcraft, but for heresy; because, by his false doctrine, the dealer in the occult art incurs suspicion, perhaps actual guilt, as a heretic. Can the Church condemn a man for adultery? Only if the vow or obligation of canonical chastity has been violated, in which case he may be condemned on suspicion of heresy. Or for murder? If an ecclesiastic was killed; for it is presumed that none but a heretic would have killed him. Or for theft? If Church property was stolen, for only heretics commit sacrilege. And so for any other crime, if the Church has been thereby offended, and if by inquisition the offender can be made out guilty of erroneous doctrine. For offences against herself the Church has a particular tribunal, and a particular code of laws in order to their conviction. For the punishment of crimes against society she makes no such provision. She even binds herself not to forgive the heretic more than once, and that once only after confession, recantation, and submission; if the penitent relapses, he may not be again forgiven. "How often," asks the uninstructed priest, "may a heretic sin, and I forgive him?" The Church liberally answers, "once." But for adultery, theft, murder, treason, or any other sort of crime, or degree of criminality, the novice is taught that it is to be the great business of his life to dispense pardons to the same culprit all his days; and as there are many cases wherein the Church and society are supposed to be offended at the same time, there are special reservations of prerogative by which it is ordained that the Bishop of the diocese alone may pardon, or the Pope, alone, and after expensive processes if the offenders be laymen, but gratuitously if they be "Christ's poor men,"—that is, poor ecclesiastics,—and for the despatch of this part of public service in the Church there are offices and officers appointed, and well paid. But there is no chapter, no Penitentiary, that can pardon the heretic, whose case must be remitted to the Inquisition in Italy; that Court hands him over to the secular arm. The *Univers*, therefore, ought not to have been found fault with for telling the truth, and M. de Saey should not have attacked his contemporary, but the guilty party, which is none other than his Church. Still, his indignation is justifiable, because it is honest, and on the comparison of heresy with immorality, he speaks out well.

Was it not, in fact, a confusion of matters of faith, and reason, of the natural order and the supernatural, that produced all the calamities of the middle age, built up by so many pyres, and made so many wars in the name of a religion of charity and peace? Was it not because the State incorporated, so to speak, orthodoxy with itself, that the ecclesiastical order and the political order might be one, that simple differences on points that lie beyond the scope of reason have been treated as monstrous crimes,

and that heresy became the occasion, or the pretext, of so many outrages inflicted on entire populations? When the Revocation of the Edict of Nantes, to go no further back, tore from their country and their families so many citizens devoted to the State, irreproachable in their lives, useful by their industry, courageous officers, eminent scholars, what was their crime? Their crime was that they would not submit their faith to the faith of Louis XIV., a crime as great in the eyes of that prince, or perhaps greater, than incest or adultery. Louis XIV., that king otherwise so illustrious, after having scandalised Europe by the publicity of his amours, sincerely believed that he could atone for faults, and merit the indulgence of the Church by sacrificing a million of his subjects to orthodoxy. He legitimised his own base-born children in contempt of all laws, Divine and human. He did penance on the Protestants. A convenient way, assuredly, of clearing his account with Divine justice.

## The New Concordat.

FLORENCE, Jan. 4, 1856.

The recent backward movement of Austria, in the Treaty with the Roman See, by which the advancing legislation of centuries is arrested and abrogated, and the Empire once more bound at the foot of the Papal throne, is fitly signalized in the following graphic verses by an accomplished lady of this city, Mrs. Theodosia Trollope. It is a striking illustration of the deadening, double-headed despotism of Church and State which oppresses the vital energies of these countries like a nightmare, that these truthful lines, though little more than an honest metrical translation of the Pope's Allocution expounding the history of the Concordat to the Sacred Congregation, could scarcely hope to find public utterance in all southern Europe. It is, nevertheless, the "ill-wind" which gives your journal the privilege of first bringing them to light in America.—*Cor. Newark Ad.*

The blind old world goes rolling along  
With her sons at strife in the blind old way;  
One for the right to ten for the wrong.

Here a great host in its night at bay,  
Is starving and striving, silent and stern,  
To free man's neck from an iron sway;

There a young monarch essays to turn  
The world-stream back to its source again,  
And worships the idol his heel should spurn.

Wo to the nations, and darkness and pain!  
Wo for the covenant, bargain and bond,  
New-sworn in the shade of St. Stephen's fane!

For bells are jingled, and mantles are donned  
While Pontiff and Caesar, despot and priest,  
Call men to witness—and none to respond.

Thus speaks Caesar—in God's name, list!—  
"Our hands wax feeble—our coffers are bare—  
Our kingly state is a lenten feast."

"Pole, Selave, and Lombard perversely dare  
To kick at their burdens, to burst their bands,  
And cry for their birth right of common air."

"Therefore we yield them soul, body and land,  
Hopeless and helpless, forever and aye,  
To our sovereign Pastor's merciful hands."

"Trembling we turn from our fathers' way,  
Who battled and bled for eight hundred years  
To charter the states we renounce today."

"And strive to follow with penance and tears  
Henry the barefoot, who cried for grace  
To mild Pope Hildebrand's fatherly ears."

"We give to Christ's Vicar full powers to trace  
To prove, and extirpate with fire and steel,  
The leprous stain of our sires' disgrace."

"And we, in his office of justice and zeal,  
Swear to uphold him with reverent aid;—  
His be the warrant, and ours the seal."

With anthems and censers, and banners displayed,



Answers the Pontiff—in God's name hear  
How priests make terms for a realm betrayed!

"Seeing earth's rulers are faint and sear,  
And the laws of kings are too weak a thrall  
To curb men maddened by hatred and fear,

"We at our dear Son's dutiful call,  
Servant of servants—ensuer of peace—  
Will smite with the cross, lest the sceptre fall.

"Hard have we toiled for the faith's increase,  
For this ripe millennium of ghostly power  
Where cloisters flourish, and schools decrease.

"Long have we prayed for the promised hour,  
Which, to God's glory, shall vest anew  
Meek mother Church with her virgin dower.

"Be this our Concordat—to bind and subdue  
Vain aspiration, and haughty emprise;  
To force the world's teachers to bend and to sue;

"To quiet young souls with expedient lies—  
To trample the seedlings of noxious thought—  
To make our favor a golden prize.

"By fasting and prayer to be duly bought—  
To unearth church rights from their slumbers  
long—

To rivet the chain which our skill hath wrought,  
"And bridle the age, be it ever so strong;  
Moreover, in proof of the love we bear  
To the son who hath called us to punish his  
wrong.

"We grant unto Caesar, for Caesar's share,  
Full right to confirm as his guide to heaven.  
That priest to whom We, in St. Peter's chair,

"Canonical title shall first have given.  
So shall true faith and obedience grow,  
And the penitent world of its sins be shriven."

Wo to the nations!—ruin and woe!  
When such is the covenant, bargained and signed

By Pontiff and Caesar, with solemn show.

Hear this, blind guides of a race as blind!  
When priestcraft and statecraft their hands unite  
In unholy alliance against man's right,  
Shame and decay are not far behind!

## DR. ELLIOTT'S GREAT WORK.

### HORÆ APOCALYPTICÆ

OR,

A COMMENTARY ON THE APOCALYPSE,

CRITICAL AND HISTORICAL;

Including also an Examination of the Chief Prophecies of Daniel. Illustrated by an Apocalyptic Chart, and Engravings from Medals and Other Extant Monuments of Antiquity. With Appendices; Containing, besides Other Matter, a Sketch of the History of Apocalyptic Interpretation, Critical Reviews of the Chief Apocalyptic Counter-Schemes, and Indices. By the Rev. E. B. ELLIOTT, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, Eng. Fourth Edition, carefully Revised, Corrected, Enlarged, and Improved Throughout; with Many Additional Plates.

Continued from our last.

III. In respect of the commission said to be given to the Apocalyptic locusts:—the positive commission, to hurt the men that had not the seal of God on their foreheads; the negative, not to hurt the grass or trees. For, as regards the former, what do we read in the Koran but that Mahomet understood and declared his mission to be against idolaters; and that he urged his Saracen followers against the men of Roman Christendom, as being of the number?—Again, as regards the latter, the very restriction that in the prophecy was put on the destroying career of the locusts,—"It was commanded them that they should not hurt the grass of the earth neither any green thing, neither any tree,"—had its precise counterpart in the Koran. The often-quoted order of the Caliph Aboubeker, issued to the Saracen hordes on their first invasion of Syria, "Destroy no palm-trees, nor any fields of corn, cut down no fruit-trees, nor do any mischief to cattle," was an order originating not from the individual character of the Caliph, but from the precept of Mahomet. It was dictated to him, not by motives of mercy, but of policy. And its policy was soon evidenced, in the rapid formation of flourishing kingdoms out of the countries conquered by the Saracens;—a formation that but for this could never have been accomplished. But what I wish here to impress on the reader's mind is its distinctiveness, as a characteristic of the Saracens. For let him but mark the direct contrast that they herein presented to other conquests and conquerors. For example, in the invasions of the Goths, Huns, and Vandals, the desolation of the trees and herbage was a striking feature. The *epemai*, or desert places, that abounded in the provinces conquered by them were long a memorial of it. Hence in the Apocalyptic prediction of the Goths, the wasting of the vegetation by them is made a distinct feature of pro-

phesy; in that of the Saracens, now before us, there is a foreshowing of the direct reverse.

IV. But who, or what, that fallen star to whom the key was given wherewith to open the abyss? Here is a difficulty that by some has been thought almost fatal to the Saracenic solution. Various indeed, as Dr. Hales remarks, "have been the queries of commentators [i. e. of those who agree in our general view of the vision] concerning this star." By some it has been interpreted of Nestorius, with reference to his heresy that prevailed at that time in Syria and the countries adjacent; by some of Sergius, a Nestorian monk, who is said, but on doubtful authority, to have furnished religious instruction to Mahomet. Mede explains it of Satan: Lowman (almost always unhappy in his explanations) of an angel from heaven; the opener of the pit of the abyss on this occasion, as he was the sealer up of Satan in it at the commencement of the Millennium afterwards: Parens, Willet, and, after them, Cuninghame, Faber, and others, of the Bishop of Rome, as being then completely fallen into apostasy: Keith of Chosroes, king of Persia; as having by his fall, consequent on the victories of Heraclius, removed the obstacle of effective Persian resistance, and so opened the way to successes of the Saracens quickly following.—On the other hand Daubuz, Bishop Newton, and Hales expound it of Mahomet. And certainly, unless Mede's interpretation be admitted,—against which there lies the serious objection that Satan is never represented in the Apocalypse as a fallen star,—it is to my mind inconceivable how the figure could with the least plausibility be referred to any other agent. If, I repeat, the smoke from the pit on its opening symbolize Mahomedism, then of human agents none but Mahomet can, in my opinion, be regarded as its opener. All this probably would be allowed, even by the disagreeing expositors above alluded to, but for the unsatisfactory explanations hitherto offered of Mahomet's resemblance to a fallen star. Thus Newton says the star must be considered as a meteor, and so fitly symbolizing Mahomet as a false prophet. But it is plain that the emblem is not a meteor, or wandering star, such as is used in Jude, to symbolize false teachers; but simply a firmamental star, and one at the opening of the vision fallen. Hales offers no explanation. Daubuz supposes it was meant of Mahomet, as heading rebellion against the emperor Heraclius. But, first, Heraclius was not the liege lord of the Arabs of Mecca; next, had he been so, the rebelliousness of one of his dependants could not constitute the rebel a fallen star.

And what then? Is there no explication of the difficulty? Is the statement of Dean Woodhouse correct, "that by no interpretation, literal or figurative, can the crafty enthusiast Mahomet be said to have fallen from heaven;" and so, supposing Satanic reference to be inadmissible, our whole solution endangered? By no means. The reader will find, I believe, that the explanation is very simple. Bearing in mind that a star, as all agree, indicates properly a prince or ecclesiastical ruler, and therefore a fallen star a prince degraded from supremacy and power, he will only have to look with attention into Mahomet's early history to find it.

Let it be remembered then that Mahomet was by birth of the princely house of Koreish, governors of Mecca. Originally the principality had been in the hands of the Jorhamites. But one of the Koreish had bought from the keys of the Caaba, and that which went with the keys, the principality of Mecca; which from him descended lineally to Mahomet's grandfather, and was, in fact, in his hands at the time of the grandson's birth. Now this principality and government was one of no small eminence among the Arabs. Of the many small states into which Arabia was divided at this time, "most seem to have looked up to Mecca," says Hallam, "as the capital of their nation, and chief seat of their religious worship." Nor could this eminence of the family have been unknown to the Romans. For, although with the vast interior desert of Arabia they had little concern, and almost as little acquaintance, yet with the frontier tribes, whether on the Syrian border, or Euphratean, or along the coasts of the Red and the Erythrean seas, comprehending both Hejaz, of which Mecca was the capital, and Yemer further south,—with these frontier tribes they were well acquainted. Indeed on the Red Sea coast, not very far from Medina, they had a custom-house only a few years before the birth of Mahomet. And besides the maritime traffic that connected the Arabs of those parts and the Syrian provincials, there were caravans that twice a year travelled between Mecca and Damascus. Thus, I say, the elevation of Mahomet's ancestors as the Governors of Mecca, must have been well known to the Romans. As Gibbon says, "The grandfather of Mahomet, and his lineal ancestors, appeared in foreign and domestic transactions as the princes of their country." They were in the view of the Syrian Greeks as among the stars on the horizon of the political heaven. But just after his birth his father died; and, very soon after, his grandfather also: and

the governorship of Mecca, headship of the tribe, and keys of the Caaba, passed into the hands of another branch of the family. His prospects of greatness seemed all blasted by their deaths. He found himself, so he recounted his own history afterwards, a neglected and destitute orphan. Though by birth a star on the horizon of the political firmament, he was now, at the opening of the seventh century, a star fallen to the ground; and must so have appeared to the Romans and Syrians, when, in the character of servant of the widow Cadijah, he came to traffic in the markets of Damascus.

But thoughts were even then working in his mind which were to raise him an eminence (a bad eminence indeed!) immeasurably higher than that of Prince of Mecca. May I not say (so to the point is each trait in the Apocalyptic prophecy) that the fall of the star was probably the very cause of all that followed afterwards? Methinks, had he not lost the keys of the Caaba, the holy place of the Pagan religion of his ancestors and countrymen, he would have sought no other. But lost as these were, and with a mind brooding on his loss and fall, when another key, likely to lead to his re-ascendancy, that of a new and false superstition, was by the father of lies presented him, he eagerly grasped it. The secret cave of Hera, three miles from Mecca, to which he withdrew each year, and where he consulted, says Gibbon, "the Spirit of fraud or of enthusiasm, whose abode was not in the heavens, but in the mind of the prophet," has not inaptly suggested itself to interpreters as the mouth as it were, of that pit of the abyss whence the pestilential fumes and darkness were seen to issue. Then at length he declared his mission; first privately; three years after publicly. For a while the elders of the city, and uncles of Mahomet, affected to dispise the presumption of an orphan. They chased him from Mecca. His flight marks the Era of the Hegira. But soon fortune changed. "After an exile of seven years, the fugitive missionary was enthroned as the prince, and the prophet (too), of his native country."

Thus does this point in the emblematic description, just as the three before considered, answer precisely to the history of the origin, and originator, of the Mahomedan imposture in Arabia. And I will only add, in conclusion of this section, that the very emblem of the key, here figured as given him, might almost seem to have been selected in allusive contrast to its counterpart in the Koran. In the latter the key of God is asserted to have been given to the false Prophet; that which was to open to believers the portals of the true religion, and of heaven. Hence it was borne by his followers subsequently,—at least by those of them who achieved the western conquests of Islam,—even as the holy cross by Christians, as both a religious and a national emblem: and the Sculpture on the proud Gate of Justice in the Moorish Alhambra still retains and exhibits the symbol. But the Apocalyptic vision more truly represented it as the key of the abyss: and the smoke that rose from the abyss, on his opening it, as the fumes and the pestilential darkness of hell.

## Millenarianism.

BY PRES. N. LORD, OF DARTMOUTH COLLEGE.

THE doctrine of the resurrection, at Christ's second appearing, to introduce a millennial age of glory, is not a new and strange thing invented, but an old thing revived. It was preached to Abraham when he received Isaac, in a figure from the dead. It stands in all Scripture, and in the early formulas and traditions of the Christian Church. It has been strange, at any time, only as men, for natural, philosophic reasons, or without reason, and without thought, have, in different periods, preferred not to contemplate this supernatural evidence of the Messianic reign;—first, the reign of grace, in the church militant; and, secondly, the reign of glory in the church triumphant.

I know no theory of Millenarianism, properly so called; and I know no modern in distinction from ancient Millenarianism. This, like other doctrines of Scripture, for a long time held by primitive Christians, was corrupted, at length, by rationalistic and fanciful interpreters, led by Origen and other speculative theologians of the schools. Through the middle ages it was mostly covered up by scholastic traditions, allegorical commentaries, and the errors of Romanism in general. Occasionally, excited men, who caught, amid the surrounding darkness, some glimpses of the primitive truth, attempted to revive it. But they could not reproduce it in its simplicity. The age was too dark. Providence was not ready for them. They brought only obscure resemblances of it, mere caricatures, which disgusted all considerate persons, and served only to perpetuate the popular delusions. These extravagances are reported in all the histories down to the Reformation.

The same has been true, to a great extent, of the latter half of the Protestant period. The

reformers, in general, returned, in this respect, as in others, to the primitive belief. Some of their ablest writers give it their unequivocal testimony and support. But they were pressed by subjects of more immediate concernment to church and state, and could not, conveniently, elaborate this, which, as they foresaw and testified, would belong more intimately to a future, and, as some affirmed, our present period.

It is part and parcel of the regular orthodox theology which Christ and his Apostles taught, which was measurably revived by Luther, Calvin, and the Divines at Westminster, and subsists the same forever. The modern churches have lost sight of it, only because they have lost sight, and so far as they have lost sight of that same old theology, and have admitted consciously or inadvertently, Gnostic, Pelagian, and other heretical philosophies, into their religious creeds. If we could restore the old theology, in general, from these admixtures of speculation, and "oppositions of false science," Millenarianism would necessarily be restored with it; for it is an integral and necessary part of it. There could not be a revival of the primitive theology without it. It is as really a part of the primitive faith, as the head, or hands, or feet, are parts of a man; or as a governor is part of the State; so that without it, the man is not a man, but a *lusus nature*; and the State is not a State, but a jumble of discordant factions. My good brethren must pardon me for saying this; for I think it susceptible of demonstration. And it is as consequential as it is true; and therefore ought to be said. I pray them to pardon me: it is them who are following after "modern theories," and not the Millenarians. I say it in charity, for I have been as they are; and I would to God that they were, in this respect, as I am, "except these bonds," which all men necessarily suffer who feel themselves obliged to conflict with inveterate prejudices of society.

In that millennial age, Christ "shall see of the travail of his soul, and shall be satisfied: he shall reign in peace and righteousness, and there shall be none to hurt or destroy in all his holy mountain." But, meanwhile, the elect church is, in no sense, and at no time, triumphant, but militant, in a state of many fightings and afflictions: prepared and qualified, by this severity of discipline, for the coming era of glorious manifestation. The heaven of grace, now diffused, in the time of preparation, pervades and assimilates the church, its members one to another and all to God; but not the unbelieving world,—just as actual heaven does not assimilate sand, and convert it into bread, but meal only. The sand will be sand, and the meal will be meal; that is, the church will be the church, and the world will be the world, till the "end of the age;" so as in another parable, the wheat and the tares will grow together till the present mixed and confused dispensation terminates, at the harvest, when, at that ordained end of the age, "the wheat shall be gathered into the garner, and the chaff be burned in unquenchable fire."

That is Millenarianism, as it was, and as it is. So the primitive church believed and taught. So Calvin, Pietet, and scores of men at Westminster; so Chillingworth and Butler substantially taught. So Howe, Edwards, and some of their successors almost saw, and were ravished by the sight, so far as they could see through the invading cataract of a false philosophy. But we their children, have become blind. We have stumbled upon the dark mountains. Many of us have turned the plain and unsophisticated letter of Scripture into figure; its experimental facts into speculative fictions; its figures by which it would illustrate the literal facts, and make them more impressive upon the world, into unmeaning symbols: its symbols, which proved the facts and figures by unanswerable analogies, into unmeaning figures; and fact, and figure and symbol, all descriptive alike of Divine realities, into an unintelligible jargon. No two interpret them alike; and few care to interpret them at all. The confusions and uncertainties of the commentators have produced a general distrust of prophetic study. Let my brethren pardon me; for, in this thing I have sinned with them, and beyond them, and have need of forgiveness more than they.

## Personalities of Literati.

JERROLD. — Douglas Jerrold, a well known contributor to *Punch*, and editor of various publications, is a man about fifty years of age, and in person is remarkably spare and diminutive. His face is sharp, angular, and his eye of a greyish hue. He is probably one of the most caustic writers of the age, and, with keen sensibility, he often writes under the impulse of the moment articles which his cooler judgment condemns. Although a believer in hydropathy, his habits do not conform to the internal application of Adam's ale. His Caudle lectures have been universally read. In conversation he is



quick at retort—not always refined. He is a husband and grandfather.

**MACAULAY.**—The Hon. T. B. Macaulay is short in stature, round, and with a growing tendency to aldermanic disproportions. His head has the same rotundity as his body, and seems stuck on it as firmly as a pin-head. This is nearly the sum of his personal defects, all else, except the voice, which is monotonous and disagreeable, is certainly in his favor. His face seems literally instinct with expression; his eyes, above all, full of deep thought and meaning. As he walks, or rather struggles, along the street, he seems in a state of total abstraction, unmindful of all that is going on around him, and solely occupied with his own working mind. You cannot help thinking, that literature with him is not a mere profession or pursuit, but that it has almost grown a part of himself, as though historical problems or analytical criticisms were a part of his daily food.

**DE QUINCEY.**—He is one of the smallest legged, smallest bodied, and most attenuated effigies of the human form divine that one could find in a crowded city during a day's walk. And it one adds to this figure clothes that are neither fashionably cut nor fastidiously adjusted, he will have a tolerably rough idea of De Quincey. But then his brow, that pushes his obtrusive hat to the back part of his head, and his light grey eyes, that do not seem to look out, but to be turned inward, sounding the depths of his imagination, and searching out the mysteries of the most abstruse logic, are something that you would search a week to find the mates to, and then you would be disappointed. De Quincey now resides at Lasswade, a romantic rural village, once the residence of Sir Walter Scott, about seven miles from Edinburgh, Scotland, where an affectionate daughter watches over him, and he is the wonder of the country people for miles around.

**LAMARTINE** is a prim looking man with a long face, short, gray hair, a slender figure, and a suit of black. Put a pen behind his ear, and he would look like a "confidential clerk." Give his face more character, and he would remind you of Henry Clay. He has a fine head, phrenologically speaking—large and round at the top, with a spacious forehead, and a scant allotment of cheek. Prim is the word, though. There is nothing in his appearance which is ever so remotely suggestive of the romantic. He is not even pale, and as for a rolling shirt collar, or a Byronic tie, he is evidently not the man to think of such things. Romance, in fact, is the article he lives by, and, like other men, he chooses to "sink the shop," at least when he sits for his portrait.

**DUMAS**, on the contrary, is a burly fellow. His large, red, round cheeks stand out, till they seem to stretch the very skin that covers them, and it looks as smooth as a polished apple. His black crisped hair is piled high above his forehead, and stands divided into two unequal masses, one inclining to the right and the other to the left. His eyes are dark, and his mouth sensuous, but not to the degree of vulgarity. His person is large, and his flowing mantle red. He is a gentleman to lay bare his throat and look romantic, not Byronically so, but piratically. Yet he looks good humored, and like a man whose capacity for physical enjoyment is boundless. His negro blood is evident enough to one who knows he has it; but it would not be detected by one who knew it not. It appears in the peculiar rotundity of the man in all his parts; it crisped and heaped his hair; it made him dress up in flowing red, to have his portrait taken. But his complexion is only a shade darker than usual.

**EUGENE SUE** is neither prim nor burly. He is a man of large frame, over which a loose black coat is carelessly buttoned. Complexion light, eyes blue, hair once black, now pepper and salt, whiskers voluminous, eyebrows black and thick, good forehead, and the lower face ample. This conveys no better idea of the man's appearance than a French passport. But the truth is, Sue's countenance and figure have none of those peculiarities which make description possible. He looks in his portrait like a careless, elderly gentleman, taking his ease in an easy chair and easy coat. He does not look like an author—authors seldom do. His air is rather that of a prosperous citizen.

Sue is only forty-five years old, but he has lived fast, and looks fifty-five.

Lamartine is sixty-three, and would pass easily for fifty-three.

Dumas is fifty, and could get credit for thirty-eight.

### The Work of Evangelization.

The following is an extract from an English work entitled *The Coming Crisis: Comfort in its Contemplation*.

We turn, then, to look at this work of evangelization, which for fifty years has been shedding its light and life-giving rays over a world,

previously, to a great extent, lying in darkness and the shadow of death, and we see that missionaries of the gospel have been sent into every quarter of the globe, by societies of various churches and denominations of Christians in England and other lands: and Bible societies have supplied them with copies of the gospel of the kingdom in an almost incredible number. Our own British and Foreign Bible Society has circulated the gospel in more than one hundred and twenty languages and dialects, to the extent of over twenty-six millions of copies; and other Bible societies are calculated to have circulated nearly as many copies of the Word of God—the American Bible societies alone possessing resources nearly equalling those of her elder sister in England. The Religious Tract Society has put into circulation over six hundred million tracts and publications, all auxiliary to the gospel, and a majority of them containing a compendium of gospel truth as copious, perhaps, as was that preached by Philip to the Eunuch, and which was blessed to his conversion. These tract society's works have been published in nearly one hundred and twenty dialects and tongues.

Missionaries have, further, been enabled to communicate the simple truths of the gospel to nations and tribes, into whose written language it has not yet been translated; and, when it is considered, that many, who have become possessed not only of the written Word, but of the life-giving spirit, will yearn to impart the blessing to others, and in innumerable instances, will do so in languages not included in the lists of any society, it is likely that the gospel has in this evangelizing age been proclaimed to nations, and kindreds, and tongues, far more numerous than we have the means of ascertaining. If to this probability be added that other—already discussed—of nations, now relapsed into heathen darkness, having in the earlier ages of Christianity been illuminated with the light of gospel truth, it does seem dangerous—it may be a cruel delusion—to endeavor to persuade Bible Society audiences, or any other, to believe, that the gospel must not only be preached, published, or proclaimed; and that too, only "for a witness," but must be printed and circulated in every tongue to every nation. To many, it is feared, who hold this belief, and strenuously urge it upon others, may be painfully realized the declaration, "Behold, I come as a thief."

We have thus treated of the sign which is of most significance in indicating the approaching coming of the Lord; and we pray that we may be kept in an attitude of believing watchful expectation, convinced that the gospel of the kingdom may have been already preached "for a witness unto all nations."

### Romanism and Liberty.

WHAT will the religious liberty of our country be worth, should Romanism ever gain the ascendancy in these United States? This question is easily answered from the testimony of the Catholics themselves. The *Pittsburg Catholic Visitor*, a large and influential paper, holds forth the following language in regard to toleration:

"For our own part, we take this opportunity of explaining our hearty delight at the suppression of the Protestant chapel at Rome. This may be thought intolerant; but when, we ask, did we profess to be tolerant of Protestantism, or to favor the doctrine that *Protestantism ought to be tolerated*? On the contrary, we hate Protestantism—we detest it with our whole heart and soul, and pray our aversion to it may never decrease. We hold it meet that in the eternal city no worship repugnant to God should be tolerated, and we are sincerely glad that the enemies of the truth are no longer allowed to meet together in the capital of the Christian world." (Pub. 1848.)

The *Boston Pilot* says:

"No good government can exist without religion and their can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the faith."

"You ask," said another Romish organ, *The Rambler*, "if he (the Pope) were lord in the land, and you were in the minority, if not in numbers yet in power, what would we do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism we would tolerate you: if expedient we would imprison you—fine you; but be assured of one thing, we would never tolerate you for the sake of the glorious principles of civil and religious liberty."

Brownson, in his *Quarterly Review*, says:

"Protestantism of every form has not, and never can have any rights where Catholicism is triumphant."

But see what the present Pope Pius the IX says:

"The absurd and erroneous doctrines, or ravings in defence of liberty of conscience, is a most pestilential error,—a pest of all others most to be dreaded in the State."—*Encl.*, Aug. 15, 1852.

Shakspeare says:

Thou may'st hold a serpent by the tongue,  
A caged lion by the mortal paw,  
A fasting tiger safer by the tooth,  
Than keep in peace with Rome."  
—*West. Watchman*.

### The Passover.

It is certain that our Lord, in the words, "I will not any more eat this passover with you, until it be fulfilled," does not merely intend to say, "till we shall rejoice together in the perfect glory of my kingdom, with all the redeemed." We are not entitled thus generally to explain his language. The mode of expression he makes use of, does not admit of this reference to something indefinitely spiritual; and the addition which the Lord afterwards makes is quite at variance with it.

It belonged to the ritual of the passover, that in its four cups should be handed round, having reference to the four promises in the divine announcement of the miraculous deliverance in Egypt, viz., "I, Jehovah, will bring you out, deliver, redeem, and take you to be my people, and will be your God." After presenting one of these cups, during the social meal at Jerusalem, probably the first of the four, which must not be confounded with the cup after supper, mentioned by Luke 22:20, the Lord thus expresses himself, "I say unto you, I will not drink of the fruit of the vine, until the day when I shall drink it new with you in my Father's kingdom."

What does this mysterious sentence mean? Does he only mean to say, "I will drink no more passover wine; but will eventually enjoy that heavenly felicity with you which is signified by the wine, in full measure, in the church triumphant?" The Lord could not possibly have intended that we should thus generalise and subsidise the meaning of his very striking language, so solemnly introduced with the words, "I say unto you." But in Christ's perfected kingdom on earth there will be something, similar to our communion, prepared for us, at which, perhaps, as from the tree of life in paradise, we shall again drink, as from the fountain of Eden! Our Lord really seems to hint at something of this nature; although the kind of eating and drinking, for which the glorified creation will furnish the elements, may, for the present, remain a mystery to us.—*Krummacher*.

### Extracts.

THE SPIRIT AND THE BRIDE SAY, COME.

The bride, or congregation of the Lord, thus taught, stirred, and urged forward of his Spirit, saith also in her heart evermore with a fervent desire, O come, my most delectable Spouse and Lord Jesus Christ, my health, joy, and sweetness. Apply that the immortal glory of the chosen children of God may be seen of all creatures, iniquity condemned forever. Accomplish the marriage appointed from the world's beginning. Permit that prepared spouse, with her appointed number, to enter into thy eternal tabernacle of rest.

Moreover, saith the Lord, whatsoever they are that shall hear and believe this prophecy, let them desire the consummation thereof, and so conform themselves unto Christ and his church; saying also, Come, most merciful Saviour and Redeemer, and fulfil the godly promises of this book, to the eternal comfort of man. Make haste to the judgment-seat, for full deliverance of the whole chosen number, that thy servant may be where thou art, in perfect glory and joy.—*John Bale*, 1550.

LONGINGS FOR THE ADVENT.

For now are the last days, the ends of the world, yea, the very last hour. Ready is the Lord, saith Peter, to judge the quick and the dead, and the end of all things is at hand.

St. John, hearing this of his merciful Lord and Saviour, lifted up his head and hands towards heaven; and as one desirous of the performance of God's appointed will, and of the full deliverance of the faithful, he says, Amen; or, Be it fulfilled in effect. For this is the thing which my soul daily desireth and inwardly coveteth, to the full manifestation of thy glorious kingdom.

Consequently, in the voice of the whole congregation, John crieth, as did Simeon the just, Yea, even so might it be, as thou hast promised, that thou mightest come out of hand.

Oh! come, most merciful Redeemer, and gracious Lord Jesus Christ, to judge the universal world! Come, come, or hie thee hither apace, to separate the wheat from the chaff, and the lambs from the goats, to bring them into thy eternal tabernacle! Woe is me that my banishment endureth so long! I, dwelling in the tabernacles of the sorrowful, my soul hath a thirsty desire for God, the fountain of life! O, when shall I come and behold his face? Like are we to those faithful servants, which wait for the re-

turn of their Lord from the wedding, very ready to open at his knocking.—*Ibid.*

FALL OF THE GREAT JERICHO.

And herein the better to help you to some sight thereof, let me desire you, with Moses, a little to climb up the hill of Nebo, mentioned Deut. 34. There may ye take a view of this your spiritual country and glorious kingdom whereof I preach unto you. There shall ye see your factor and agent above-mentioned, Christ Jesus, taking possession for you in heaven; yea, and which is more than all that can be, most passing all admiration, there shall ye see this our own flesh, our own very flesh, sitting at the right hand of the almighty majesty of God.—There shall ye see our noble and triumphant captain, Joshua, our Saviour Jesus, with his priests and Levites, and his people following him, seven times going about the city Jericho, with trumpets of jubilee in their hands. And I doubt not but he hath gone six times about already, and when the seventh blast shall come, then beware, great Jericho! Then shall ye see the walls of this world fall down; then shall ye see the rich men of this world, with their bags of gold and silver, come trembling. There shall ye behold the stout giants of this earth, the sons of Anak, brought full low. Their gay houses, their princely palaces, come rattling down; the tall trees of Libanus, the mighty oaks of Bashan, the high turrets, with their defended munitions, the fair ships of Tarshish, and whatsoever is beautiful and comely in the sight of this world.—*John Fox*.

### The Cabinet.

Christ, of all the persons in the world, is only fit to be my Redeemer, Mediator, and Surety, because he alone is both God and man in one person. If he was not man, he could not undertake that office; if he was not God, he could not perform it. If he was not man, he could not be capable of being bound for me; if he was not God, he would not be able to pay my debt. It was man by whom the covenant was broken, and therefore man must have suitable punishment laid upon him; it was God with whom it was broken, and therefore God must have sufficient satisfaction made unto him; and as for that satisfaction, it was man that had offended, and therefore man alone could make it suitable; it was God that was offended, and therefore God alone could make it sufficient. The sum of all is this—man can suffer, but he cannot satisfy; God can satisfy, but he cannot suffer; but Christ, being both God and man, can both suffer and satisfy too; and so is perfectly fit both to suffer for man and to make satisfaction unto God, to reconcile God to man, and man to God. And thus, Christ having assumed my nature into his person, and so satisfied Divine justice for my sins, I am received into grace and favor again with the Most High God.—*Bishop Beveridge*.

### Foreign News.

**WAR PREPARATIONS.**—The *Times'* correspondent is assured that warlike preparations in France continue just as if no conferences were about to be opened.

The *Post's* Paris correspondent states that dispatches from Asia speak of the concentration of a large force at Erzerum. The Russians also are receiving reinforcements, and each appeared to anticipate a campaign. It was supposed the Russians had decided upon holding Kars.

The *Times'* Vienna correspondent writes: Preparations for defense are continued with the greatest energy in all the ports of the Baltic and Gulf of Finland, particularly in the neighborhood of Riga and Sweaborg.

The *Times'* Kertch correspondent, on the 29th of January, states that the rumors of peace have in no way interfered with the active preparations for war.

**TURKEY.**—*Marseilles*, Feb. 9.—Ali Pasha is expected to arrive to-night, and will bring with him a decree from the Sultan, sanctioning the proposed measure relating to the reform.

The Porte, it is stated, will demand that the principalities shall remain distinct, but admitting for each of them the establishment of a hereditary hospodar.

**THE CONFERENCES.**—*Paris*, Feb. 18.—Lord Clarendon had audience of the Emperor Napoleon, Sunday. Count Buol was presented the following day. The priority of the English plenipotentiary is said to have been intentional.

The most earnest professions are made in official quarters at Paris, expressing a wish and determination of the Emperor's government to maintain the alliance with England throughout.

**ASIA.**—Correspondence via Constantinople brings accounts from the coast of Asia to the 3d inst. On high table land, a snow storm continued during ten hours with frightful intensity. It proved fatal to a Russian convoy on the way



carrying provision to a small garrison at Kars. A detachment of seventy-five men perished in the snow. It is said that divisions of the Russian army encamped in the mountains also greatly suffered, their communication being interrupted with the remainder of the country, and that their supplies were nearly cut off.

The acceptance by the Emperor Alexander of the peace propositions had been officially made known to the Russian authorities of the Georgia, Armenia and Caucasian provinces, where the announcement produced the best possible effect.

**MISCELLANEOUS.**—A dispatch from Gen. Codrington, dated Sebastopol, Feb. 4, describes the destruction of Fort Nicholas on that day, the weather being magnificently fine. One hundred and six thousand pounds of powder were put in several mines. At 1 o'clock, p.m., the explosion took place, and a low line of ruins are all that remains of Fort Nicholas.

Rear Admiral Dundas has been appointed commander-in-chief of the Baltic fleet.

The Glasgow Herald estimates the damage inflicted by the late storm upon shipping in the Clyde and erections along the banks, at \$100,000. This is irrespective of the great loss sustained in the city, suburbs and adjoining country. It is thought that the total loss in West Scotland would amount to half a million sterling.



## The Advent Herald.

BOSTON, MARCH 15, 1856.

Readers of the Herald are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### NOAH AND HIS POSTERITY.

"The sons of Noah, that went forth of the ark, were Shem and Ham and Japheth. . . . These are the three sons of Noah: and of them was the whole earth overspread."—Gen. 9:18, 19. Thus God "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us."—Acts 17:26, 27.

Of the sons of Noah, Ham was "his younger son" (Gen. 9:24), and Japheth (*Jb.* 10:21) was "the elder"; "Shem was 100 years old and begat Arphaxad two years after the flood" (*Jb.* 11:10); and as "Noah was five hundred years old" (Gen. 5:32) when the oldest of his sons was born, and "six hundred years old when the flood of waters was upon the earth" (*Jb.* 7:6), Japheth must have been 100 years old at the flood, and Shem 98.

When Noah and his sons landed on Ararat, they had the whole globe before them, with no part of it pre-occupied; but while they were few in number, they would naturally cling together for the sake of companionship. The latitude of Ararat is 39 North, or about the same as that of Philadelphia, and it is 900 miles, and almost due east, from Smyrna, and 700 miles N.E. from Jerusalem. The mountain rises above the sea, 17,500 feet or upwards of three miles, and is ever covered with ice and snow. The family of Noah would naturally be attracted to the plain at the base of Ararat on the south, where the head waters of the Euphrates river run to the west. And there it was, probably, that "Noah began to be an husbandman, and" where "he planted a vineyard," (Gen. 9:20). It would require some years, to bring it to maturity, when (*v.* 21) "he drank of the wine and was drunken."

It was the opinion of Jewish doctors that Canaan first discovered the condition of his grandfather and communicated it to Ham, who instead of reproving Canaan told it to his brethren who were "without." Canaan must have been connected with the transaction, or he would not have been the subject of Noah's imprecation; and the severity of the curse, indicates that he must have been extremely irreverent and irreligious. As the sons of Noah had "sons born only after the flood" (*Jb.* 10:1), and as Canaan was Ham's youngest son and old enough to understand the enormity of his offence, it must have occurred some years after the curse was fulfilled on his posterity about 800 years

later, when the Canaanites were dispossessed of their country, because of their wickedness.

The 3 sons of Noah had 16 sons, and allowing them as many daughters, it would make 32 persons for the first generation born after leaving the ark. At this rate of increase, there would be in the third generation to which Eber the father of Peleg belonged, about 4000 persons,\* and there might have been a much larger number.

Josephus informs us that mankind long remained together as one family in the country around Ararat; but it could have been only about a century. For with the numbers just estimated, subsisting as they must have done by agriculture and pasturage, they would begin to feel the need of spreading over a considerable territory. And it is generally allowed that, while they were united and dwelt together, God indicated his pleasure that they should spread abroad over the whole earth—assigning to them by Noah the respective localities which the several families were to occupy. Moses seems to refer to this, when he said about 700 years subsequently, (*Deut.* 32:7, 8), "Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

When the Most High thus divided to the nations their inheritance, as the land of Canaan was afterwards divided among the children of Israel, it was their duty to have removed, each family to its given locality. Many are of the opinion that some of the families dispersed in an orderly manner to their respective places; while others removed in a body to the land of Shinar, determined to disregard the Divine command, and dwell together.

"And the whole earth was of one language and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. . . . And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—Gen. 11:1-4.

Here was a direct act of rebellion against Jehovah—headed doubtless by Nimrod which signifies the rebel. The object of this tower has been a subject of various conjecture—some supposing that it was designed as a place of security against another inundation, and others that it was for purposes of idolatry, which last is the most probable.

Those who builded it are denominated "the children of men," which in Scripture is in opposition to the children of God; which, says Bishop Patrick, "gives us to understand that neither Noah, nor Shem, nor Arphaxad, Salah or Eber, were engaged in this work; but some of the worse sort of people who had degenerated from the piety of their ancestors."

"And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."—Gen. 11:5-9.

Thus was accomplished their dispersion, in accordance with God's purpose. The epoch of it is learned by the name which Eber gave his son, who was born 101 years after the flood and whose name (*Gen.* 10:25) "was Peleg," i. e. the Division; "for in his days was the earth divided."

#### I. The sons of JAPHETH.

1st. GOMER, (*Gen.* 10:2). He is supposed to be the father of the Cimmerians, around the north coast of the Black Sea, and who spread from thence over Europe, westward as far as Gaul. The Galatians on the north of the Black Sea, to whom Paul wrote are called Gomerites by Josephus.

a. *Ashkenaz* (*v.* 3) was a son of Gomer, and is mentioned in *Jer.* 51:27, as a nation north of Babylon. The name of the Black Sea was changed by the Greeks from *Ascanas* to the *Euxine*.

b. *Riphath*, another son of Gomer is supposed to have given name to the Carpathian mountains, in Austria, which are also called the Riphean mountains.

c. *Togarmah*, another son of Gomer, is mentioned

\* At the same rate of Arithmetical increase, the number of persons in the tenth generation from Adam, would have amounted before the deluge to more than 200,000,000,—making the earth one fifth as populous as it is now.

in *Ezekiel* 27:14, as bringing horses and mules to Tyre; and, (*38:6*) as coming from the north quarters.

2d. MAOG, a son of Japheth, is generally regarded as the father of the Scythians, east and north-east of the Black Sea.

3d. MADIA, a son of Japheth, is supposed by some to have given name to the Medes; but Dr. Jenks thinks he settled in the west of Asia Minor. Mr. Mede regards him as the father of the Macedonians.

4th. JAVAN was a son of Japheth, and had four sons (*vs.* 4, 5) "Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands." He settled the northern shores of the Mediterranean. The king of Grecia in *Dan.* 8:21, is in the Hebrew the king of Javan. The Ionian Isles on the west of Greece, not unlikely took their name from him.

a. *Elishah* gave name to the Greeks, who were called *Hellas* because of their descent from him. *Ezekiel* (27:7) refers to the "isles of Elishah," by which Greece and its neighboring islands are probably meant.

b. *Tarshish*, another son of Javan, probably gave name to Spain, which was formerly thus denominated, from Tartessus its sea-port. Various mention is made in the Scriptures of the "ships of Tarshish."

c. *Kittim*, is the same as "Chittim," of the ships of which mention is made in *Dan.* 11:30, so that he must have settled near the waters of the Mediterranean.

d. *Dodanim*, another son of Javan is supposed to have given name to the Dodones in Epyrus, in the south of Asia Minor.

5th. TURAN was a son of Japheth, and seems to have given name to much of the north of Asia,—to a section of Siberia, of which the chief city is now called Tobolsk.

6th. MESHECH. This is the origin of the old name of Muscovy, applied to the ancient Russians, the old capital of which was Moscow.

7th. TIRAS, was the father of the Thracians along the western shores of the Black Sea. The river Dniester was formerly called the Tiras.

#### II. The sons of HAM.

1. CUSH settled in Arabia, and from thence his descendants crossed the straits of Babal-Mandel, and peopled the regions south and north-west of Egypt which was denominated Ethiopia. Moses' wife was a Midianite, (*Ex.* 2:16) but is called (*in Num.* 12:1) an "Ethiopian woman," which is in the margin "a Cushite."

a. *Seba* was a son of Cush, and was the father of the Sabeans, wandering robbers.

b. *Havilah*, was in Southern Arabia.

c. *Sabtah* seems to have settled in that part of Arabia, called Arabia Eelix, on the Persian Gulf, and gave name to the people called Messabathae.

d. *Ramah* also settled in the same neighborhood, and gave name to the city of Rhegmah. His sons *Sheba* and *Dedan*, did not remove far from him. The children of the former seem to have passed over into Persia, and the latter gave name to an island in the Persian Gulf.

e. *Sabtecha* is supposed also to have located near the Persian Gulf, and to have given name to the city of Samyadace.

f. *Nimrod*, the youngest, was the most famous of the sons of Cush. "He began to be a mighty one in the earth. He was a mighty hunter," or mighty in hunting "before the Lord," i. e. in the highest degree. "And the beginning of his kingdom was Babel and Erech, and Accad, and Calneh in the land of Shinar." As Nimrod was born sometime before the confusion of tongues, this identifies him as the leader in that rebellion. Vossius takes him to be the one whom the Greeks called *Belus*, or *Lord*; from which also came the name of *Baal*. Bochartus supposes that he is also the one whom the Greeks called *Bacchus*, from *Bar-Chus*, i. e. the son of Cush.

The phrase, "out of that land went forth Ashur, and builded Nineveh," (*Gen.* 10:11) is in the margin, "he went out into Assyria," &c., which is generally regarded as the better reading. Having begun his kingdom at Babylon, it is not improbable that his purposes were frustrated there by the confusion of tongues, when he removed and built "Ninevah and the cities of Rehoboth and Calah and Resen."

2d. MIZRAIM. He with his seven sons settled in Egypt and west of it. Seven tribes are mentioned as descending from him. His sons *Ludim* and *Lehabim* seem to have given name to the Lybians; and the Philistines came from a son of Mizraim.

3d. PUUR, is supposed to have been the father of the Mauretanians in the western part of the Barbary states. Their soldiers were in the ships of Tyre (*Ez.* 27:10) and in the army of the Egyptians (*Jer.* 46:9).

4th. CANAAN was the youngest son of Ham and the subject of Noah's curse. He gave name to the

land of Canaan, which God afterwards gave to the Israelites because of the wickedness of its inhabitants.

a. *Sidon*, Canaan's first born, gave name to the city of Sidon on the coast of Palestine.

b. *Heth* was the father of the Hittites who dwelt near Hebron in the south of Canaan.

c. *The Jebusites* came from Jebus, the third son of Canaan. They were in the possession of Jerusalem till the time of David.

d. *The Amorites* were from his fourth son Emur, and occupied the mountainous parts of Judea.

e. *The Gergasites* dwelt near Gadara, beyond Jordan.

f. *The Hivites* dwelt about mount Hermon, and the valleys of Lebanon.

g. *The Arkites* were at the foot of Mount Lebanon.

h. *The Sinites* were in the same neighborhood.

i. *The Arcadites* possessed the inland of Aradus near the coast of Phenicia, and a part of the coast.

j. *The Zemarites* founded the city of Zemaraim, which fell within the lot of Benjamin.

k. *The Hamathites* were also within the bounds of Judea (*Num.* 12:21).

"Afterward were the families of the Canaanites spread abroad. And the border "of them" was from Sidon, as thou comest to Gerar; unto Gaza, as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboiim, even unto Lasha."

#### III. The sons of SHEM.

1st. ELAM was the father of the Elamites and settled on the east of the Persian Gulf, their metropolis being the famous city of Elymais.

2d. ASHUR gave name to the Assyrians.

3. ARPHAXAD was the ancestor of Abraham, and probably settled in Mesopotamia from whence Abraham came. Eber, who gave name to the Hebrews, was a grandson of Arphaxad; and Joktan, a son of Eber, had thirteen sons who settled in Arabia. The other son of Eber, Peleg, i. e. division, was so called because of the division of the earth at his birth, 101 years after the flood, by which we learn the epoch of that division.

4th. LUD probably went to the east. His name occurs in *Isa.* 66:19.

5th. ARAM. His descendants are supposed to have peopled Syria, including the portion of Mesopotamia that was called Padan-Aram.

Uz, the first born of Aram, is regarded as founder of the city of Damascus, and he seems to have given name to the birth place of Job.

"These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood."—Gen. 10:32.

By revealing this early genealogy of the human race, and showing from whom the nations were derived, God has made it easy for His children to believe the Mosaic account of the creation; which the Hebrews regarded as the foundation of the law, i. e. of religion. And this record of the creation, of the apostasy, and of the succession of the race, is the foundation of the doctrine of the atonement, of the redemption of God's children, and of the final restitution of all things of which the prophets have spoken.

### THE MILLENNIUM.

(Continued from our last.)

[In reply to an article on the millennium, copied from the *Christian Messenger*, a Baptist paper published in Brantford, Canada West,—into the *Herald* of Feb. 23d.]

The article from the *Messenger* is another witness to the rapid spread of Millenarian views. Thus the *Messenger* says:

"Perhaps there never was a period when the subject of the millennium attracted more attention than the present. . . . Almost in every country where the Bible is read, we hear of lectures, sermons, and even volumes being delivered and published, having a reference to this subject in some way or other. In this far off land several periodicals have brought it forward in a prominent manner."

"Even volumes," he says, are being delivered on the subject. This sounds as if he was hardly aware that more than thirty different volumes on this subject have been published in the United States within the last two years, and that more than 100,000 volumes, in all, have been printed and sold here during that time. Public attention is being directed to this subject, doubtless, in a much more marked manner, than the *Messenger*, evidently, is aware of.

In the place in the last quotation which we have supplied with dots, the *Messenger* gives as a reason for this attention to the subject, that it is "owing probably to the peculiar events of the age which have drawn the minds of so many to the study of unfulfilled prophecy."

This is doubtless among the reasons which call



attention. But all students of prophecy must see that this is only a fulfilment of the predicted increase of knowledge on the subject, which should characterize a period preceding the end; and whatever events call attention to it, are only among the Providential arrangements by which this result was to be effected. Therefore the fact that the occurrences of the times make the prophecies more studied, is an evidence that the time is nearing when God's children will more fully understand their true import.

After a general introduction to the subject, the *Messenger* says: "We feel disposed this week, to direct the attention of our readers to a review of the millennium which we consider to be injurious in its influence,—and not consistent with the word of God." And then he presents as "the only interpretations of the millennium, or reign of Christ on the earth worthy of notice," two views, neither of which millenarians hold, and the second of which is his own confession of faith on the subject.

The first of those opinions the *Messenger* proposes "to examine, not for the purpose of provoking angry controversy, but simply to give instruction to those who may not have fully looked into the subject, and who are from this liable to be led astray by mere human reasonings, having no solid foundation in the word of God."

How fully this *Messenger* has looked into the subject, and consequently how well qualified to give instruction, may be judged from what has preceded. Our conviction is that it is an effort of the blind to attempt to lead the blind,—a darkening of counsel by words without knowledge; for otherwise, there would hardly have been made the mistake of imputing to millenarians a view which they do not hold.

That the view presented as theirs, viz., that Christ is to reign on the earth as it is, has no "foundation in the word of God," we shall readily admit—not holding to any such hypothesis. We shall, however, examine the scriptures he quotes, and the positions he lays down as at variance with his supposed view, and shall show that none of them militate against what we claim the Scriptures do teach on the subject. Says the *Messenger*:

"We hold it to be a fixed principle, that the Scriptures are and must of necessity be consistent with themselves, and whatever opinions are held by men which plainly clash with the statements of the divine word of God, are erroneous, unsound and injurious."

This is a sound principle, and no teaching, that is inconsistent with it, can for a moment be sustained. It is on this principle that it is proposed "to examine the hypothesis of a personal reign of Christ as stated in the first question" of the *Messenger*, but which we have shown is not held by any considerable number, if it is by any. In pursuing the examination, the *Messenger* lays down as a proposition:

1. The doctrine of a personal reign of Christ on earth after His second coming, is opposed to what is stated in the Scriptures respecting the day of judgment."

To "prove the accuracy of this assumption," the *Messenger* cites the following scriptures, viz.:

2 Tim. 4:1—"Who shall judge the quick and the dead, at His appearing and kingdom." Matt. 25:31—"When the Son of man shall come in His glory, and all the holy angels, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations." 2. Thess. 1:7, 8—"The Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel."

The *Messenger* then adds:

"If language has any meaning, these passages show the last judgment will take place at the time of Christ's second coming and that immediately. How then can a thousand years elapse, between His coming and the dreadful day of man's doom?"

Those passages certainly do teach a judgment at Christ's appearing; but whether it therefore follows that there can be no subsequent judgment, is another consideration. Judgment consists of two parts, 1st, the adjudication of the case, and the announcement of the sentence, and 2d, infliction of the penalty, or the execution of the sentence. That the first of these synchronizes with the epoch of Christ's second advent, is evident from other considerations besides the scriptures quoted. As the Scriptures teach the resurrection of the just at Christ's coming, and the deferring of that of the rest of the dead till the expiration of a 1000 years, it follows that the case of every individual is adjudicated previous to the resurrection,—as Paul says, (Heb. 9:27,) "It is appointed unto men once to die, but after this the judgment;" for that

resurrection brings to life those whose sins shall have been blotted out; and it leaves unresurrected, those "whose names are not found written in the Lamb's book of life." This resurrection, therefore, is a manifestation, or as Paul says in Rom. 2:5, "the revelation of the righteous judgment of God." And by this act, the condition of every individual is made known to an assembled universe at Christ's appearing. As then the righteous living are admitted to a corresponding change, it follows that Christ judges all, as in 2 Tim. 4:1, both "the quick and the dead at His appearing and kingdom."

In the text quoted from Matt. 25:31, there is nothing said of a resurrection, nor any mention made of the dead, who must all have previously passed their adjudication. It is evidently a judgment of all the living nations, who at the second advent will all be before Him, and will be divided into two great classes—the righteous, who with the resurrected saints will be caught up to their Saviour's right hand, to meet their Lord in the air; and the wicked, who are left to meet their just deserts. They will be cast into a furnace of fire, when, the earth being regenerated and the curse removed, Christ will say of it to the righteous, (Matt. 25:34) "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." After they shall have reigned there with Christ a thousand years, it will not be inconsistent with the spirit of this passage, nor any violation of its letter, if the rest of the dead live again, as taught in Rev. 20:5, are martyred by Satan with a design against the holy city, but are not permitted to attack the camp of the saints, their final sentence being then executed.

In the other passage quoted, that from 2 Thess. 1:7, 8, there is nothing inconsistent with a subsequent reign of Christ; for all that it teaches is the vengeance that will be taken on the living wicked, synchronizing with their destruction (19:21,) and with the harvest in Matt. 13:40, when the angels gather out of the kingdom all things that offend, after which the righteous shall "shine forth as the sun in the kingdom of their Father"—in perfect harmony with the doctrine of the reign of Christ on earth, after His second advent.

This doctrine, therefore, involves no contradiction of those scriptures, but is in harmony with them. And not only so, but any other hypothesis is inconsistent and in conflict with them. For if Christ is to judge the quick and dead at His appearing and kingdom, His appearing must usher in His kingdom; and consequently His reign must follow, and cannot precede His second advent. Also, as at the coming in which the living nations are assembled before Him, He welcomes the righteous to an inheritance in the kingdom prepared for them, it follows that their possession of the kingdom they are to inherit, dates from that epoch and cannot precede it. And, also, as the righteous do not shine forth as the sun in the kingdom of their Father, until Christ at His second coming shall have sent forth His angels to gather out of the kingdom all things that offend, it follows that the reign of Christ on earth with His saints in His kingdom, must be after and not before the revelation of the Lord Jesus, "with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel."

As the *Messenger* teaches that "the reign of the Saviour will precede His advent, will be before His appearing and kingdom, will be anterior to His welcoming His saints into His kingdom and their shining there as the sun in heaven, it follows that the question with which the *Messenger* so naively and complacently closes its argument on its first proposition, might with great appropriateness be asked of its own teachings, viz., "What must the ignorant think, when they hear such inconsistent dogmas confidently affirmed by men of learning, whose office it is to expound God's word?" They cannot but think that however learned in mathematics or the classics they may be, they have very inattentively studied the teaching of inspiration in the unfulfilled prophecies.

(To be continued.)

#### The American Board.

"The American Board of Commissioners for foreign Missions," held a special meeting at Albany N.Y., last week to receive the report of a late deputation, consisting of Dr. Anderson, the senior Secretary, and Rev. A.C. Thompson, a member of the Prudential Committee. These gentlemen were sent to India in 1854 to learn the state of the missions, and note what changes were needed, and have returned to America within a few months. They have proposed certain changes in the conduct of the missions, and have made their report, which the Board submitted to a committee of thir-

teen, who will report on it, at the next annual meeting.

The changes proposed have elicited considerable feeling and discussion in this country, since the deputation's return; and how unanimous the friends of missions may be in adopting them, remains to be seen. The changes that elicit discussion, have respect, principally, to the question of schools. The question is, whether missionaries should direct their efforts principally to the preaching of the gospel in the native languages, so as to save all they can of the present generation of heathen; or whether they should principally endeavour to teach the English language to the native children, so as to qualify them to hear English preaching, and thus save all they can of the next generation.

We give our preference unhesitatingly to the first plan. Christ commanded his apostles to teach the gospel,—not science, nor the languages, —to all nations: whether they hear or forbear, is to be no consideration with the missionary. His mission is simply to preach the preaching that God bids him. If teachers of science and civilization will follow the missionary and endeavor to educate and elevate the heathen, it is all well. But the notion prevails that these should precede and prepare the way for the missionary. This has been done in the English missions in Ceylon, where more than 20,000 children have been educated; but less than 100 of them have been converted, and numbers of them have grown up to be sturdy infidels. The deputation seek to give the precedence to preaching, and let education follow in its own appropriate place; and the wisdom of this, we think, will commend itself to every one who is more interested to save the souls of the present generation of heathen, than they are to save those of future generations, who have not now, and may never have an existence.

DR. ELLIOTT'S HORE APOCALYPTICE.—With this No. of the *Herald* we close our extracts from the great work of Dr. Elliott. We have published enough to show our readers its character; and those who may wish for the entire work, will at once send in their names for it. If published, the price of it will be \$4, and not \$3, as we before stated. Those who have sent in their names at \$3, and wish to withdraw will now do so, or they will be understood as subscribing for it at \$4. We have now subscriptions for 25 copies, and when they shall arrive at 200 the proposed publisher will decide whether to proceed with it. If that number of copies should not be soon engaged, he will abandon the whole project.

If published, it will be in one large royal octavo of about 800 pages.

The price of the English edition is \$14.00.

AGE.—But few men die of age. Almost all die of disappointment, passion, mental, or bodily toil, or accident. The passions kill men sometimes, even suddenly. The common expression, choked with passion, has little exaggeration in it; for even though not suddenly fatal, strong passions shorten life. Strong bodied men often die young—weak men live longer than the strong, for the strong use their strength and the weak have none to use. The latter take care of themselves; the former do not. As it is with the body, so it is with the mind and temper. The strong are apt to break, or, like the candle, to run; the weak burn out. The inferior animals, which live, in general, temperate lives, have generally their prescribed term of years. The horse lives twenty-five years; the ox fifteen or twenty; the lion about twenty; the dog ten to twelve; the rabbit eight; the guinea pig six to seven years. These numbers all bear a similar proportion to the time the animal takes to grow to its full size. But man, of all the animals, is the one that seldom comes up to his average. He ought to live a hundred years, according to this physiological law, for five times twenty are one hundred; but instead of that, he scarcely reaches, on the average, four times his growing period; the cat six times; and the rabbit even eight times the standard of the measurement. The reason is obvious—man is not only the most irregular, and the most intemperate, but the most laborious and hard worked of all animals. He is also the most irritable of all animals; and there is reason to believe, though we cannot tell what an animal secretly feels, that more than any other animal man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflections.

#### The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c.,

and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is.	" "
Noah and his Posterity.	" 84.

There will follow in the following order:

The Second Great Apostasy,	
Jehovah's Deed to Abraham,	
The Oath for Confirmation.	
The Plain of Jordan.	
The Trial of Abraham's Faith.	
Divine Manifestations and Promises to Isaac and Jacob.	
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	
Jehovah's Deliverance of Israel from Egypt.	
The Institution of the Sabbath.	
His Guidance of Israel in the Wilderness.	
The Giving of the Law on Sinai.	
The Divine Presence.	
The Ark of the Covenant.	
The Spies' Report.	
The Last Year of Israel in the Wilderness.	
Jehovah's Covenant with Israel.	
&c. &c. &c. &c.	

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

#### One Hundred Conventions.

I propose to hold one hundred conventions for the discussion of the following subjects.

First. The duty of the church to study the prophecies.

Second. The personal coming of Christ and literal reign on earth.

Third. The new heaven and new earth, the final inheritance of the saints.

Fourth. The commencement of the millennium.

The evidence that the church now gives, by her best expositors, for 1864 to 1868—1866 being the strongest point, on which there is great unanimity. We shall give the weight of the evidence on this point, having confidence that the great crisis is at hand. We are to watch and be ready.

Fifth. We shall also give the signs which indicate the nearness of the advent, as not given, or manifested, in any other age; and therefore more significant and impressive than any in the past. "Can ye not discern the signs of the times?"

These, with collateral truths, will be fully given where we may have time and opportunity for a full discussion.

I shall in these conventions give candid and responsible advocates of the temporal millennium, or the spiritual reign, a fair opportunity to give their views, and thus give the people a chance to hear both sides.

The conventions will continue from two to four or six days, as circumstances may justify.

Those who may wish such conventions will write to me on the subject. Central and important points should be selected, for the accomplishment of the greatest amount of good.

J. V. HIMES.

Boston, March 1, 1856.

THE SECOND CONVENTION will be held at Melvin village, or Toughtonboro', N. H. March 13 to 16.

CONVENTION IN CONCORD, N. H.—A Convention will be holden in Concord, N. H., commencing Wednesday evening, March 19, and continuing over the following Sabbath.

CONVENTIONS IN MARYLAND.—I shall hold several conventions in Maryland, commencing April 6th, and continuing till the 20th. The first will be holden in Princess Anne, Somerset Co., commencing April 6th, as Bro. John V. Pinto shall arrange. On my way, I shall meet with the brethren in New York, April 1; Philadelphia, 2d; Baltimore, 3d.

A convention in Baltimore will commence April 27th, as Bro. Speights shall arrange. Notice hereafter.

I shall visit Northern Illinois in May, and Canada East in June, after the anniversaries.

THE NEW HYMN BOOK.—We shall be able next week to supply orders for this work. We wish all orders attended with the cash when practicable. We have to meet our bills without delay. A short credit will be allowed to accommodate agents.

NOBODY ever used a more certain remedy for colds, coughs and consumption, than Ayer's Cherry Pectoral.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

## JUDICIAL OATHS.

Does either the Old or New Testament prohibit every species of oath-taking, or swearing?

On this subject, appeared a lengthy article in the *Advent Review* for May 29th, 1855, in which C. endeavored to prove that the New Testament forbids all swearing whatever.

This subject I conceive to be of great importance, and should be carefully considered by all the lovers of truth. And if the prohibition is as plainly set forth as our author claims, then, a few moments spent in searching out the testimony will prove sufficient to convince all honest, teachable ones of the correctness of his views.

I believe that C. has honestly and clearly set forth the faith of some of the Advent people, in the article alluded to, in relation to this matter. And to myself his arguments appeared just, and his deductions legitimate, until I examined the word for myself. The result of my investigation is, I am compelled to differ with C. for the following reasons:

1. The Old Testament clearly enjoins the swearing by His name, (the name of God,) as the duty of all his chosen people. Deut. 10:20—"Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name." God had very graciously signalized the children of Israel, though they went down into Egypt, seventy persons only in number, yet God had made them a great multitude, as the stars of heaven—broken the Egyptian yoke from off their neck, brought them through the Red sea with a strong arm, and in divers ways proved himself a provident Father unto them. And now in return he would have them manifest themselves his peculiar people, his own chosen nation. In order to do this, they must separate themselves from the wicked nations around them, and in all their doings they must exalt the name of their God who had so mercifully wrought for them. In the very act of swearing by the God of heaven they pre-eminently distinguish themselves from the heathen nations around. The idolatrous nations were accustomed to swear by Malcham, the God of the children of Ammon, and Ashtaroth, the goddess of the Zidonites, and Chemosh, the God of the Moabites, &c. (See Zeph. 1:5; 1 Kings 11:33.) But Israel is required to extol the name of God, the Creator of all things, and swear by his name only. In so doing they acknowledge him above all, and greater than all. (Heb. 6:16.) In this sense who will fail to see that swearing by the God of truth, (Isa. 65:16,) when the occasion calls for it, to be a religious duty? The very means by which God is signalized and honored above all creatures in heaven or earth? David makes mention of swearing by the name of God as a matter of exultation. (Psa. 63:11.) Isaiah speaks of every tongue's swearing at the time that every knee shall bow. (Isa. 45:23; see also ch. 65:16.) These predictions are, doubtless, still future. It would seem by this last question that the saints are to swear by the God of truth after the creation of the new heavens and the new earth.

We have numerous instances in the Old Testament of holy men either requiring oaths of others, or themselves, calling upon God to witness the truth of what they spake. "But," says Bishop Haskins, "Because the great objection against these is that they are only authorities produced out of the Old Testament, and we are obliged by the precepts of a superior Law-giver, the Lord Jesus Christ, therefore, I say, in answer, that the objection argues too great a villifying and contempt of those sacred Oracles which were given to the church by the hand of Moses, and that things of a moral nature, as an oath is, cannot in one age of the world be a duty, and in another a sin, when it is attended with the same circumstances." It is generally admitted, I believe, that each of the negative commands in the decalogue enforce an opposite, positive duty. The opposite positive duty inculcated by the ninth commandment is, "Thou shalt bear true witness for, or against thy neighbor." Now, then, if C.'s position be true, it follows that all men, since Christ's sermon on the

Mount, are prohibited from giving judiciary evidence for his neighbor, (where it is a penal offense to bear false witness) however just and righteous his course, even when life and character are at stake.

I would ask in all seriousness, would God, our merciful Father, foreseeing all things, consequently, that wicked men would disregard his command and bear false witness against innocent ones, institute measures by which his people are debarred from their testimony in favor of the wronged and oppressed? And all this to turn upon the firm of such testimony, or because the laws of the land inflict a punishment upon him who bears false witness. Serious result, I wot, for so trivial an occasion!

I am hardly prepared to admit that any act of man, or men, or legislators, can in any way, or form, or manner, hinder my obedience to the ten precepts of the decalogue. Our law-makers have, by their enactments, rendered in effect, negatory all that part of the ninth commandment which requires us to bear true witness to our neighbor, if our Saviour has forbidden us to swear at all. C. thinks the New Testament forbids all oaths; our laws render all other testimony inadmissible. It therefore follows, that he who would obey the New Testament cannot obey the positive precept of the ninth commandment. But this view leads us to adduce our second reason why we differ with C. It is this:

The New Testament nowhere prohibits our swearing by God's name, as required by the Old Testament. C.'s strong authority is found in Matt. 5:33, 34. In his remarks on this passage, he says, "Jesus here intimates that it was once lawful to swear, but the oath must be performed," and quotes Num. 30:12, in proof. He continues: "By this quotation we understand that it was lawful anciently for a man to swear or bind himself with a bond; but the law required the performance of the oath, and this seems to be the only prohibition in the matter." I do not so understand it. One other prohibition and a very important one too, was, God forbids swearing by any other name than his own. (Deut. 10:20.) The Pharisees had taught that it was lawful to swear by other names than God's. Against this corrupt tradition were the words of our Lord pointed. But he proceeds: "This prepares us to understand what is comprehended in the precept, swear not. Notice the negative manner in which it is introduced, 'But I say unto you, swear not at all.'" C. more than once, calls "swear not at all," a precept. I must confess I know of no such precept in the Testament. I do not believe that C. would garble any quotation to support a theory. Nevertheless, when his opponents omit an essential qualifying part of a sentence, he is quick to discern its unfairness in the argument. Again he says, "Men are forbidden to swear at all, and then four things are specified by which men are forbidden to swear." A mistake. In the passage alluded to, men are forbidden to swear by the four following particulars, viz.: first, by heaven; second, by the earth; third, by Jerusalem; fourth, by the head; and the prohibition in this passage extends no further. We are told the Pharisees taught the people that it was not sinful to swear by these specifications, even though they did not perform the oath. This is evident from Matt. 23:16-22. The Pharisees had divulged among the Jews, the three following traditions: 1. That it was not unlawful to swear by any creature. 2. No oath was binding wherein God's name was not used. The third false tradition was, that common swearing, though an appeal was made to God, was no sin, if what they swore was true. Against these traditions were the Saviour's and the apostle James' words directed. The Pharisees gave freedom to swear on the most trivial occasions. Our Saviour forbade such profane swearing. There are two exceptions wherein covetousness made the Pharisees conscientious. These exceptions are stated in Matt. 23:16-18—"Wo unto you, ye blind guides! which say whosoever shall swear by the temple, it is nothing." That is, such an oath is not binding. "And whosoever shall swear by the altar, it is nothing," such oaths being of creatures were of no binding force. "And yet," says Bishop Haskins, "even here they excepted such oaths as was conceived and uttered by the gold of the temple, at the gifts upon the altar, out of a politic covetousness, that by so great a reverence paid to the gifts that were offered, the people might be induced to offer more freely, and by that means their share of them might be the larger." That our Saviour's words were not directed against all oaths is apparent from the above considerations, and also from the following facts.

The apostle Paul did not so understand him, for he often appealed to God as witness of the

truth of what he affirmed, which is the characteristic of an oath. Hear him: "Moreover, I call God to record upon my soul, that to spare you I came not as yet unto Corinth."—2 Cor. 1:23. Will any one dare pretend that in the above asseveration there is not all the essentials of an oath? if so, let such an one consult Webster. I do not know that we have any Bible form of an oath, unless it be found in Jer. 4:2—"Thou shalt swear the Lord liveth in truth, in judgment and in righteousness." Or else in Isa. 65:16—"He that sweareth in the earth, shall swear by the God of truth."

Here permit me to digress a little from my original purpose. C. seems to think in his comments on Matt. 5:34, that Christ is forbidding what was lawful to be done. God commands his people to swear by his name. (Deut. 10:20.) Here is a rule of duty plainly set forth by the Father. Did Christ annul it or any other of his Father's commands? Why, C., your opponents will say, this avowal aims an unwieldy blow at the very foundation of the Sabbath day superstructure. C. cannot mean it—why, in that case, what shall we do with all that has been said and written, asserting that Christ came not as a Lawgiver, but to enforce his Father's commands? Did not Christ do and teach obedience to all his Father's requirements? Did not all the law coming from God by the hand of Moses, remain un-repealed until abrogated by the cross? Why, then, does C. talk about the Saviour's doing away one of the commands of the Father, and institute a new rule of duty in its room? Where is the authority?

He says further, that "the subject which the Saviour introduces, is the system of swearing and performing, which we have clearly established to be lawful in the typical dispensation." True, there is sufficient proof that it was lawful to swear in the typical age. Did not Christ live in that age? Was he not under all the laws and rules of that age? Did not all the types reach forward to the cross? How then could Christ while under the law, abolish one of the types that reached forward to his death? But is the command to swear by the name of God a typical law, if so, of what is it a type? It seems that C. has lost somewhat of his usual acumen. Or, is he getting up a new gospel? If I am not mistaken, C. has often asserted that all the laws coming from Moses whether typical, moral, ceremonial, or judiciary, stood entire until the types were nailed to the cross by the death of Christ.

I will now return. Be either of the above the Bible form of an oath or not, C. holds us to the definition given by Webster, viz., A solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed. Well, with this definition let us compare Paul's oft repeated declarations, and also our judicial oaths.

Paul.—"The God and Father of our Lord Jesus Christ, which is blessed forevermore, knoweth that I lie not."—2 Cor. 11:31.

Judicial Oaths.—"You do solemnly swear that the evidence you shall give, shall be the truth the whole truth and nothing but the truth, &c."

Paul.—"For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness."—1 Thess. 2:5.

Judi. Oaths.—I omit, "So help you God." C. says "it is perfectly harmless unless it be taking his name in vain."

Paul.—"Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ and lie not,) a teacher of the Gentiles in faith and verity."—1 Tim. 2:7.

Judi. Oaths.—"You do solemnly, sincerely, and truly declare and affirm, that the evidence you shall give, shall be the truth, the whole truth, &c."

See also Rom. 9:1; Phil. 1:8; 2 Cor. 12:17; Gal. 1:20, &c.

C. says again, "when it is once settled that it is the penalty that makes the oath, all will be clear and plain." Here appears to be a shifting of position. Above he introduces Webster, who says an oath is an appeal to God, &c., and now it is the penalty that makes the oath. Is C. sure of it? "When God made promise to Abraham, because he could swear by no greater, he swore by himself."—Heb. 6:13. God could not swear falsely, for we read that "it was impossible for God to lie."—v. 18. What, then, is the penalty in this case? But leaving aside this last definition of an oath given us by C., do not the above asseverations of Paul come as near to Webster's definition as our judicial forms do? But granting that it is the penalty that makes the oath, then, according to C., "the greater the penalty, the greater the oath." Then, I would ask, Which takes the greater oath, Paul, or the legal witness? This question may be settled by ascertaining the penalties under which each were placed. What is the pen-

alty of false swearing in our statutes? Ans. Deprivation of liberty—the prison. What the penalty under which Paul appealed to God to witness the truth of what he affirmed? Ans. Death, eternal death. "All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21:18. But still, will any presume that Paul did not swear in the above quotations, because the oath was not legally administered? Such an objection is perfectly impotent. God swore by himself; who administered the oath to him? Who administered the oath to the common profane swearer, whose polluted lips are even stained with horrible execrations of God's holy and Reverend name? Can it be urged after all this, that Paul did not swear in the above passages? I would reply, that in these examples there is something more than "Yea, yea," which C. claims is strictly prohibited. Again; There is something more than "Yea yea," in a vow, and Paul made a vow. (See Acts 18:18, and 21:22-26.) What is a vow? Let Webster answer. "In a moral and religious sense, vows are promises to God, as they appeal to God to witness their sincerity, and a violation of them is a most heinous offence." By this definition we see that a vow contains a solemn promise to God, and an oath also for its performance.

The second fact which I shall offer, why Christ did not forbid all oaths, is, the angel of the Apocalypse "lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."—Rev. 10:5, 6.

RECAPITULATION.

1. God commands to swear by his name.
2. It always was a sin to swear by any other name or creature.
3. Christ did not institute a new rule of duty, but enforced an old one.
4. Our Saviour and the apostle James forbade the common and profane swearing which the Pharisees taught not to be sinful.
5. The apostle Paul often appealed to God to witness the truth of what he wrote.
6. The angel of Rev. 10:5, 6, swore in relation to the end of time. Query. Is it morally wrong for men to swear, and at the same time morally right for an holy angel to do so?

A. CHAPMAN.  
Eureka, Mich., Jan. 12th, 1856.

## PROSPERITY.

In a previous article, I endeavored to present the condition and prospects of the advent cause, as it appears to me, and to suggest some means by which our cause may be made to prosper. I may have thrown too much of the sombre into the picture, but the poet has said, with as much truth as poetry,

"There's ne'er a cloud howe'er so dark,  
But hath a silver lining."

I believe our cause, though comparatively a wreck, is not a ruin. We have men and means enough left to accomplish glorious things yet. There is no real cause for discouragement, for we are "well able to go up and possess the land." These thousands of true and loyal hearts are capable of placing themselves in such a position, as will secure success, and make their influence felt, respected and feared.

Here we are with an experience such as none others possess; with at least one good, whole-some, well-established paper; a goodly number of well organized churches, a fair amount of prosperity, and hundreds of thrifty and prosperous business men; a fair number of preachers, well schooled in adversity, reproach and opposition. These are "mighty in scriptures," and count not their lives dear unto themselves, but are ever ready to "decrease" that their Lord Jesus Christ may "increase." With such men, with such means, and with such an experience as we have, with so holy a cause, and with such clear indications of God's will before us, we ought not to think of failure. "God wills it, and it must be done," should be our watchword.

There are a few things which I consider essential to our prosperity; some of which were alluded to in a previous article. I wish to place some of these, almost if not quite, indispensable things, before the mind of our people, hoping that I may stir them up to a holy emulation, that prosperity may be within our borders.

1. A definite object to be accomplished by our efforts. Aimless labor will accomplish little that is worth being done. The objects to be accomplished by us, we have spik'd to the mast head of our old flag-ship, the *Advent Herald*. The prospectus of the *Herald* contains our main position, wherein



we differ from existing denominations, upon which we all agree; and, agreeing to differ upon all other questions, we can maintain our positions, and carry the battle to the gate of our enemies; we can plant the banner of the Pre-millennial advent upon the walls of many a citadel that now holds out the flag of the millennium, before and without Christ.

2. To accomplish these objects, every lawful means should be used. Among these means I place foremost such associated or organic action, as will make every individual effort the most effectual. Guerrilla warfare is only carried on by savages and semi-barbarians; and these have always had to give way before well organized, disciplined forces. What would have been the result of independent, individual effort before the walls of Sebastopol? What, if every man on landing in the Crimea had gone to work on his own hook to take the city, owning no authority but the Queen, Empress or Sultan? They might have killed a few Russians, a "smart chance" of being killed themselves, without doing much toward taking the city.

It is just as impolitic and absurd, for us to think of accomplishing any permanent good in religious reform, in an isolated, independent position, as it would for each French and English soldier to have attempted to take Sebastopol, by each one doing "what seemed best in his own eyes," without regard to any of the rules and regulations of army operations. Why is it, that men possessed of good common sense in everything else, should lay that article aside when they engage in propagating the gospel of the kingdom,—making war on the camp of Satan?

The allies chose their position (thus we have done) and then fortified that position, not merely as a means of discipline and defence, but as a means of offensive operations. But these trenches and fortifications caused a deal of hard and disagreeable work; and when they were done they were good for nothing, only as they were accessory to their future aggressive movements; and the latter work would have been worse than useless without the aid of the former.

If then, we would prosper, we must look to our position, fortify ourselves against attack, and so order and arrange our own forces, as to enable us to make successful aggressive movements upon the enemy.

When Nehemiah and his men went to Jerusalem, their object was to re-establish the kingdom of Judah; but in order to do this, they first built the walls of Jerusalem, both as a means of protection, and a means of aggression against the enemies of the Lord. Those men "had a mind to work," and while in position, all ready for battle at any moment, by night or day, no threat of violence, or taunt of ridicule could induce them to neglect their work of "building up."

I know some will cry out sectarianism, Babylon, &c., when we say anything about building up, and say in the language of the fellow in N. H., "Lord, thou knowest we don't want to build up nothin." But here is our difficulty; we are all exposed to the batteries of our enemies to-day, just because we have not wanted to build up something for our defence, and as a mighty battery against the strongholds of Satan. I contend this is not sectarianism, but simply a love of home, personal safety, and a desire to progress.

He that loves his home will try to make home agreeable to himself and his household; and he who would have others love and respect his home, must first love and respect it himself. Make home inviting, and our children will not forsake it, even in the midst of the deepest poverty and distress; but make it repulsive by the absence of order, comfort, convenience and love, and they will flee from it. Therefore, I say, if we would prosper, we must love our home better than any other place. We must try to make our home agreeable to ourselves, and inviting to the stranger, so far as peace, joy, order, defence and progress are concerned. In other words, we must build up our sect.

1. As a means of mutual aid and comfort.
2. As a means of aggressive warfare upon the enemy.

Until there is felt a general interest in the building up of our denomination, I expect to see no increase of prosperity.

Holden, N. H., Feb. 16th, 1856.

#### Revival at East Weare, N. H.

BRO. HIMES:—We are having quite a reformation in this place. The Baptists, Freewill Baptists and Adventists, have united in a protracted meeting which has already continued about four weeks, and has resulted in the reclaiming of wanderers, and in the hopeful conversion of quite a large number of our neighbors and townsmen, embracing all classes, from the child of tender years

to the man of gray hairs. Others are deeply convicted. O for more union among the professed followers of the Lord Jesus Christ in their efforts to save souls from death, before mercy's door shall be closed forever!

Meetings which I have attended of late in other towns in this state, have been followed with more encouraging results than I have witnessed for two or three years past. More laborers are needed in the wide extended field. What is done, must be done quickly.

T. M. PREBLE.

East Weare, N. H., Feb. 29th, 1856.

#### The Changing of Our Vile Body.

"Who shall change our vile body, that it may be fashioned like unto his own glorious body."—Phil. 3:21.

Afflicted believer! that fast decaying frame of thine, racked with pain, marred with disease, shall one day be made like unto thy Saviour's glorious body. The dust of his saints is dear to him. They fall asleep "in Jesus," and when they shall awake, "death shall be swallowed up in victory." At that glorious consummation there shall be marvellous metamorphoses, surpassing the fabled wonders of the poet of old. "Sown in corruption!" "Raised in glory!" "Sown a natural body!" "Raised a spiritual body!" Well may our German brethren call their churchyard "God's Acre." There is sown that precious grain, not an atom of which shall perish; for it is registered in the Lamb's Book of Life.

"The saints who now in Jesus sleep,  
His own almighty power shall keep.  
Till dawn the bright illustrious day,  
When death itself shall die away."

When Jesus they in glory meet,  
Their utmost joys shall be complete;  
Once landed on that heavenly shore,  
Death and the curse shall be no more."

ONE GOOD DEED.—One pound of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time, and extend its consequences into eternity. Though done in the first flash of youth, it may gild the last hours of a long life, and form the only bright spot in it. Let us not be weary of kind acts, but see to it that every day of our lives is made bright by them.

PENALTY OF RUNNING AWAY.—Anthony Burns, the fugitive slave, whose return to his master caused so much excitement, trouble and government expense in Boston, has since been purchased by a subscription, made up at the North, and set free. He, was, it seems, a religious man, and a member of a church, at a place called Union, Fauquier County, Va. On becoming free, he went to Oberlin College, Ohio, to educate himself for the ministry, and wrote back to Virginia to his old pastor for a letter of dismission from the church. In answer to this, he received a preamble and resolution, unanimously adopted by the congregation, excommunicating him from the communion and fellowship of the church, for having "absconded from the service of his master, and refused to return voluntarily, thereby disobeying both the laws of God and man."

JUDGMENT.—When God threateneth judgments, we should pray against sins. Our eye of sorrow should be more upon that which dishonoreth Him, than upon that which afflicts.—Bishop Reynolds.

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

FELL asleep in Jesus, at his residence in Hillsborough, N. H., Jan. 22d, 1856, brother JAMES EAYERS, aged about 56.

He was a great lover of Jesus and tried to promote the cause of God, and do good to his neighbors. The funeral was attended by Elder Heald of East Washington, who preached from Prov. 14:32—"The wicked are driven away in his wickedness, but the righteous bath hope in his death."

He was a great help to us here in the cause of God, and our loss we deeply feel. We are led like the Psalmist to exclaim, "The Lord help for the godly man ceaseth." He was attended in his last sickness by his eldest daughter and son-in-law, who we think spared no pains to make their father comfortable, for which the Lord will reward them. He has left four children and a son-in-law to mourn their loss, which have no interest in the Saviour, which we hope our brethren will remember at the throne of grace.

D. FARLEY.

#### Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY  
WILSON, FAIRBANK & CO.,  
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LESTER.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

#### CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed) THOMAS A. DEXTER,  
S. H. KENDALL,  
SAMUEL MAY,  
THOMAS C. AMORY.

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATARRHIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion; till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Oedema, Headache, Siccachia, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seeds which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious power which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. 4 m.

#### HARRISON'S

COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in ague; and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium inebriates will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 328 Washington street, opposite the Adams House, Boston. [Aug. 25—1 yr.]

#### MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

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Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175.

Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,

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HENRY MASON, ESTABLISHED 1835.  
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DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a sure cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [8m.]

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#### BY JOSHUA V. HIMES.

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Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

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## IS IT COME?

[The following is the poem that attracted the attention of the Marquis of Lansdowne, and induced him to make a present of £100 to the authoress, Miss Frances Brown.—*Edinburg Ladies' Own.*]

Is it come! they said on the banks of the Nile  
Who look'd for the world's long promised day,  
And saw but the strife of Egypt's toil  
With the desert's sands and the granite gray.  
From the pyramid, temple and treasured dead  
We vainly ask for her wisdom's plan:  
They tell of the slave and tyrant's dread,  
Yet there was hope when that day began.

The Chaldee came with his starry lore,  
That built up Babylon's crown and creed;  
And bricks were stamped on the Tigris' shore  
With signs which our sages scarce can read.  
From Nimrod's Temple and Nimrod's Tower  
The rule of the old East's empire spread  
Unreasoning faith and unquestioned power—  
But still, Is it come! the Watcher said.

The light of the Persian's worshipped flame  
The ancient bondage its splendor threw;  
And once on the West a sunrise came,  
When Greece to her freedom's trust was true.  
With dreams to the utmost ages dear,  
With human gods and with godlike men,  
No marvel the far-off day seemed near  
To eyes that looked through her laurels then.

The Romans conquered and revelled, too,  
Till honor and faith and power were gone,  
And deeper old Europe's darkness grew  
As wave after wave the Goth came on.  
The gown was learning, the sword was law,  
The people served in the oxen's stead,  
But ever some gleam the Watcher saw.  
And evermore, Is it come! they said.

Poet and Seer that question caught  
Above the din of life's fears and frets;  
It marched with letters—it toiled with thought  
Through schools and creeds which the earth forgets:  
And statesmen trifle, and priests deceive  
And traders barter our world away;  
Yet hearts to that golden promise cleave,  
And still, at times, Is it come! they say.

The days of the nation bear no trace  
Of all the sunshine so far foretold:  
The cannon speaks in the teacher's place—  
The age is weary with work and gold;  
And higher hopes wither and memories wane—  
On hearths and altars the fires are dead;  
But that brave faith hath not lived in vain;  
And this is all that our Watcher said.

## Twelve Urgent Questions:

PERSONAL, PRACTICAL AND POINTED.

BY JOHN CUMMING, D.D.

I.—WHAT THINK YE OF CHRIST?—Matt. 22:42.

"What think ye of Christ?" is a most momentous question. "What is He to me; what am I to Him?" Is He a dead fact in the annals of the past, or a living power and presence in my heart and conscience? This question is of such importance that Satan tries to keep us from entertaining or discussing it. Our own inclinations impel us to a distance from it. The natural man prefers a thousand questions—though of evanescent importance—to this. He is ready—most ready—to ask, "What do you think of the war? What do you think of the chances of victory? What do you think of the world? What do you think of politics? What is your opinion of such a ministry? What do you think of such a bill?" These questions are readily discussed, and in their place they have their value; but if they conceal, supersede, or tempt us to dispose of this primary question, they become evils; they are wielded too successfully by Satan against the soul. Satan destroys souls less by teaching infidel maxims—more by turning the heart from the discussion or entertainment of vital and momentous questions. He has not the least objection to see the whole church discussing questions of ecclesiastical polity, forms of discipline, if he can only keep us from entertaining this central inquiry, this vital question, "What do I think of Christ, and what does Christ think of me?"

It is the vital question. An error here is se-

rious, if not fatal. You may be wrong in your views of church government, you may take a wrong side in state politics, you may fall into absurd notions about science, you may perpetuate many blunders on the interpretation of prophecy, you may prefer this form or that form of worship;—if, however, you go wrong upon any or all of these subjects, your ignorance or error has no lasting influence; it does not stretch beyond the grave; it cannot affect the safety and the ultimate happiness of the soul. If I lose a limb, I may still live healthy and happy; an injury to a finger may be painful, but it is not fatal; but if the lungs, the brain, or the heart be hit, the blow is deadly. An error in church discipline may be injurious, a mistake in this world's politics may lead to calamity; these, however, do not affect fatally that which is the man: but a false estimate of the central truth—that which is all and in all—may affect the soul's eternal well-being, and stretch its disastrous and portentous shadow into the depths of everlasting ages. What I think upon worldly matters is of no great consequence; what I think of the nature, the claims, the character of my Saviour is of vital and inexhaustible consequence.

Our blessed Lord plainly takes cognizance of thoughts. He does not say, "What have you said respecting Christ?" or, "What have you done for him?" but, "What do you think of Christ?" Then thoughts are important. When God judges of the character of a man he does not take the evidence that streams from his life, but he looks at the thoughts that circulate in his heart. A court of justice in this world can only judge of a man by what he has done or said, but the great God judges of you and me by what we are. We can infer character only from its evidences, but He can pronounce upon character by a minute, accurate, and infallible inspection of the soul. Therefore, when God seeks to know what man is, he looks at what man thinks. The reason for this is obvious. Our thoughts, after all, are the truest evidences of what we are; and if our thoughts be sincere, right or wrong, they grow up into life and action. What is a deed? A thought incarnate. What is a word? A thought going from one heart and penetrating and lodging in another. Our acts are the embodiments of our thoughts, and outer life the illuminated dial that reveals the movements of inward intellectual and moral machinery. A man's deep thoughts will therefore write themselves upon his outer life; and upon the leaves of his every-day conduct they will be legible to all. Take care of your inmost thoughts, and you may leave your actions to take care of themselves. Take care of what goes on within, and you may leave to all contingencies what may appear without. "As a man thinketh," the Scripture says, "so is he." We may mistake the character of a man by his outer acts. There is not a deed the most equivocal on earth that has not in it modifying elements, which we may not be able to disentangle, but which God can appreciate and judge. Our inferences, therefore, of character from conduct are only approximations to that which is perfect; but God looks into the thoughts of the heart, he sees them afar off; thoughts, looming in the distant horizon, almost inappreciable by us, are all clearly seen, and their force accurately calculated, by Him who cannot err. Man asks, what you do—God inquires, what you think.

Some, however, do not think at all upon this momentous subject; and if they were asked, "What do you think of Christ?" their answer would probably be, "We do not think at all; we have never thought upon the subject." I cannot conceive anything more monstrous than not to have thought on that subject which is the most vital and momentous of all. Ask the statesman, "Have you never thought on politics, or studied the science of government?" he would be ashamed to say he never had. Ask the philosopher, "Are you acquainted with this science, or that discovery; have you studied this phenomenon or that?" and he would be ashamed to say, "I have never entertained the subject at

all." It is singular enough that if you ask a man, "Have you any reason to believe that your soul will be saved? Have you any reason to infer that Christ is your Saviour? Have you any reason to think that His precious blood has washed you from your sins?" This would be the answer of many: "Oh, we have no time for that; business is so harassing, the world is so absorbing! And, besides, these are questions for theologians, not for laymen. We do not desire to entertain them—we cannot discuss them—we have no time to spare for them." And yet year after year, like successive sea waves, is bearing you, whether you like it or not, to the judgment-seat of God. And monstrous absurdity! terrible anomaly! you have never entertained the startling question, "What will be the end of me? Whither am I going? Is it to hell or to heaven: is it to joy unspeakable and full of glory, or is it to where the worm dieth not, and the fire is not quenched?" Indecision upon this subject is a crime, but thoughtlessness is absolute insanity. To think of all subjects but the great one—to have one's mind made up upon all questions but the mightiest and most momentous of all!—I appeal to rational men for a verdict—judge ye. In truth the nature of this gospel, and the claims of Christ, are such that it is impossible that you can be neutral. If Christianity be not true, its pretensions are so great, its claims so magnificent, its assertions so dogmatic, that if not inspired truth, it is the most stupendous imposture that was ever palmed upon mankind. I respect the man—I deeply deplore the result, but I respect the man—who says, "I believe there is no God; I believe the Bible is a fable; I believe Christianity is a dream." Make up your minds, examine, weigh, and if you come to that conclusion I will pity you for your terrible mistake, I will try to undeceive you, and pray for you that you may become wiser;—yes, there is sense in this; but if you hear those momentous questions, and hear Sunday after Sunday those solemn and stirring subjects which angels cannot behold in apathy, and which men, the subjects of them, ought to be stirred to the depths of their souls by the very sound of,—I say, if you hear these subjects Sunday after Sunday, and remain not undecided, but positively thoughtless, I have no language strong enough to deplore your criminality, or to express your insanity. Deliberate rejection of the Bible is a consistency—an awful consistency, yet a consistency still; but disregard of the claims of Christianity, is altogether unjustifiable in the sight of man, or in the presence of God. Let me ask, therefore, Have you thought of Christ? Have you put this question to yourselves? Have you given as much time to the claims put forward for the gospel of Christ, as you have given to the investigation of an interesting problem, to the study of a leaf or the petals of a flower, to astronomy, to literature, to poetry, to politics? Have you given as much time to the study of the gospel, as you have given to the arrangement of a drawing-room, to the composition of a scrap-book, or other study proper in its place, that pleased, and interested, and instructed? Have you determined to ascertain what this Book is, whence it came, how it can be explained, whether He who is its Alpha and Omega be what the preacher says he is, or a deceiver of the people? If you have not, your responsibility is great indeed. The Atheist even will not be condemned for his atheism, but for not expending upon the study of the evidence of a God, and the claims of Christ, the time he has expended in far inferior and subordinate things. The thoughtless man, who concludes that Christianity is untrue, will not be condemned simply for rejecting the gospel, but for having exercised a care, an anxiety, and a caution about the things of this life, one tithe of which he never expended on the momentous things of God, the soul, eternity, and a judgment-seat. In these remarks there is the strongest reason. It is not fanaticism—it is common sense; it is not extravagance—it is the plainest deduction of every-day reason.

To be continued.

## The Longings of the Church,

AND THE PROSPECTS OF THE WORLD, AS CONTAINED IN THE LORD'S PRAYER.

We have seen how the longings of the Church are embodied, and the prospects of the world delineated, in the six petitions over which we have gone, set in their millennial light. But let us now glance for a moment at the Pleas with which these petitions are enforced, and which we find in the words, "For thine is the kingdom, and the power, and the glory—for ever. Amen."

The designation given to God at the commencement of this prayer must never be lost sight of, as it furnishes the key which opens up its aim and spirit. It is not as Jehovah, or as Almighty, or as Everlasting, we address him on whom we call, but we realize him as "our Father in heaven." God is recognized as "in heaven."—But he is also owned as "Father in heaven." And he is at the same time acknowledged as "our Father, even as he is Father in heaven." From this view the prayer starts, and with this idea it is impressed throughout. Jesus and his Church have looked within the veil, and seen how heaven stands related to God as "a Father," and how God stands related to heaven as his family. But filled with admiration at the sight, their united and earnest desire is, that the fatherhood of God, as enjoyed in heaven, should be vouchsafed to all the earth, and that every believer might in the end be prepared for, and attain to, the inheritance.

Closely examined, then, the several petitions of this prayer breathe only one desire, and are summed up in one fulfillment. All begin from a view of God as a Father in heaven, whilst all terminate in the wish that he would in like manner, become a Father to earth. And in the words which conclude the prayer, arguments are added in support of the petitions which had been urged. Sometimes, indeed, we hear this clause styled a Doxology; and, no doubt, it contains an ascription of praise. But the particle "for," by which it is introduced, indicates that it is a statement of reasons, alleged by faith for God doing what had been previously asked.

First of all, the believer reasons with God for what was urged, by the argument, "For thine is the kingdom—for ever. Amen." And this is as much as saying that the whole plan is his. It is admitted in the foregoing petitions, that God has "a kingdom in heaven," and that, too, a kingdom worthy of Him who bears the sceptre. But we have likewise assumed that our God means to assimilate this province of earth to his kingdom in heaven—nay, to consolidate them into one loyal and stable empire. And such being the consummation we desire, our argument is, "For the kingdom is Thine!"—With Thee, the whole idea originated—in Thy love fulfil it!—By Thee the whole plan was sketched—carry it on in Thy wisdom and faithfulness!

It does not seem as if God had laid down any plan regarding our world: but every nation, and each man, follows their own counsel, and walks along their own course! At this moment, what do we witness but peril abroad and confusion at home? The foundations shake, and the firmament is lurid. The waves of the sea roar, and the winds of heaven seem ready to burst the chain that holds them. All is perplexity, and none can help another. Yet it is not come to the worst; for evil days will be still more evil, and the times more perilous, ere the end draws on. Men cry, "Peace, peace;" but the wicked set no measure to their excess—nation will rise against nation, and the heart of brave men will faint—and nothing will be too strong not to be cast down—nothing too holy not to be profaned!

Instead of a plan, then,—a divine and eternal plan,—being discernible amid such calamity and revolution, such atheism and crime, as must distinguish the last days, men may even be tempted to doubt whether there be any God at all.

Over all this tumult and distraction, however, God presides; and by the very passions of men is he working out his own design. He sees the



end with the beginning, and his counsel nothing can thwart; his plan nothing can mar; his wisdom nothing can overreach; his faithfulness nothing can shake; his love nothing can cool. "Thine is the kingdom."

At times, it would almost appear as if God were compelled to adapt himself to circumstances, and to shift his plans as the events of the world emerged. But no—"Thine is the kingdom for ever," Jesus tells us; and as from eternity God's design for earth has been laid down, to eternity it shall abide. It may seem to be retarded now, and now reversed. But it cannot be changed: it is irrevocable in its outline, and fixed in the minutest iota of its details. There are kingdoms of iron and brass, and silver and gold, spoken of in Daniel; but these melt away in the heat of divine wrath, and their ashes are scattered abroad. In their room, however, another kingdom is set up,—even the kingdom of which the Son of God is king,—his saints its subjects; and it lasts "for ever."

They who enter into the mind of God, then, should often spread out his Plan for our world before him, and with reverent, yet cordial emphasis, sum up their desires with this argument, "For thine is the kingdom, for ever." The world has a plan of its own, for its own history; and much does it prefer that plan to God's. Our poets have their idea as to what the earth should be, and our philanthropists have their scheme, and our men of science have their calculations, and our politicians have their theory, and we all have our hopes and surmises, and wishes; so that, if every tongue were to utter the desire of the heart, the cry from all the earth would be, "Ours is the kingdom!"

But believers must drink into the spirit of Jesus, and, looking up to God, say, with a most devout and hearty "Amen," "The kingdom is thine!" Not more does "Amen" apply to the other sentences which it closes than to this; and in so using it, we declare that we renounce our own mind, as to what should be done with earth, and fully enter into God's. "The earth is thy kingdom, O God! Amen. Amen." We acknowledge it—we rejoice in it—we build all our hope upon it! O God! grasp the sceptre firmly, and let not man nor devil traverse thy eternal plan! This is "Amen" in its true meaning, and in the depth of its emphasis.

But we are taught, moreover, to reason with God for what we ask, by this other argument—"For thine is the power, for ever. Amen." And this is as much as saying that all Means belong to God.

On every side of us, there are those who are as sanguine in regard to the means they possess for regenerating the world, as they were forward with their plan; and who will not doubt but that by education, or societies, or government, or science, all that is requisite may be effected.

But we know what man is able to do from what man has already done; and being persuaded that there exists no agency which, by any amount of exertion and perseverance could realize our hope, we cry to God to do it—"for thine is the power." Our knowledge, too, of God's resources, as well as our experience of man's inadequacy, prompts us to lift up this cry. We cannot forget how it was He who subdued our own hearts, so rebellious, so dark so sinful, and we are sure that his "power" is irresistible. We think of the overthrow of Satan and his hosts, though fierce and innumerable and strong, and we feel that his "power" is irresistible. We call to mind his government of this world in time past,—so wise, and righteous, and uniform, in spite of evil men and evil spirits, and we know that his "power" is irresistible. We remember, too, how he reigns alike over matter and mind,—subordinating every thought, and event, and action to himself, and we are satisfied that his power is irresistible. Recognizing, however, "all power" in God, and assured that all resources lie in his hand, we cry, Fulfil thy plan, "for the power is thine!"

Nay, we add—"The power is thine, for ever;" and this signifies that when he begins to work "a power" which cannot be resisted, but which never is suspended. It is incessant—uniform—untiring—inexhaustible "power,"—"the power of God!" It is "power for ever!" And alive to this—alive to the greatness of the result to be achieved—and alive, at the same time, to the strength of Jehovah's arm, we cry, Do what thy kingdom requires, "for the power is thine!"

Such as we have now hinted is the meaning of "power" in this context; and every believer is expected to seal it with his hearty "Amen." No more are we to imagine that it lies with us to cure our own evils, or, with man, to renovate the earth. But let us feel that God alone can bring us into his kingdom, and that God alone can keep us there, and that God alone can extend its limits to the ends of the world; and let our cry ascend to God for all things, "Because thine is the power!" We are to do good to all, and gather in souls, and rebuke iniquity. We are to labor for the world, and pray for men, and abound in every form of service. Yet, hav-

ing done whatsoever our hand is competent to achieve, we must admit that the regeneration of earth can only be effected by God himself, and look to him for "the power" which will make all things new. If we listen to men around us, we hear them boastfully saying, "The power is ours;" and by their sanitary regulations, or their political reforms, or the diffusion of knowledge, they are sure to turn the wilderness into a blooming paradise. But God's plan can be realized only by God's means; and with joy the faithful will say "Amen!"

The opposition to be encountered is great—apathy, and unbelief, and selfishness, on the part of the righteous; whilst the world and hell unite their utmost effort to defeat the purposes of love. But to God "power" belongeth, and his power is "for ever." It is universal, and nothing can evade it; it is uninterrupted, and works as well to-morrow as to-day; and it is everlasting, and reaches through all ages.

(To be continued.)

### Messiah.

A SACRED ECLIQUE—BY POPE.

Ye nymphs of Solyma! begin the song;  
To heavenly themes sublimer strains belong.  
The mossy fountains and the sylvan shades,  
The dreams of Pindus and th' Aonian maids,  
Delight no more. O thou my voice inspire  
Who touched Isaiah's hallowed lips with fire!  
Rapt into future times, the bard begun:  
A virgin shall conceive; a virgin bear a son;  
From Jesse's root behold a branch arise,  
Whose sacred flower with fragrance fills the  
skies,

The ethereal spirit o'er its leaves shall move,  
And on its top descends the mystic dove.  
Ye heavens, from high the dew nectar pour,  
And in soft silence shed the kindly shower!  
The sick and weak the healing plant shall aid,  
From storms a shelter and from heat a shade;  
All crimes shall cease, and ancient fraud shall  
fail;  
Returning justice lift aloft her scale;  
Peace o'er the world her olive wand extend,  
And white-robed Innocence from heaven de-  
scend.

Swift fly the years, and rise the expected morn!  
Oh spring to light, auspicious Babe—be born!  
See, Nature hastes her earliest wreaths to bring,  
With all the incense of the breathing Spring!  
See lofty Lebanon his head advance!  
See nodding forests on the mountains dance!  
See spiny clouds from lowly Sharon rise,  
And Carmel's flowery top perfume the skies!  
Hark! a glad voice the lonely desert cheers;  
Prepare the way! a God, a God appears!  
A God! a God! the vocal hills reply;  
The rocks proclaim the approaching Deity.  
Lo earth receives him from the bending skies,  
Sink down, ye mountains, and ye valleys rise;  
With heads declined, ye cedars, homage pay;  
Be smooth, ye rocks; ye rapid floods, give way!  
The Saviour comes! by ancient bards foretold;  
Hear him, ye deaf, and all ye blind behold;  
He from thick films shall purge the visual ray,  
And on the sightless eyeball pour the day;  
Tis he the obstructed paths of sound shall clear,  
And bid new music charm the unfolding ear;  
The dumb shall sing, the lame his crutch forego,  
And leap exulting like the bounding roe;  
No sight, no murmur, the wide world shall hear;  
From every face he wipes off every tear.  
In adamant chains shall death be bound,  
And Hell's grim tyrant feel the eternal wound.  
As the good shepherd tends his fleecy care,  
Seeks freshest pasture, and the purest air,  
Explores the lost, the wandering sheep directs,  
By day o'ersees them, and by night protects;  
The tender lambs he raises in his arms,  
Feeds from his hand, and in his bosom warms;  
Thus shall mankind his guardian care engage,  
The promised father of the future age.  
No more shall nation against nation rise,  
Nor ardent warriors meet with hateful eyes,  
Nor fields with gleaming steel be covered o'er;  
The brazen trumpets kindle rage no more;  
But useless lances into scythes shall bend,  
And a broad Falchion in a ploughshare end.  
Then palaces shall rise, the joyful son  
Shall finish what his short-lived sire begun:  
Their vines a shadow to their race shall yield,  
And the same hand that sowed shall reap the  
field.—

The swain in barren deserts, with surprise  
Sees lilies spring and sudden verdure rise;  
And starts amid the thrifty wilds to hear  
New falls of water murmuring in his ear.  
On rifted rocks, the dragon's late abodes,  
The green reed trembles and the bulrush nods;  
Waste sandy valleys, once perplexed with thorn,  
The spiny fir and shapely box adorn:  
The leafless shrubs the flowering palms succeed,  
And odorous myrtle to the noisome weed;  
The lambs with wolves shall graze the verdant  
mead,  
The boys in flowery bands the tiger lead;  
The steer and lion at one crib shall meet,  
And harmless serpents lick the pilgrim's feet;

The smiling infant in his hand shall take  
The crested basilisk and speckled snake,  
Pleased the green lustre of the scales survey,  
And with their forked tongue, shall innocently  
play.

Rise crowned with light, imperial Salem, rise!  
Exalt thy towery head and lift thine eyes!  
See a long race thy spacious courts adorn,  
See future sons and daughters, yet unborn,  
In crowding ranks on every side arise,  
Demanding life, impatient for the skies!  
See barbarous nations at thy gates attend,  
Walk in thy light, and in thy temple bend!  
See thy bright altars thronged with prostrate  
kings,

And heaped with products of Sabeen springs!  
For thee Idume's spicy forests blow,  
And seeds of gold in Ophir's mountain glow.  
See heaven its sparkling portals wide display,  
And break upon thee in a flood of day.  
No more the sising sun shall gild the morn,  
Nor evening Cynthia fill her silver horn;  
But lost, dissolved in thy superior rays,  
One tide of glory one unclouded blaze,  
O'erflow thy courts. The Light himself shall  
shine,

Revealed, and God's eternal day be thine!  
The seas shall waste; the skies in smoke decay;  
Rocks fall to dust, and mountains melt away;  
But fixed his word, his saving power remains:  
Thy realm forever lasts, thy own Messiah reigns!

### The Poems of Helen M. Johnson.

THERE are few persons who are not delighted with poetry. Whenever the true spirit of poetry is seen it will invariably stir the passions of the soul.

To me the poems of Miss Johnson exhibit true poetic talent. They are like a gushing spring; not a deep well which requires labor to draw the water out. It flows spontaneously, and her only work seems to be to guide her thoughts in appropriate channels. The perusal of her poems excited within me much pleasure. Her graphic description, volubility of expression, choice of words, and just reflections, show her to be possessed of a very high order of talent. The sincere religious spirit which pervades the book throughout gives you a high opinion of the piety of the authoress, and has a tendency to make your heart better.

The work of Miss Johnson is not perfect of course. But you will be surprised at so few imperfections when you consider that it was written at so early an age. She is now only eighteen years of age, and resides in Canada East. Her poems were written before she was sixteen years old.

The first 116 pages of the book are devoted to the "Promises." It is in sixteen parts. It purports, after alluding to the creation and the fall of man, to be a history of redemption by Jesus Christ. I have not the space to notice this work extensively. I will therefore give the reader some extracts, though their full force cannot be felt by being disconnected from the design of the poems. The first is given below, which is a part of the invocation. This will give the reader an idea of the mind which pens the lines on the following pages.

"Thou mighty God! who fillest existence with  
thyself alone;  
Before whose throne, whose great, all-glorious  
and eternal throne,  
The angels, pure in every thought, kneel with a  
covered brow,  
And seraphim and cherubim with blushes breathe  
their vow;  
Thou uncreated One! who wast from everlast-  
ing, God,  
Who makest time, space and eternity, thine own  
abode;  
Thou all-creating One! who out of deepest  
chaos' deepest night  
Called suns, and worlds on worlds, and from the  
blackest darkness, light;  
Who utterest thine awful voice, and all creation  
quakes;  
Who stretchest forth thy mighty arm, and every  
atom shakes  
That forms the universe, while planets are on  
planets hurled  
At thy omnipotent command, and world clashes  
with world;  
Then thou canst speak in softened accents, at thy  
will,  
And raging orbs and roaring elements are hushed  
and still;  
Even to thee, O mighty God! I come, while in  
my breast,  
Unclean and all unholy, sins dark and direful  
rest.  
\* \* \* \* \*  
Thou King of kings, Almighty One! bend unto  
me the ear  
That listens to the music of every rolling sphere,  
And guide, O guide my feeble hand to strike  
my slumbering lyre  
To strains harmonious and divine, and every  
thought inspire.  
Withdraw the clouds that shade my mortal sight,

and let me sing  
In tones not jarring to an angel's ear, and let  
me sing  
Unto thy name, Almighty God, no unmeet offer-  
ing."

### The Resurrection:

"The mighty heroes who have slumbered long,  
And been the burden of the poet's song—  
Above whose lowly dust the marble proud  
Has pointed out to the admiring crowd  
Where slept the great of earth—behold they  
come!

But not with banner, nor with beating drum,  
No herald sounds the hero's storied name,  
No laurel wreaths their victory proclaim.  
The sculptured tomb yields up its royal dead,  
For haughty kings obey the summons dread;  
And they to whom the nations bowed the knee,  
Who swayed their sceptre over land and sea,  
Come quickly forth, and with a crownless brow,  
Stand undistinguished from the peasant now."

From the Surrender of Quebec. This is thrill-  
ing throughout.

"Deeper and deeper now the conflict grows,  
Despair nerves, and victory flushes those.  
'Tis the last struggle; hark! they fly! they fly!  
Pierces the depths, and rends the vaulted sky,  
'Tis the last struggle, for the beating drum  
Proclaims the conflict o'er, the victory won."

We can only give another extract; it is from  
the Husband's Lament. This with others, will  
give the reader only a faint idea of the work.  
To appreciate its merits, you must give it a peru-  
sal.

"Yes, thou art lovely still! and yet so calm,  
So pale, so cold I shudder as I gaze.  
Yes, thou art lovely still: but oh how changed!  
Thy lips are silent; and the beaming eye,  
In which I once could read thy gentle thoughts,  
Is frozen o'er with death. And is this all  
That's left of one I loved, and loved so well?  
Is this the hand so cold and death-like grown,  
I've often clasped, once warm with life and love?  
Is that the brow I oft have crowned with flowers?  
Are those the lips that ever spoke to bless?"

O. P. TUCKERMAN.

—Newburyport Her. of Gos. Lib.

### Letter from Syria.

Beirut, Feb., 1856.

EDITORS OF THE TRAVELLER:—Over against  
the evils of war, infinite and indescribable as  
they are, should be set, among the good results,  
the advance of geographical and ethnographic  
knowledge. How little did we know of Mexico  
and California till the late war! A veil of mys-  
tery and coloring of fancy were thrown over the  
whole, and we knew them only as reported in  
the days of Cortes and the Spanish knights.  
But what a change has come over this depart-  
ment of science within half a dozen years! American  
valor raised the stars and stripes  
above the Halls of the Montezumas, and now  
from the Atlantic to the Pacific, and from the  
Isthmus to the Russian settlements, everything  
is familiar as one's native village or the farm  
on which he was born.

Such will be the results of the war in the Cri-  
mea: it will open a new world for the student  
of the geography and ethnography, not only in  
the Crimea and its adjacencies, but in Circassia  
and the Caucasus, and in Georgia and the coun-  
tries bordering on the Sea of Azoff. Already  
this new vein is opened, and it will continue to  
be worked to its last inch. I have recently ob-  
tained from an intelligent French gentleman  
resident in Circassia, a large amount of inter-  
esting information relating to the Circassian tribe  
under the control of the mysterious Schamyl,  
and also respecting this celebrated chieftain, of  
whom it has been doubted, so strange are his  
movements, so sudden his osculations as well  
as his epiphaneids, whether he is a reality or  
a *nom de plume*. Another gentleman, a Ger-  
man scholar, who went to the same region sim-  
ply to study the languages of these tribes, has  
communicated to me a large amount of informa-  
tion respecting one of those most singular lan-  
guages, which I intend to send to your columns  
when I have more perfectly mastered the sub-  
ject.

In the meantime accept my small contribu-  
tion to the geography of the Crimea, with the  
etymologies of certain names of places of fre-  
quent occurrence in the reports of the wars.

### POPULATION OF THE CRIMEA.

The entire male population of the Crimea does  
not exceed 200,000, and including the female  
part of the population, may reach to something  
short of half a million. The following are the  
elements of the population: Tartars 156,000, of  
whom 80,000 are peasants, shepherds, and cul-  
tivators of the soil; Imans and Moolahs, at the  
same time Moslem priests and judges or civil  
officers, 16,000; Myras, or nobles, 10,000, a  
kind of feudal lords, whose influence and privi-  
leges have withstood only with the utmost effort,



the Russian domination; villagers and small traders in the cities, 50,000.

The Christian population does not exceed 22,000 or 23,000 souls, and is entirely of European origin. There are not more than 3000 Russians who have established themselves in the Crimea since the conquest, and belong to the different classes of artisans, Turkey, and especially Constantinople, have furnished a contingent of about 10,000 Greeks, who have for the most part established themselves at Eupatoria and Balaklava.

Five thousand Armenians have followed the same example, and six thousand Poles, Germans, and Frenchmen, a floating population rather than established, and which never ceases to have thoughts of returning to their own countries, complete the census of the Crimea.

#### ETYMOLOGIES OF DIFFERENT WORDS.

Your readers may be pleased to learn the etymologies of the names of some of the most important places in the Crimea, and the theatre of war.

Alma, from the Greek, means a river.

Azof, Sea of, is from the name of a city, which was thus called in honor of Azouf, a Polish prince who had the possession of it about A. D. 1200.

Balaklava, (Slavic) means a Beautiful key. This place has acquired so much notoriety as to deserve an extended notice. Like many other places in the Crimea, Balaklava has a very ancient history. The first notice of it is in the dim twilight of archaic times. It is supposed, by learned archaeologists, to be nothing less than the port of the Læstrigons mentioned in Homer's Odyssey. Up to our days, the wanderings of Ulysses, as described in the tenth, eleventh and twelfth books of the Odyssey, were supposed to be on the shores of Italy and Sicily. There we were taught to look for the Læstrigons, the Cyclops, Scylla and Charybdis. This is now believed to be an error. The great poet wished to make his hero wander on those inhospitable shores of the Euxine Sea which appeared to him to be at the extremity of the world. The moment Ulysses reaches the coast of the Læstrigons, we find ourselves on the coast of the Black Sea. Their country can be no other than the barbarous Crimea, and evidently he calls the Tauri the Læstrigons, from the Greek læstēs, meaning pirate or brigand. Then Ulysses returns to Circe, and starting for Ithaca, leaves the Black Sea by passing through the narrow and perilous strait of Scylla and Charybdis, which closed the entrance by rocks, and poured around them their raging whirlpools.—These are now believed to be the islands of the "blue Sympligades," situated at the entrance of the Bosphorus, and which are familiar to all who pass from Constantinople to the Crimea. That Homer cannot have meant the straits of Messina between Sicily and Italy, is evident from the fact that he says the only vessel which had passed the straits he describes was the Argo, when it went to Colchis on the expedition for the golden fleece. Beyond a doubt, then, we must give up our boyhood fancies; the shores of the Black Sea were the mysterious regions where some of the scenes of Homer were laid, and in parts of which, as Colchis, highly civilized communities were settled at even that early period. For it is now maintained, that colonies from India departed from central Asia with the religion of Buddha, and even before the historic times of Greece, to establish themselves on the banks of the Phasis, around the Euxine Sea, in Thrace, and even in Greece; and by these colonies the lights of knowledge and the laws of civilization were diffused over the barbarous nations, the Greeks not excepted. In studying their myths, in reading the poems of Homer, and the history of the Argonauts and others, it appears that the Greeks were always civilized by those whom they in their pride sneeringly called barbarians. The King and the people who received the Argonauts, and the Syrians and Trojans whom the Grecian armies came to plunder in violation of all the laws of hospitality, were superior in civilization to their predatory invaders. The ancient poets and historians seem to have chosen the Black Sea for the theatre of the exploits of their heroes, and towards which all their narrations look as the point from which civilization and wealth proceeded.

Travellers who have visited and carefully examined Balaklava since the commencement of the present war, assert that no description from a modern pen could exceed the accuracy of the one given by Homer 3000 years ago:

"Within a long recess a bay there lies,  
Edged round with cliffs, high pointing to the skies,  
The jutting shores that swell on either side,  
Contract its mouth, and break the rushing tide.  
Our eager sailors seize the fair retreat,  
And bound within the port their crowded fleet;  
For here retired the sinking billows sleep,  
And smiling calmness silvers o'er the deep.  
I only in the bay refused to moor,  
And fixed without my hawsers to the shore.

From thence we climbed a point whose airy brow  
Commands the prospect from the plain below;  
No tracks of beasts, or signs of men are found,  
But smoky volumes rolling from the ground."

It is said the two high rocks which advance into the bosom of the waves, and seem approaching to embrace each other, are there still, and only leave a narrow passage, turned towards the south, which barely allows two vessels to pass each other. Its width is 800 feet, and its greatest depth 100 fathoms. When the narrow passage is passed the port enlarges to the width of 1200 feet, while its depth goes on diminishing to six fathoms only. The entire length is about a mile. Thus war illustrates history and poetry, at the same time it extends the circle of geographical knowledge.

Batchi-Seria, (Tartar,) a beautiful mountain.  
Bug-Bouf and Bog, (Slavo-Tatar,) an affluent, a river.

Bujuk-Ouzen, (Turkish,) a great river.  
Bujukdere, (Turkish,) a great house.  
Crimea, from the Cimmerian Peninsula.

Erzeroum, (from Aizel-Roum, Turkish,) a city or country of the Romans, like Roumelia.

Eupatoria, (Greek,) the Black Sea, from eu, well, kind, and Zenos, a stranger or foreigner; i. e. hospitable to strangers. The initial eu is often found in words of Greek origin.

Janikale, (Turkish) a new castle.

Jenitch, (Turkish) a new path.

Kaffa, from Kafirs (Tartar) infidels or Greeks, from whom the Tartars took it.

Kamara, (Greek) a bow.

Kamiesch, (Slavic) a stone.

Kars, from the Celtic car, caer, a strong place, or more probably ancient Carla.

Kherson, (Greek) and Khersonese, a peninsula.

Kertch, (Turco-Slavic) arduous, a difficult passage.

Kinburn, (Tartar) a peninsula.

Limon, (Greek) a port or gulf, formed by the mouth of a river.

Nicolaieff, (Greco-Russian,) the city of victory.

Odessa, (from Odesseas) an ancient Milesian colony, at a little distance, according to some, from Otchakoff, and according to others, near Varna.

Perekop, (Greco-Russian) limit, boundary, frontier.

Sebastopol, (Greek) a venerable or august city.

Simpheropol, (Greek) a prosperous or happy city.

Taganrog, (Tartar-Russian) a city at the mouth of a river.

Talmon, (Tartar) almost the Greek liman.

Tchernaiia, (Russian) black, added to itaka, a river.

Wanagoria, an ancient Greek colony, which means a canal through rocks.

How intense an interest, how sudden an immortality, is given by war to the most obscure and out-of-the-world places! Ages upon ages had passed away back to the dimmest twilight of antiquity, and nothing was done to attract attention to them, or hardly to perpetuate their names, and they were ready to perish from human memory. A war breaks out, armies are marshalled, battles are fought, thousands perish in contests which hell only can equal in infernal deeds and passion, and straightway the world's burning eyes are turned upon the scene, and down to the last trump the obscure and worthless place shall be held in veneration, and occupy a brilliant page in history. Such was the plain of Troy, and such will be the heights of Sebastopol.

#### The Bridging of Niagara.

I hesitate not to say that it is impossible for cold alone, however intense, to bridge that chasm. Those mad waters are stronger than the strong man of frost, and have never yet been bound by cold alone; have never yet been frozen in the manner in which other rivers are. Yet there is an ice bridge spanning them, over which thousands have passed in safety within the last few weeks. How comes it there?

It is a rare occurrence. It often happens, though not every year. Two years since, we had one, but none last year; and yet the cold was more severe last winter than the one previous. It depends not alone upon the cold, but upon other causes. It requires the conjunction of several. First, strong winds blowing in such direction, and with sufficient power to break up the ice in great quantity, in the lake and at the end of the river; then, winds in such a direction as to send that ice down the river. It then makes its way over the Falls, and entering a narrow place in the river, there becomes wedged. Then cold is necessary to cement those masses together, otherwise they soon pass out. Thus has the present bridge been formed, and not by the congealing of the waters themselves. It is doubtless twenty five or thirty feet in thickness, and between a quarter and a half a mile in width. On it the snow has descended, filling up the openings between the masses of ice; and

on the snow has fallen the spray of the Falls and frozen, until now the surface is comparatively level. Thus does a literal bridge of ice span the mad Niagara. It is a wonderful sight. In fact, "the wintry glories of Niagara" are greater now than they have ever been known before. Places are now accessible that were never so before. These were all made so in the same general way. Large masses of ice descend the river, are caught on some rock in a shallow place, and fastened there; others join them, the water is turned aside, then the snow and spray do their work, and then do men tread where human foot has never trod before. In this way has a mound of ice been reared upon the very brink of the American Falls near its centre.

With hundreds of others, within a week, I have walked upon the ice in the midst of the American Rapids, up nearly to their head; have visited all the islands in those rapids, have stood upon the spot from which Chapin was rescued by the intrepid Robinson, and have been within a few rods of the fearful place where Avery lay upon his log. Passing down thence, I have stood upon the mound before referred to, and gazed into the awful chasm below, where in summer there is nothing but rocks and spray, but where now mountains of ice lie piled in every fantastic shape and every form of beauty.

This morning stood I there; on every side, trees clothed with their silvery drops of frozen spray, and flashing beneath the rays of the morning sun; above me, the beautiful bow spanning the scene; and around me, the eternal roar of the awful cataract. Niagara is grand at any time, beyond the power of mortal to describe; but in winter that grandeur is stupendous, beyond the conception of those who have never gazed upon its awful wonders,—and this winter all its former wonders are surpassed. Oh! what lessons should it impress upon the mind, of the power and greatness of Him who formed it what it is.—*Cor. N. Y. Chronicle.*

#### The Cabinet.

TIME, like a river, carries all things away with a rapid course; they swim above the stream for a while, but are quickly swallowed up, and seen no more. The very monuments men raise to perpetuate their names, consume and moulder away themselves, and proclaim their own mortality, as well as testify that of others. But now, on the other side, the enjoyments above and the treasures proposed to us by our Saviour, are indestructible in their nature and endless in their duration. They are still full, fresh, and entire, like the stars and orbs above, which shine with the same undiminished lustre, and move with the same unwearied motion with which they did from the first date of their creation. Nay, the joys of heaven will abide when these lights of heaven will be put out, and when sun and moon, and nature itself, shall be discharged their stations, and be employed by Providence no more. The righteous shall then appear in their glory, and being fixed in the Divine presence, enjoy one perpetual and everlasting day—a day commensurate to the unlimited eternity of God himself, the great Sun of Righteousness, who is always rising and never sets.—*Dr. South.*

MARTIN LUTHER'S ACTIVITY.—From 1517 to 1526, the first ten years of the Reformation, the number of his publications was three hundred; from 1527 to 1536, the second decade, the number was two hundred and thirty-two; and from 1539 to 1546, the year of his death, the number was one hundred and eighty-three. His first book was published in November, 1517, and he died in February, 1546—an interval of 29 years and four months. In this time he published seven hundred and fifteen volumes—an average of more than twenty-five a year, or one a fortnight of his public life. He did not go through the manual labor of all this writing, it is true, for many of his published works were taken down from his lips by his friends; and it is also true, that several of the volumes were small enough to be denominated pamphlets; but many of them, also are large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had a life-time to devote to it.

THE PALMYRA TREE, AND THE BANYAN.—Those of my friends who have been in India will remember the beauty of that chief of trees, the Palmyra. It rises, a tall, straight shaft, perfectly erect, sometimes to the height of sixty feet, beautiful and inspiring, and its top is crowned with a tuft of graceful plume-leaves. Its appearance is graceful, striking, and beautiful beyond description. Just such has seemed to me, the missionary preacher,—conspicuous, erect, noble. Now sometimes we find that in the top of a palmyra tree has been dropped a seed of the banyan; and it grows and sends its shoots upwards and its roots downward, checking the growth of the tree, entangling it, and unless prevented, becoming one vast creeper. It bears no

fruit. It is comparatively worthless,—it is a huge unsightly vegetable serpent. Now it seems to me that this school system, or any other similar system on missionary ground, is liable to become just such an overshadowing and entangling growth.—*Rev. A. C. Thompson.*

#### Foreign News.

HALIFAX, March 12.—The steamship *Arabia*, from Liverpool on Saturday, 1st inst., arrived here at eleven o'clock, P.M., yesterday, and sailed for Boston at three o'clock this forenoon.

"Steamer *Edinburg*, which arrived here (Glasgow) from New York on the 14th inst., passed Feb. 7, large quantities of broken ice, and on it saw a quantity of broken cabin furniture, fine ornamental doors, with white or glass handles, a lady's work box, and some other articles, such as would be in use in the cabin of a first class ship or steamer. The *Edinburg* was then out five days from New York, lat. 40 36, lon. 45 40, time 9.30 in the morning, 7th of February. Are not thought to have belonged to the *Pacific*."

THE PEACE CONFERENCE.—The Plenipotentiaries held their first meeting at Paris, Monday, Feb. 25. Present—Buol, Hubner, Walewski, Clarendon, Cowley, Orloff, Brunow, Cavours, Villamarina, Ali Mehemet—Count Walewski presiding.

The session lasted three and a half hours. Walewski opened the Conference by an introductory speech. Credentials were exchanged, and a written guaranty signed not to divulge the proceedings until the whole be concluded. Discussion on an armistice then ensued. An armistice was settled upon until the end of March, but not affecting the blockade of Russian ports.

Austrian propositions were formally paraphrased as bases of negotiations. Meeting then adjourned.

On Tuesday there was no meeting, that time might be afforded to formulate and ratify the armistice agreed to on the previous day.

On Wednesday, Congress held its second meeting. Nothing can be known with certainty of their proceedings. Rumors abound.

It is now asserted that Russia, while assenting to the dismantling of Sebastopol, Bomarsund, and even Nicolaieff, refuses to cede the protectorate over Greek Christians.

Thus far the indications are favorable to the supposition that Russia really desires peace.

A Vienna letter asserts that Gortschakoff, the diplomatist, had stated that the Russian government considers the convocation of a General European Congress, immediately after a treaty of peace is signed, the best means of settling all questions. France and Austria favor the idea; England does not.

The evident cordiality existing between France and Austria begins to excite uneasiness in England, and a triple league of France, Austria and Russia against England is surmised as not an improbable incident of the future.

THE CRIMEA.—Orders have been forwarded to the allied Generals in the Crimea respecting the armistice, and it is said that Napoleon had intimated to the Generals and Admirals now in Paris that probably they need not return to their commands. Leave of absence is now freely given to officers in the Crimea.

The allies were about to destroy the sunken ships in Sebastopol Harbor, by dropping upon them heavy shells to explode under water.

Health of the armies continues good.

TURKEY.—It is stated, via Vienna, that Ismael Pasha supersedes Omar Pasha in the Asiatic command.

Omar recently demanded from the Porte the appointment of Minister of War, with powers of Commander-in-Chief of all the Turkish forces. On being refused, he sent in his resignation, which has been accepted.

Private dispatches do not confirm this, however.

The Sultan's decree in favor of the Christians had been read in presence of Turkish dignitaries at Constantinople.

It was rumored that there was danger of a breaking up of the Conference.

It is deemed not improbable that the result of the new move of the artful diplomatists of Russia may be the immediate breaking up of the Conference. A very grave hitch in the conference has already occurred.

Though the fifth point is the last of all, it had been agreed to take it up first. It was accordingly on the second meeting of the Conference submitted for the consideration of the plenipotentiaries. No sooner had it been formally laid on the table, than Count Orloff and Baron Brunow took objection to its being taken into consideration, with a view of its being decided by the Conference.

They proposed that it should be referred to a Congress of the representatives of all the crowned heads in Europe. If so referred, they pledged themselves in the name of the Czar to abide by whatever decision that Congress might come to.

This new and unexpected phase in the Eastern



question has produced consternation in Paris, and caused a further fall in the French funds.—*Lon. Morning Advertiser.*

**RUSSIA.**—Three thousand Russians are employed day and night in constructing a triple row of piles right across the Gulf of Finland, twelve miles across, and six miles from Cronstadt, with few openings; behind which is a steam fleet of 18 ships, 14 corvettes, and 70 gun boats.

A Russian ukase orders the immediate issue of treasury notes in seven series, amounting in the aggregate to 21,000,000 roubles.

Within the past few weeks large amounts of specie had been forwarded across the Prussian frontier, to the address of Stieglitz & Co., St. Petersburg, the Russian Court Bankers.

Count Nesselrode has had a voluminous report prepared as to the present state of affairs in the northwest of Finland, and particularly as to the rights of fishing which Russian Laplanders have acquired on the Swedish coast. The inquiry is supposed to be relative to Canrobert's Swedish treaty.

Relations between Russia and Persia increase in cordiality.

Great energy is manifested in Russia in advancing railways.



## The Advent Herald.

BOSTON, MARCH 22, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### THE POST-DILUVIAN APOSTACY.

"Noah lived after the flood three hundred and fifty years"—two hundred and fifteen years after the earth was divided. "And all the days of Noah were nine hundred and fifty years: and he died."—Gen. 9:28, 29.

When he pronounced a curse on Canaan, he pronounced a blessing on Shem and Japheth (9:26, 27). "And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth; and He shall dwell in the tents of Shem, and Canaan shall be his servant." Thus Shem, a name signifying *renown*, was early designated as the subject of God's special grace; which was, doubtless, because of his steadfast faith in God's promises. He was the ancestor of Abraham; and his descendants comprised the great majority of the true worshippers who lived before the advent of Christ,—who, (Heb. 2:16) "took on Him the seed of Abraham."

The children of Canaan were reduced to servitude, or exterminated, and their lands given to Abraham's posterity. And since Christ, the principal success of the gospel has been among the descendants of Japheth, who was the ancestor of above half the human race,—his name signifying *enlargement*.

"Ham," says Dr. Hales, "signifies burnt, or black, and his name was peculiarly significant of the regions allotted to his family." He is generally thought to have been an impious man; some take him to have been the first inventor of idols after the flood; and some claim that he learned magic of the Chaldeans before the deluge, and taught it to his descendants. He was doubtless the first that swerved from the true religion,—beginning with the earliest form of idolatry, the worship of the host of heaven; but it may not have extensively prevailed till after the death of Noah.

The first cities that were built, Babylon and Nineveh, and the first monarchies that were founded, Assyria and Egypt, were by the children of Ham; and as their avowed object in building the city and tower of Babel was (11:4) to make themselves "a name," they doubtless flattered themselves that they excelled in wisdom those who adhered to the worship of Jehovah.

Their false religion, probably did not originate

"Our learned N. Fuller," says Bishop Patrick, "makes God, and not Japheth, the subject of this speech; and he thus translates it: 'God shall dwell in the tents of Shem;' among them shall be the Shechinah, or Divine Majesty. But this doth not agree with what follows." Dr. P., however, does not attempt to show *wherein* it disagrees; and till this is done, it may not be summarily rejected.

in a design to reject the religion which God had instituted, but in an effort to improve upon it by their own devices—as Cain before the flood did not present the required offering. That they sinned against light and knowledge, and were justly given over to judicial blindness and pollution, is evident from the Scriptures (Rom. 1:21-28) which deny them any excuse: "Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

There must have been a disinclination to communicate directly with God, because of their consciousness that they did not love Him. And the first worship of false deities is supposed to have been a resort to them as intercessors with Jehovah. This was through the seduction of Satan, that arch Apostate, who was thus continuing his work of sowing "tares in the field"—beguiling "the children of the wicked one" to believe that *his* way was better than that marked out by Jehovah.

Regarding the sun, moon, and stars as the abode of intelligences that animated and gave motion to those orbs, as the soul animates the body, and believing that such intelligences occupied a middle position, and were of a middle nature between God and man, the early apostates made choice of them as their mediators with God, offered them worship, and supplicated them for favor and protection. "Then God turned, and gave them up to worship the hosts of heaven."—Acts 7:42.

The idolatry of the heathen world soon became divided into two kinds, the Sabians, or worshippers of images; and the Magians, or worshippers of fire.

When the particular orb, which any family or people had chosen as their god, was visible, they addressed their prayers and made their offerings to it. Jeremiah (7:18) said of their worship: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods." And (19:13) "They have burned incense unto all the hosts of heaven."

The distance of the heavenly orbs, while the ancients supposed their gods could see, caused them sometimes to doubt whether they could hear what was said to them. And to overcome this obstacle, they had recourse to the practice of bowing and prostrating themselves before those objects of worship, and of laying their hands upon their mouths and then lifting them up, to testify to their gods that they would be glad to be united to them. Thus Job said, (31:26-28) "If I beheld the sun when it shines, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge; for I should have denied the God that is above."

As the several orbs were visible but a portion of the time, their worshippers had recourse to images, which after being consecrated to any particular planet, they supposed the spirit of the planet took possession of it; and they worshipped, not the senseless wood or stone, as some suppose, but the fancied deity there enshrined.

The Magians, losing sight of the one Living and true God, worshipped the principle of Good, and of Evil. The former, in their minds, was symbolized by light, and the latter by darkness. Regarding fire as the symbol of light, they kept it constantly burning on their altars, and made their devotions before it. They detested the evil god, except when they wished for evil to befall their enemies, and then, as Xerxes did, they addressed their prayers to it.

"After this," says Dr. Prideaux, "a notion obtainiogi, that good men departed had a power with God also to mediate and intercede for them, they deified many of those whom they thought to be such; and hence the number of their gods increased in the idolatrous times of the world."—*Hist. Jews*, v. 1 p. 172.

Says Dr. Jarvis: "Each nation, according to some special demon-worship, reduced it to a more established form of probity, by particular customs and institutions. Mankind now began to make gods of idols in a systematic way; at first painting with colors, and portraying the forms of those whom they had formerly honored, whether kings, or magicians, or those who in their lifetime had done anything worthy of remembrance, either by strength or excellence of body. Afterwards, from

the times of Terah, the father of Abraham, they carried the deceitfulness of idolatry still farther by votive shrines [representing the deified persons whom they considered as their special benefactors]—honoring their forefathers, and those who had died before them, with effigies, made, at first by the art of the potter, and afterwards imitated by the several crafts."—*Ch. of Red.* v. 1, p. 27.

They imagined that God "is like unto gold, or silver, or stone, graven by art and man's device," (Acts 17:28).

As the great originator of false religion, Satan managed to get himself adored in the place of God; and he was worshipped under the names of Bel, Baal, Beelzebub and other designations—signifying Master, Lord, or husband.

The temple of Belus in Babylon, was devoted to his worship; and he was regarded as their good principle or intelligence, and the bestower of their benefits and blessings.

Baal was supposed to reside in and to animate the Sun, and was represented by it; so that in the history of idolatrous worship, we find no object of such general reverence as the Sun, which was worshipped in connection with the other heavenly bodies. It was of these, that the second commandment speaks, when it says, "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above," (Ex. 20:4) and Moses commanded the children of Israel to take heed to themselves, saying, "Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them."—Deut. 4:10.

The Chronicon Alexander affirms that Nimrod taught the Assyrians to worship fire—perhaps because of a resemblance to the Shechinah. Bishop Patriok says that "Ur, a city of Chaldea, seems to have had its name from the fire which was there worshipped: and that Ur also, from which Abraham came the Hebrews fancy had the same original; for their fable is, that Abraham was thrown into the fire, because he would not worship it; and by the power of God delivered, as St. Jerome tells us in his Questions upon Genesis."

Chaldea was famous for its diviners, magicians, astrologers and soothsayers, who in the time of Daniel, were reckoned as a distinct sort of magic workers; and it is not unlikely that its inhabitants early apostatized. Some of the ancestors of Abraham resided there, and had become corrupted by them. For Joshua said (24:2) "Your fathers dwelt on the other side of the flood [i. e. the Euphrates] in old time, even Terah the father of Abraham and the father of Nachor: and they served other gods." Abraham, himself, however remained faithful among that faithless people, and the Lord determined to lead him into another land, and to make of him a great nation that should perpetuate the true worship.

Terah seems to have reformed from his idolatry; for when "the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," (Gen. 12:1) we read (11:31, 32) that "Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his son Abram's wife; and they went forth with him from Ur of the Chaldees, to go into the land of Canaan; and they came into Haran and dwelt there."

The epoch of this event is computed, according to the Hebrew text, as follows:

	years
The flood was from the Creation	1656
Gen. 11:10 Shem . . . begat Arphaxad two years after the flood.	2
" " :12 Arphaxad lived five and thirty years and begat Salah.	35
" " :14 Salah lived thirty years and begat Eber.	30
" " :16 Eber lived four and thirty years and begat Peleg.	34
" " :18 Peleg lived thirty years and begat Reu.	30
" " :20 Reu lived two and thirty years and begat Serug.	32
" " :22 Serug lived thirty years and begat Nahor.	30
" " :24 Nahor lived nine and twenty years and begat Terah.	29
" " :32 And the days of Terah were two hundred and five years, and Terah died in Haran	205
Total from Creation *	2081

\* The Septuagint,—by introducing a spurious Cainan after Arphaxad, giving him 130 years, and giving one hundred years more to each of the first six post-diluvian patriarchs, and fifty years more to Nahor, before the birth of their respective sons:—makes 1207, instead of 427 years, from the deluge to the death of Terah; and 3314 years from the Creation—an excess of 1233 years. The Samaritan version agrees with the Septuagint.

Noah died, according to the Hebrew chronology, two years before the birth of Abram, at the age of 950 years. Shem lived to the age of 600, and survived the death of Terah 75 years. Arphaxad at the age of 438, died 13 years after Terah. Salah lived to be 433 years old, and survived the death of Terah 43 years. Eber survived Terah's death 108 years, and died at the age of 464—giving name to the Hebrews. Peleg was shorter lived, and died at the age of 239 years, 87 years before the death of Terah. Reu lived to be 239 years old, and died 57 years before Terah. Serug died at the age of 230, and 34 years before Terah. Nahor at the age of 148, died 86 years before Terah. And Abram at Terah's death was 75 years old.\* (Compare Gen. 12:4 and Acts 7:4.)

If the faith of those early patriarchs we know little. The blessing of Noah is sufficient evidence of Shem's adherence to the God of his fathers. And the Jews generally say that he was Melchizedec. Some of Abraham's ancestors, as already shown, served other gods; and as Shem, Arphaxad, Salah and Eber, out-lived their descendants,—Peleg, Reu, Serug, Nahor and Terah,—and were contemporary with Abraham, the probability is that those last named might have swerved from the faith, and that those earlier generations continued faithful to Jehovah. Eber the great grandson of Noah must have been a man of great celebrity; for Shem is referred to (Gen. 10:21) as "the father of all the children of Eber," and gave name to the Hebrews.

### THE MILLENNIUM.

(Continued from our last.)

[In reply to an article on the millennium, copied from the *Christian Messenger*, a Baptist paper published in Branford, Canada West,—into the *Herald* of Feb. 23d.]

The next proposition of the *Messenger* is, "2. The idea of a personal reign of Christ during the millennium, disagrees with what is revealed concerning the resurrection of the dead."

In confirmation of this, it affirms that "the event of the resurrection of all men, both the wicked and the righteous, is a truth taught only in the Bible, and it could not possibly have been known, if God had not revealed it in His most holy word. We should therefore be very careful, not to entertain any opinions which tend to throw confusion upon it."

All this is very prettily expressed, and it is good sound doctrine. It remains to be shown that an interval of time, if expressly affirmed in the Scriptures, between the resurrection of the just and that of the wicked, tends "to throw confusion upon it," in the minds of those who are scripturally instructed.

The *Messenger* then quotes John 5:28, 29; Rev. 20:12, 13; Acts 24:15, and John 11:24, and argues that,

"The plain sense of those passages shows that there will be a general resurrection of all mankind—that it will be in the same hour to all—that it will be at the last day—that it will be immediately before the final judgment."

With such conclusions, it holds that there can be no interval of time between the resurrection of the just and that of the unjust. If, however, these conclusions are not legitimately drawn from the premises, it does not follow that the resurrection of all will be co-etaneous. Let us examine the several passages cited.

John 5:28, 29—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Here it is affirmed that the hour is coming—the word rendered hour being elsewhere rendered time and period—in which all the dead will be raised; but the duration of that hour or period is not specified, and there is nothing in contradiction of

with the exception of the second Cainan, which it omits, and makes 303 years more from Creation than the Hebrew, which is the more reliable.

\* In the chronology of the Jews, the birth of Abraham is placed in the 70th year of Terah, because of Gen. 11:26: "Terah lived seventy years; and begat Abram Nahor and Haran," which would make Terah but 145 years old at his death when Abram was 75. Archbishop Usher was the first to point out and correct this discrepancy—Abraham being probably the youngest son of Terah, as Shem was the second of Noah, and only named first because of his subsequent pre-eminence. He must have been younger than his brother Haran; for he married Sarah, or Isaac, (Gen. 11:29,) Haran's daughter, who (17:17) was only ten years younger than Abraham. Haran may have been named last, because he died the first of his father's sons (11:28); and his two daughters married his surviving brothers.



that other scripture which declares that it is of a thousand years' duration, that the righteous are to be raised at its commencement, and "the rest of the dead" at its termination. And the declaration that they that have done good shall come forth "to," or literally, at "the resurrection of life, and they that have done evil to," or, literally, at "the resurrection of damnation," harmonizes perfectly with those scriptures, hereafter to be quoted, which so pointedly affirm a priority of time in the resurrection of the righteous.

The next text quoted is Rev. 20:12, 13—"I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

It is not affirmed here that this comprises more than the wicked dead—the rest of the dead who are not raised till the end of the thousand years. The "small and great," are literally, those of low and high stations in life, and not the small in size. The book of life is opened at the judgment of the wicked to show that their names are not written there: and "whatsoever was not found written in the book of life, was cast into the lake of fire." Were the righteous included in this resurrection, their reward would naturally have been referred to, as well as the doom of the wicked—which alone is brought to view. There is nothing here, then, to disprove the declaration in the same chapter, (vs. 4, 5) that the saints "lived and reigned a thousand years; but the rest of the dead lived not again until the thousand years were finished." This last scripture, however, does disprove the construction which the *Messenger* gives to the former.

Its next text is Acts 24:15—"There shall be a resurrection of the dead both of the just and unjust."

This is true, every word of it. And so is also true that scripture which says, (Heb. 9:27,) "It is appointed unto men once to die, but after this the judgment." But it does not follow that men all die at the same time. Nor does it, any the more, follow that the just and unjust will both be raised at the same time. Those who get such a meaning out of this text, have to first put it in.

The remaining passage cited under this head is John 11:24—"I know that he shall rise again in the resurrection at the last day."

The last day, throughout the Scriptures, is the day of Christ's appearing. In the resurrection of the just, at that epoch, Lazarus will doubtless have a portion. There is no denial here that there is a resurrection of the unjust a thousand years subsequent to the last day of probation; nor is there here any affirmation that the wicked will be raised at the last day.

Thus, in all the texts quoted, there is no contradiction expressed against the doctrine of two resurrections. But are there none which favor it? Were the writer in the *Messenger* competent to the discussion of this question, he would have known that certain scriptures are confidently cited by millenarians in proof of a priority in the resurrection of the just; and he would also have known that his side of the question is not sustained till those scriptures are harmonized with his hypothesis. And if, being competent, he was also honest, he would not have left his readers ignorant of those texts, and of the use made of them. His omission to do so, we do not however ascribe to any want of honesty, but to a want of familiarity with the question respecting which he essays to teach his readers.

In Luke 14:12-14 the disciples are commanded, when they make a feast, to call those who cannot recompense them in this life, and the reason given is: "for thou shalt be recompensed at the resurrection of the just." If that epoch is to witness the resurrection of all, why is it designated simply as "the resurrection of the just?" The Saviour says (Luke 20:35, 36.) "They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection." If all are then raised, all will alike attain unto the resurrection; but it is here specified as the prerogative only of the righteous. But the translation here gives not the full force of the original, which may be rendered, the resurrection from the dead, showing that a class of dead ones are left unresurrected at that epoch. The same criticism holds good respecting Phil. 3:11, where the apostle desires to "attain unto the resurrection of the dead," or from the dead, which would belong to him and all, as a matter of course, as there are no dead ones left who do not then attain unto the resurrection

from the dead. Daniel says, (12:1) that "many of them that sleep in the dust of the earth shall awake,"—not all—at the standing up of Michael; and the other Old Testament references to the resurrection are in harmony with the same idea. Thus parallel scriptures do not make it necessary to limit the season of the resurrections to a point of time; but they show the resurrection of the righteous to be prior to that of the wicked. How much time would intervene between the two, we might not have known, had not John written (Rev. 20:4, 5) that the righteous "lived and reigned with Christ a thousand years; but the rest of the dead lived not again till the thousand years were finished." These scriptures are in harmony with millenarian views, and those quoted by the *Messenger* do not conflict with them. But the views of the *Messenger* are directly in conflict with these scriptures.

(To be continued.)

#### NEW BOOKS.

"And further, by these, my son, be admonished; of the making many books there is no end; and much study is a weariness of the flesh."—Ecc. 12:12.

**THE CATHOLIC:** Letters addressed by a Jurist to a Young Kinsman, proposing to join the Church of Rome. By E. H. Derby. Boston: published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor and Worthington. New York: Sheldon, Blakeman & Co. 1856.

This is a 75 cent volume of 300 pages, which is destined, we think, to make a sensation in this country. Its author, E. H. Derby, Esq., is well known in this city as an able and eloquent lawyer; and this volume is written with all the skill, logic, chasteness, and perspicuity that characterize his forensic efforts.

It was not, however, written with a view to publication, or with any expectation that it would ever appear in a book form. A young kinsman of his, aged 17 years, had become misled by Romish writers, and apprised Mr. Derby that in his next college vacation he should apply to a Romish bishop for baptism. The author of these letters, feeling a deep interest in his young friend, at once opened a discussion with him, picked to pieces the young man's logic, demolished his facts, rent asunder his arguments, and tore his fine spun theory into shreds. The young man's first argument was, that the Roman Catholic Church is universal. This author shows him that in two thirds of Europe the Roman church has no existence, holds a divided empire in other parts of that continent, and is a minority among the christians of Asia and Africa. The young man thought the Protestant church had no existence before the time of Luther, and was therefore not apostolical. His legal friend shows that Protestant doctrines prevailed in the primitive church, that the Roman church has apostatized from the primitive one, and that because a man has washed his face, it does not follow that he had no face before it was washed. He shows the young man that he is not posted up in the discussions which have been had respecting the history and theology of the Papacy, proceeds to withdraw the veil, and expose its pretensions to unity, to catholicity and infallibility. He shows up its monstrous pretensions, its absurd claims to divine authority, and to direct the consciences of men. He shows its ambitious grasp of power, its substitution of saints and images for the only Mediator between God and man, and its adoption of a multitude of pagan rites and ceremonies, till the papal hierarchy has become thoroughly paganized and apostate.

And this he does not in a dry and turgid style, but with all the grace of refined rhetoric. He takes possession of the mind of the reader, charms him with his beauty of language, spreads out before him his webwork of facts and authorities, and carries conviction to each impartial mind. Nor does he fortify his position by appeals to Protestant, or modern authorities; but he appeals to the fathers of the church, to its canonized saints and martyrs testified before it apostatized to show what the primitive church was: and then he quotes from its accredited writers and historians to show what the Papacy now is.

Testimony like this could not be discredited, the young man was thoroughly and sincerely convinced of his error and he honestly renounced it.

The happy effect which the author produced in this case, elicited a wish from those who had opportunity to peruse them, that they be published in a book form, and the present volume is the result of that advice. We can heartily recommend it to those who wish for an interesting, and at the same time an instructive volume, on the pretensions of, and dangers to be apprehended from the Papacy.

**LIFE OF SCHAMYL, and Narrative of the Circassian War of Independence against Russia.** By J.

Milton Mackie. Boston. Published by John P. Jewett & Co., &c.

This is quite an interesting work, is written in a flowing and popular style, and embodies much information respecting Circassia and its war with Russia. The portion of it that is devoted to authentic biography and history, is rather limited; but this deficiency is made up by descriptions of the natural scenery and customs of the country.

**AMBITION.** By Kate Willis. Boston: James French & Co.

This work illustrates the danger of fostering ambition, at the expense of virtue; which it does in a story of considerable interest. The *Home Journal* speaks well of it; and that is a judge of such wares.

**REPORT, by the CITY REGISTRAR, of the Births, Marriages and Deaths in the City of Boston for the Year 1855.**

This is a very lucid report, containing a number of well arranged tables, and embodying a considerable amount of valuable statistical information. Mr. Apollonio, the City Registrar, shows himself capable and efficient in the performance of the duties of his office.

#### The Youth's Guide.

The *Youth's Guide* for March has been issued. The following are its contents:—

The Factory Child's Prayer (poetry).  
Value of a Single Penny.  
Politeness.  
"The Child is Father of the Man."  
Death of Braw, an Indian Chief.  
God's Care of the Young.  
Power of Prayer.  
I Wish and I Will.  
Beginning Right.  
An Interesting Incident.  
A Hint for Young Men.  
A Short Candle.  
Faith Illustrated.  
Varieties.  
Religion Triumphant (editorial).  
A Twilight Conversation.  
Enigmas, &c.

We commend the following remarks on the interests of the *Guide* to the attention of our readers:—

**BRO. HIMES:**—As the present volume of the *Youth's Guide* is drawing to a close, I wish to call the attention of the friends to the subject of its support.

So far as I am acquainted with the sentiments of the readers of that little monthly, there is a deep desire for its continuance; and many say it must not stop. But it seems from your former announcements, that unless the list of subscribers is increased, it will be discontinued. Now what is to be done? Why, clearly, those who say, "It must not stop," must bestir themselves and increase its subscription list. And if they do it at all, they should do it at once. I now have twenty copies, and will be responsible for forty copies the ensuing year.

I would say, for the encouragement of the editor, that his juvenile friends, and many of a larger growth, wait very impatiently, from month to month, to hear from him.

By the way—can you not get out the volume, so as to correspond with the postage quarters? I trust you will do so. Yours for the truth,  
J. LITCH.

Morrisville, Pa., March 10th, 1856.

#### One Hundred Conventions.

I propose to hold one hundred conventions for the discussion of the following subjects.

**First.** The duty of the church to study the prophecies.

**Second.** The personal coming of Christ and literal reign on earth.

**Third.** The new heaven and new earth, the final inheritance of the saints.

**Fourth.** The commencement of the millennium. The evidence that the church now gives, by her best expositors, for 1864 to 1868—1866 being the strongest point, on which there is great unanimity. We shall give the weight of the evidence on this point, having confidence that the great crisis is at hand. We are to watch and be ready.

**Fifth.** We shall also give the signs which indicate the nearness of the advent, as not given, or manifested, in any other age; and therefore more significant and impressive than any in the past. "Can ye not discern the signs of the times?"

These, with collateral truths, will be fully given where we may have time and opportunity for a full discussion.

I shall in these conventions give candid and responsible advocates of the temporal millennium, or the spiritual reign, a fair opportunity to give their views; and thus give the people a chance to hear both sides.

The conventions will continue from two to four or six days, as circumstances may justify.

Those who may wish such conventions will write to me on the subject. Central and important

points should be selected, for the accomplishment of the greatest amount of good.

J. V. HIMES.

Boston, March 1, 1856.

**CONVENTIONS IN MARYLAND.**—I shall hold several conventions in Maryland, commencing April 6th, and continuing till the 20th. The first will be held in Princess Anne, Somerset Co., commencing April 6th, as Bro. John V. Pinto shall arrange.

On my way, I shall meet with the brethren in New York, April 1; Philadelphia, 2d; Baltimore, 3d.

A convention in Baltimore will commence April 27th, as Bro. Speights shall arrange. Notice hereafter.

I shall visit Northern Illinois in May, and Canada East in June, after the anniversaries.

#### The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culpits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostacy	" 92.

There will follow in the following order:

Jehovah's Deed to Abraham,	
The Oath for Confirmation.	
The Plain of Jordan.	
The Trial of Abraham's Faith.	
Divine Manifestations and Promises to Isaac and Jacob.	
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	
Jehovah's Deliverance of Israel from Egypt.	
The Institution of the Sabbath.	
His Guidance of Israel in the Wilderness.	
The Giving of the Law on Sinai.	
The Divine Presence.	
The Ark of the Covenant.	
The Spies' Report.	
The Last Year of Israel in the Wilderness.	
Jehovah's Covenant with Israel.	
The Nations of Canaan.	
The Iniquity of the Amorites.	
Israel in the Possession of Canaan.	
&c. &c. &c. &c.	

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

#### The New Hymn Book Out.

We received one hundred copies of the Hymn book, cloth bound, and Pew edition, from the binders last week, in accordance with our promise that it would then be out. It was not however till this week, that we received any leather bound ones. We have filled orders where this kind of the pew edition, only was ordered; but where the pocket edition has been ordered, or copies in gilt binding, we have been unable at the present writing (Tuesday the 18th), to supply them. Shall do so as soon as we receive copies; which will be in a few days—perhaps before this number of the *Herald* is received by subscribers.

#### To Correspondents.

In the *Herald* of Feb. 2d, was a request from C. E. Orvis, of King William C. H., Va., requesting our arguments in support of our views respecting "the priority of the resurrection of the just." He will find them in this number of the *Herald* under the head "The Millennium," in reply to an article from the C. W. *Messenger*. Our argument is submitted for our correspondent's criticism.

**INQUIRY.**—Are the events predicted in the 38th and 39th of Ezek. to be classed with those respecting Gog, &c., in Rev. 19th, or with those in Rev. 19th and the battle of Armageddon as recorded in Rev. 16? c. s.

We should also like to ask the same question, of some one sufficiently illuminated to unfold the Divine meaning, of the passage referred to in Ezekiel. We do not feel sufficiently enlightened on the subject to give a dogmatic answer to the above inquiry.—Ed.

DIED, at Buffalo, on the 12th inst., ELIZABETH, wife of brother Henry Tanner,—particulars hereafter.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

## LETTER FROM S. CHAPMAN.

BRO. HIMES:—As your printer neglected to give the place where, or the time when I wrote my last letter for the *Herald*, I will here observe that it was written in Homer, Potter county, Pa. Dec. 15th, where I remained some ten days longer. During which we gathered the isolated brethren and sisters together, and constituted a church of eleven members. On the Sabbath, Dec. 23d, had a full house, and after preaching from "Repent ye, for the kingdom of heaven is at hand," Matt. 3:2, we attended to the Lord's supper. The Free-will brethren who sympathized with us in the blessed hope, readily participated in the same. It was a refreshing season, on which we shall continue to reflect with interest. On the 26th, left them in a peaceful and happy state. Have just received a letter from Bro. R., the secretary, stating that they had been punctual in maintaining their meetings for worship, a few souls converted, &c. He further states, "We have our trials, but the Lord is with us."

Arrived at Spring Mills, Alleghany county, N. Y., on Friday, Dec. 28th. Bro. J. Evans and family, from whom I had been absent several years, received me joyfully. The people were notified, and we had a good congregation on the Sabbath. Preached from my favorite text, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world."—Matt. 24:3. The brethren were comforted, and the people generally desired to hear more. So I left an appointment for the next Sabbath.

On Tuesday, (New Year's day) visited Beanville, my late place of residence, thirteen miles west. Having been abroad (laboring in the "far west") near five years, the brethren, and indeed the entire community, greeted me warmly. As they all manifested a desire to hear on the subject of our hope, (but had no convenient place for meetings of public worship) I consented for them to take out the partitions, so that I preached in the evening of July 2d, to a good congregation in my own house. The building is 18 by 24 feet on the ground. It was well seated and completely filled, and the brethren were manifestly edified and strengthened. Have since rented the house to them for a village chapel. When I returned, I found the house stripped of all its furniture, including letters and papers of considerable importance. Horse, buggy, harness, cutter, and every moveable thing, either taken with her, or otherwise disposed of, so that there was nothing to hinder me in my appropriate and delightful work. But it was supposed that it was unsafe for her to pass through the place, protected only by him with whom she now cohabits. Furthermore, I will not add, only that the friends rejoice with me that she and brother Chapman are now lawfully separated from each other, and that the Lord will soon come, and he will judge in righteousness, to which I hereby subscribe, Amen, even so come Lord Jesus.

Returned, and met my appointment at Spring Mills on the Sabbath, Jan. 6th. Had a good time, and a full house. The brethren desired a protracted effort there, and it was my intention to spend several days in that section. But there being several prominent men from West Union, Steuben county, (7 miles north of there) present on that occasion, who became so deeply interested in hearing on the three woe trumpets, (fall of the Ottoman Empire, spirit rappings, &c.) they intreated me to visit their place before I went east. Having already written to the friends in Homer (200 miles east) that I should be with them soon, I made no further appointments at S. Mills, thinking to spend a few days in West Union, and then proceed direct to H., accordingly I gave them an appointment for Tuesday evening, Jan. 8th. The community being well notified we had a good congregation to commence with, and such an interest was manifested to hear, I readily decided to spend the balance of the week and the coming Sabbath there. By this time a glorious work was in progress, so that I had no disposition to leave. I

therefore wrote again to the brethren in Homer, and remained there, holding meetings every evening, and on the Sabbath (except when I went to Spring Mills occasionally for my mails, and to rest for a day or two) for nearly five weeks longer. The fruit of that labor was heart-cheering. Many were redeemed from a desperately back-slidden state. Quite a number of precious souls converted to the Advent faith. Such confessions as those backsliders made to their neighbors I scarcely ever heard, and clearer cases of conversion among the common sinners, I think I never witnessed. They were all so faithful in speaking, our meetings were not unfrequently protracted to a late hour, and as I went home with different friends to spend the night, it was no uncommon thing for us to retire at 1 o'clock in the morning. Business of every kind was for the time being generally suspended. During that coldest of cold weather I had the satisfaction (after cutting the ice more than a foot thick) of "burying with Christ in baptism," twenty-two happy souls. Had four seasons of baptizing. On the 26th of Jan. organized a church there on entire new ground, of twelve members, after which the church door was six times opened to receive members, and there were added to them twenty-four precious souls, increasing their number to thirty-six members. Administered the Lord's supper twice; those seasons were peculiarly refreshing. With a more devoted and happy people I seldom ever mingled, and when I left them the work was going on prosperously. It was indeed hard parting with such dear children in the gospel, but I had to leave them as I have thousands of others, praying God to protect them from the "wolves" that are going about in sheep's clothing, "seeking whom they may devour." Pray for them, dear brethren of the household, that they may be "kept by the power of God through faith unto salvation."

While laboring in West Union, I received a respectful letter from brother S. H. Withington of this place, (50 miles north) requesting me to visit Springwater if possible, "strengthen the things which remain that are ready to die," and "give us a good organization; if so, the Lord will doubtless add others to the church," &c.

As the brethren in Homer were expecting me there, and being anxious myself to go east, I at first declined to accept the call; but in the second letter, brother W. gave us a more particular account of what they had suffered by the fanaticism, and false theories of these times, and entreated so hard, it finally seemed like duty to come. Arrived here on Friday, the 15th ult. The Christian church on the hill, one mile east of the village, being secured to us, we commenced our work there on Saturday evening, the 16th, where we have met good congregations every evening, and on the Sabbath until now, except four evenings, when, on account of desperate snow drifts on the hill, we met respectable congregations in the village. The word is being well received. Quite a number of the Christian brethren, and others, are revived, and have publicly confessed faith in the doctrines we hold, and teach. A few precious souls are hopefully converted to God, and the sorely tried brethren (of our faith) are greatly cheered. So that they can almost adopt the language of the apostle, and say, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy hath begotten us again unto a lively hope," &c.—1 Pet. 1:3.

To-morrow (Sunday,) we expect a full house—shall address them on "the hope of the promise made of God unto our fathers."—Acts 26:6. On Monday we intend to collect the scattered disciples together, (do not expect a large number) give them a constitution, and administer the Lord's supper; hope and trust the Lord will be with us. Have calls to visit several other neighborhoods, (Genesee, Dansville, &c.) but as yet have made no promises. When I shall get home at this rate, the Lord only knows. He will however, I trust, continue to direct my steps. Pray for me, brother, and don't fail to write. My post-office address is now in Homer, Cortland county, N. Y., care of Deacon J. L. Clapp. SAMUEL CHAPMAN.

P.S. As there is a prospect brother Himes of your being at liberty to visit the brethren, and hold conferences during the present year, be assured that the brethren here, and still further south and west would rejoice to see you. A good house can be obtained here, and at Spring Mills. Don't forget the infant churches in the "far west." They will ever rejoice to see you, as they would their brother C. s. c.

Springwater, N. Y., March, 1st, 1856.

"ONE SHALL BE TAKEN, AND THE OTHER LEFT."—MATT. 24:40

How solemn the thought that the awful moment is rapidly approaching, when this declaration of

our Saviour shall have its fulfilment, "One shall be taken, and the other left!" Yes, that moment which is to fix the destiny of all mankind is "near, even at the door." What sign of its approach has not been fulfilled? We have seen the darkening of the sun, and the moon, and have beheld the falling stars. All the windings and turnings of the Papacy, as brought to view in the sure word of prophecy, have had a most striking fulfilment, down to the very last named items. We have also had a fulfilment of all the predictions in relation to the rising and falling, and overturning of kingdoms down to the end, or until we behold the "angry nations," rallying—for what? may we not say for the great and final conflict? And still by the mass of mankind all is unheeded. They see nothing in all this which marks the proximity of the end. And this is just what our Saviour foresaw, and taught us to expect. He has told us, "As it was in the days of Noah and Lot, so shall also the coming of the Son of man be." Again, "As a snare shall it come on all them that dwell on the face of the whole earth." The affairs of this world will continue to move on in their ordinary course; men will be buying and selling, planting and building, eating and drinking, when lo! in an unexpected moment, quick as the lightning flash a bright effulgent glory is seen lighting up the earth, and instantly the millions with up-turned eyes behold the Son of man coming in the clouds of heaven with power and great glory, surrounded by a multitude of angels who are sent forth to gather the elect (or righteous ones). Two are walking the street; one is taken, and the other left; two are in the field; one is taken, and the other left. The prattling babe is taken, and the wicked mother left. Yes, all who are found in Christ, from the least to the greatest, are taken, and quick as thought, together with those ransomed hosts who have arisen from the bottom of the deep, boiling sea, and from earth's dusty caverns, are borne upward to meet their Redeemer in the air; while each and all who are out of Christ, are left without one cheering ray of hope; left without the gracious influences of the Spirit of Christ; left with one dark night of sorrow before them, and no morn beyond it; left to be punished with everlasting destruction from the presence of the Lord and the glory of his power.

My dear brethren, are such scenes as these just before us? We profess to believe it. O let us act up to our profession, let us one and all awake and commence anew in the service of Christ, and like an apostle labor night and day with tears for the salvation of souls. And then, though the number be small who are awakened through our instrumentality, yet we shall have the sweet satisfaction of knowing that we have done our duty. And when our Redeemer shall appear, we shall hear from him the soul-thrilling words, "Come, ye blessed of my Father, inherit the kingdom."

G. PILLSBURY.

Kensington, N. H., Feb. 8th, 1856.

## LETTER FROM ANSON SMITH.

DEAR BRO.:—I was surprised at an article in your best of all religious papers, headed *The Hartford Christian Baptist Advocate*. Like Professor Sanborn's unscripural views, and want of proof, it appears amazing to me, that men of such literary attainments will expose their ignorance, or perversion of Scripture truth. I was pleased and satisfied, for myself, with your short, plain, sound dealing, yet I felt anxious to say a few things relative to the article.

The *Secretary* admits that all evangelical Christians believe the second personal return of Christ, and what a lamentable truth it is, that they do not admit and preach the same, giving all the attendant circumstances in their proper place, as the Scriptures have directed as relative to a subject so important.

It is too true, as they admit, why do they not teach the same, and show us by word, when, and under what portions of prophecy, and for what purpose, and what is then to transpire, instead of teaching us that he comes in his providences, judgments, in the destruction of nations, also Jerusalem, and finally, every time a person dies, so that a listener to their preaching can with difficulty determine what their opinions are, relative to the Bible teaching on these points. It is encouraging to see that he admits millenarianism is gaining ground. Blessed be God for this truth. Saints are revived and comforted, sinners are converted through the labors of Advent preaching, while the followers of the old Whitty doctrine are slumbering, and crying peace, the conversion of the world, the coming of Christ at every death; thus darkness pervades their minds, and gross darkness such teachers.

It may be said of the *Intelligencer* as he has

said of the Jews, he receives not the plain, simple teachings of revelation, &c. It is true, we rest the subject upon a literal reception of God's instructions; we take God to mean as he says, and believe it was given for our understanding, and in a language by which we may know our whereabouts in the prophetic calendar, according to the usual acceptance of language.

Would the enemies of the Bible Advent doctrine have us believe that we may believe what we please, construe his directions to suit our own conceits? If the symbols, tropes and figures were not for us to understand as well as the most plain direction, why did the angel inform the revelator? He was sent to give information to the churches of things shortly to come to pass; if we cannot be profited by the information, such would be no revelation, it would be a dead letter to us. The Bible directions, and usage of language is sufficient for us, if not for others. What a pity it is that writer could not spare time to give us instruction on the prophecies, and promises also of our Lord, that we might see the true light, and be instructed in things past, present and future, but we are left in the dark by him, and also by Prof. Sanborn, with only their own ideas, inferences, guessings and false applications of scripture teachings, also with all opposers to the Advent doctrine. Very little scripture proof is presented by them in proof of their theories; it darkens counsel with many words.

Our opponents can fancy, or imagine, or conjure up and teach anything to oppose the Advent doctrine of the second return of the Lord. A return at death, a converted world, a carnal millennium on this accursed earth of crime, wars, and distress of one thousand years, and then charge the Adventists with holding forth a carnal millennium, which no sound Adventist believes or teaches. This proves one of two things, their ignorance of our doctrine, or a wilful perversion of the truth. We ask for truth of our belief, also of Bible doctrines on these important subjects, and they will not treat us fairly, nor give Bible proofs of their belief. But we shall never give over the Bible instructions of a pre-millennium doctrine, a new, renovated earth, (see Isa. 65; 2 Pet. 3:13; Rev. 21:1-3;) the New Jerusalem, two resurrections, a thousand years between the first and second, both literal; the rest of the dead live not again, &c., to please their imaginary systems. We have perfect confidence in God's instructions, and believe he has not deceived us by symbols or figures.

The Scriptures teach us no such carnal millennium of a thousand years, as Whitty and his adherents teach, on this deformed earth. In the Advent Bible doctrine of a thousand years, we teach no such carnal things. Pain, sorrow and death are not felt there. Pure immortal joys fill every soul, a cleansed earth, the New Jerusalem on it, the throne of God and the Lamb in the midst! also the tree of life, the saints immortal, and as angels, children of God! I should like to be informed how such doctrine would agree or justify the Pharisees in their opinions and conduct, relative to Christ's first Advent, &c. If so, I see no way but the Bible must be accountable for it.

Does the Bible teach such a glorious state of things as the Advent doctrine holds forth by its advocates? It surely does; and by what authority do men say, God does not mean it? It requires a power superior to carnal minds to disannul what God has declared by his prophets, and Christ's words. If Christ is the true heir of David's throne, will he not occupy it in future, on the new earth, in the New Jerusalem; and where else would be a more suitable place for its location, than that portion of earth where David once reigned, and is not this the plain scripture teaching? It certainly is; and we say to those who scoff at these plain teachings, they would do well to examine the prophecies, and Scripture teaching, and promises, a little more, divested of prejudices, prayerfully, with minds open to instruction, and convictions to truth, as God has taught them by his word.

The writer of that article believes the Advent doctrine has a tendency to chill Christian zeal. Were Advent teachers as lukewarm and idle as most of the Whitty teachers, at their ease, with splendid salaries, he would have some reason for such observation. But what class of Christian teachers, according to their number and means, are now as zealous, and laboring for the salvation of souls, and God's glory, as the Advent preachers? What class of professors are doing as much as the Advent brethren, to awaken the sleepy, drowsy churches, and the world to their impending danger? No class.

What construction would the writer put on Christ's words, when he declared it would be in the end as it was in the days of Noah, eating drinking, marrying, &c.; moral darkness cover-



ing the earth, and people, regardless of warnings or danger. Darkness, says the prophet, also, will cover the earth, and gross darkness the people. Infidelity, and writers of such a class, are fast hastening on this period, and lulling the churches and world to sleep, crying peace, peace, &c. How would he spiritualize these declarations, I ask him. All these exertions against the Bible doctrine of the near approach of Christ and the kingdom, are hastening on the fulfilment of prophecy.

Watch, and be faithful, dear brethren; be not deceived by such false, deluded cries of peace, no danger, &c. The time is near, when the earth will be dissolved, the wicked will be swept off, and you shall possess the inheritance, you shall see it. (Psa. 37th.) Some begin to whisper, he says, that little can be done now, it is too late. It may be he has heard some fanatic make such an assertion, but never an Adventist, for they are laboring, and suffering to convince the world of their danger; all their powers are engaged to save souls from the impending ruin that is ready to break over their heads, and praised be the Lord, their labors are blessed, souls are awakened and saved. Amen.

ANSON SMITH.

Manchester, Jan. 1856.

#### LETTER FROM I. C. WELLCOME.

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel."—1 Cor. 4:15.

The sentiment contained in this text is one of much more importance than is often attached to it by the common readers, or even by many ministers of the gospel. To become an "instructor in Christ," a teacher of his gospel, a bearer of his message of mercy to a lost, sinful world, is indeed an important undertaking, a responsible work. He who engages in it, should be sure that himself has been made acquainted with Christ, and learned his doctrine in some good degree, and received his spirit to guide him in his work. If he teaches, it should be "as the Oracles of God." A due consideration of this, led Paul to ask, "Who is sufficient for these things?" Mankind are by nature enshrouded in darkness. The lamp of God has been provided. "The Lord gave the word, and great is the number of them that published it." But who can do it properly, unless he has its power in his own heart? "Faith comes by hearing, and hearing by the word of God, but how shall they hear without a preacher, and how shall they preach except they are sent." There are probably many preachers who were never sent by the Lord, and many who, though sent by him, have neglected, to "study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth." But the term "instructors in Christ," does not at all intimate that public preachers are alone intended, nor that these instructors do not teach correct doctrine. There is another idea connected with the duty of correct instruction, which he intends to impress on the mind. Something more is to be done in the work of the gospel, than merely teaching its principles, and causing men to see its force, its basis and its usefulness. Man may become so well acquainted with the system of mercy and righteousness, as to teach it clearly, to present its evidences, and claims, its adaptedness and benefits. He may be able to divide its principles, and locate its parts properly, and be an instructor, but have no power with God, nor the people. If he makes a trade of it, if he preaches for hire, adopts this employment for a livelihood, his ministry will be like a ship at sea with full sails, and no helm, driven by the merciless winds of popular will. Again, some may be good instructors, and have good success in their capacity, and be very useful in the cause of Christ, while they keep within the bounds of their sphere, and be "workers together with God," and yet not be fathers, nor mothers in Israel. The church is God's husbandry. Something more is wanted in the work of producing a crop, than waterers, weedeers, pruners, &c. There must be planters, and watchers with vigilant care, to guard against the beasts of the field, and the destructive work of the insects of the earth. In God's vineyard, Paul was a planter. "I have planted," said he, and "in Christ Jesus have begotten you through the gospel." To plant the truth in the hearts of men, amid all the rubbish of idolatry, of unbelief, of hatred toward God, and opposition to the cross that is in the truth, to bring men to God and establish them in "the faith," is quite another work from taking those thus begotten, and instructing them in the way after the work is made ready to one's hands. To break the ground, to clear it of its natural shrubbery, and prepare it for the seed, and sow it, is one thing, and to cultivate it properly is quite another. Some men who

enter upon the labors of others, and enjoy the pleasant homes of friends, the hospitality and freewill-offerings in abundance, of Christian society, the happy social circles, the joyous public assemblies for worship and social communion of kindred spirits, sometimes forget the toils, the sufferings, the anguish and tears, the privations and hardships, the opposition and scolding, the labor, travel and expenditures of those who, under God, planted these now happy trees in the vineyard of the Lord.

Let us for a moment look at Paul's record. 1 Thess. 2:1-12—"For yourselves, brethren, know our entrance in unto you, that it was not in vain. But even after we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. . . . For neither at any time used we flattering words as ye know, nor a cloak of covetousness; God is witness. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. . . . For ye remember, brethren, our labor and travail, for laboring night and day because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe. As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that you would walk worthy of God, who hath called you unto his kingdom and glory."

There is no discouragement mentioned here, no giving it up, nor abandoning the field, nor forsaking the converts. No leaving them to the mercy of the beasts of prey. They were cared for "as a nurse careth for her children," "gently exhorted, comforted, and charged as a father doth his children." A father's example and advice. To be a father in Christ requires the highest degree of wisdom, and knowledge in the things of God, and human nature. The heart should be deeply imbued with the Spirit of Christ—love for the souls of men, yearning over their lost condition, a great degree of forbearance with poor weak humanity, a large amount of endurance, of fortitude to resist all opposition, and overcome all obstacles. Patience to endure, with long suffering, and kindness. A father's care for his children is not known by every one. His anxiety and toil, his vigilance in watching the development of mind, the wants of nature, the strength of body and will, to the capacity to receive instruction, or to do the labor, the formation of character, the associations, development of principles, prospect of future success and usefulness in society. His care and fearfulness about disease, accident, and suffering of his children, about the moral evils of society which endanger their character. All these and much more occupy the mind of the faithful father, and he will often forego any pleasure, any ease, and bear expense, undergo any amount of labor, and of suffering, to advance the one, and avert the other. So in the household of God, he who is endowed with the capacity to be a father in Israel and cultivates it, feels a father's care for the flock of God, which others, though they be good men, and labor for souls,—become "instructors in Christ," do not feel. Such should seek to do what they are called to do, in union with others who feel a greater, and more specific care for every interest of the body of Christ.

I. C. WELLCOME.

(To be continued.)

#### Letter from O. Rockwell.

BRO. HINES:—Knowing that that which causes joy in heaven gladdens the hearts of God's people, I would inform the scattered saints that the church on black Creek, in Fairfield, have been favored with the labors of Elder Levi Dudley in a protracted effort which commenced Jan. 20th, and continued one week, which resulted in the reviving of the church, and the conversion of a goodly number of young people, and children. O think of the joy of those parents who believe in the coming of the Lord to be high, even at the door, who have wept over, prayed with and for their children that they might be prepared with them to meet their Saviour, who are now soundly converted.

Oh, reader, have you children? are you training them in the nurture and admonition of the Lord? do you daily carry them in your arms of faith to the throne of grace, if so, faint not. Oh the responsibility of parents. Do you realize it? You may by your ungodly example, ruin your children, or you may be instrumental in God's hand, of their salvation.

This church believe it their duty and privilege to be in a waiting position: for this we are striving, that we may be prepared to say, "Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9.

Yours, looking for that blessed hope.

O. ROCKWELL.

Fairfield, March 3d, 1856.

#### Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNN.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

10 Boylston street, Boston, 23d Nov., 1855.

#### CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,

S. H. KENDALL,

SAMUEL MAY,

THOMAS C. AMORY.

March 5th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATARRHIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cure such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountain of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and are more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been denuded inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these disorders, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He cries every thing; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which are the seed which would have ripened into a dreadful harvest of incurable diseases, Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs, are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

#### HARRISON'S

COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in age; and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium ingredients will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the violated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 325 Washington street, opposite the Adams House, Boston. [Aug. 26—1 yr.]

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MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Principal; 4. Flute; 5. Bourdon; 6. Hautboy; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

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Recommended by the best musicians and organists in the country (as superior to all others) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175.

Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

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Cambridge st., corner of Charles, Boston, Mass. [Aug 25—1 yr.]

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 248 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

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#### THE ADVENT HERALD

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BY JOSEUA V. HINES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies.

Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cents a year, in addition to the above; 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

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## ADVENT HERALD.

BOSTON, MARCH 22, 1856.

## THE NEW HYMN BOOK.

No PAINS have been spared, to furnish a book of hymns that shall merit the general approval and patronage of Adventists. In quantity, variety, adaptation and soundness of sentiment, we believe it will be found on a par with, if not decidedly superior to any hymn book extant. It contains 27 principal subjects, with 57 subdivisions, and having under each heading a proportionate number of hymns, making in all 778 pages, and 1190 hymns.

We are not so presumptuous as for a moment to indulge the thought that this is a perfect hymn book; that its plan is the best which could have been devised; that all the hymns and verses are of the highest poetical order; that every single word in all the book is unquestionably evangelical, nor that from some line, or verse, a false inference may not be deduced.

It commences with "the primary article of Natural and Revealed Religion,"—the first religious idea the parent impresses upon the mind of the child; the first great cardinal truth, "the existence of God." His glorious and infinite attributes are specified, then associated, so that in verse we may read and sing each perfection of our Sovereign, and all in just harmony combined. Thus, commencing at the Alpha of public, as well as social and private worship, the division of hymns follow in a regular, systematic order, presenting each in their appropriate place the doctrines of the Bible, the important events connected with the progress and final completion of the great purpose of redemption.

Unscriptural sentiments with which the popular theology of this age, and consequently the hymn books in general use, are tainted, have been with much care excluded, so that the hymns we sing may be in accordance with our sermons, exhortations and faith. It is a prevailing belief, and may be found in every hymn book pronounced evangelical, that this present planetary system will, at the judgment of the great day, be broken up, and the whole material universe suffer annihilation, thus:

"The huge celestial bodies roll,  
Amidst that general fire,  
And shrivel as a parchment scroll,  
And all in smoke expire."

With our views of the personal reign of the Messiah, as expressed in the scripture, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth;" and the eternal home of the redeemed agreeably to the Scriptures; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom;" "the meek shall inherit the earth;" "the righteous shall inherit the land, and dwell therein forever;" and the anticipative song of the church, "we shall reign on the earth,"—how could we with truth sing—

—"the Saviour reigns,  
When nature is destroyed!"

And a Christian must be in a singular mental and religious condition to sincerely utter the petition in song,

"Let these ponderous orbs descend,  
And grind us into dust."

The brethren may rest assured that no such bombastic, poetical license, such display of "the sublime bordering on the ridiculous," will be found in this book.

By general consent the term "heaven," is understood to mean, when having reference to the future condition of the righteous, a place of happiness, and this definition has been retained, whilst in every place where it is used as referring to an eternal dwelling-place "in the skies," or "above the skies," or on another planet, or "beyond the starry skies," or "space and time," it has been rejected. The true idea of the saints' home—the inheritance—the reward—the kingdom of God is clearly taught.

On minor subjects, wherein there exists a difference of opinion among Adventists, we think, the unanimous verdict will be rendered, that a considerate and fraternal spirit has been manifested in

the compilation of this book of hymns. On these sensitive points, there is given no just cause for complaint.

These hymns have been selected from a large number of English and American works. There are many hymns, impressively sublime in expression and thought, possessing all the peculiar beauties of sacred poetry, and calculated to elevate the heart's purest and best affections. There are descriptive songs which spread out before the enraptured vision, the glories and blessedness of the earth renewed—the pilgrim's eternal resting-place—scenes,

"Forever bright and fair."

Some will be found, not written, perhaps, in quite so elegant and chaste a style as might be desired, but possessing a deep tone of devotion and spiritual life, and adapted to the measure of the popular tunes of the day, will be received with favor, and enjoyed in our prayer and conference meetings.

It is eminently an Advent Hymn-book. It has the largest number of soul-stirring hymns on those events intimately connected with the second coming of Christ of any book of hymns, of which we have any knowledge.

Two editions will be published, one size convenient for the pocket; the other, suitable for the pew; and it will require an extensive sale to meet the cost. No argument will be needed to prove this, as it is self-evident.

J. P., JR.

The following index of subjects will give some idea of the book.

## INDEX OF SUBJECTS.

I. THE ATTRIBUTES OF GOD.  
Existence, Unity, Eternity, Immutability, Knowledge, Wisdom, Goodness, Power, Omnipresence, Truth and Faithfulness, Justice, Holiness, Love, Condescension, Sovereignty.

II. GOD'S ATTRIBUTES ASSOCIATED.

III. GOD INCOMPREHENSIBLE.

IV. CREATOR.

V. GOD ALL IN ALL.

VI. PRAISE TO GOD.

VII. PUBLIC WORSHIP.

VIII. THE SABBATH.

IX. THE SCRIPTURES.

X. MESSIAH.

Advent and Nativity, Mission and Life, Sufferings and Death, Resurrection and Ascension.

XI. MESSIAH'S OFFICES.

Redeemer, High Priest, Advocate, Mediator, Saviour, King, Judge.

XII. PRAISE TO MESSIAH.

XIII. HOLY SPIRIT.

XIV. REGENERATION.

XV. GRACE DIVINE.

XVI. INVITATION, EXPOSTULATION, AND WARNING.

XVII. PENITENTIAL.

XVIII. CHRISTIAN EXPERIENCE AND PRACTICE.

Love, Joy, Faith, Gentleness and Meekness, Gratitude, Hope, Prayer, Consecration, Assurance, and Confidence, Watchfulness, Temptations, Patience and Resignation, Warfare, Zeal, Unfaithfulness Deprecated, Aspiration, Anticipation, Expectation.

XIX. SAINTS AND SINNERS CONTRASTED.

XX. THE CHURCH.

Dedication, Ordination, Baptism, Admission, Lord's Supper, Fellowship.

XXI. FAMILY WORSHIP.

Morning, Evening, Morning and Evening.

XXII. MARINE.

XXIII. THE YEAR.

Beginning, Seasons, Close.

XXIV. THANKSGIVING.

XXV. FAST.

XXVI. SHORTNESS OF TIME.

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XXVIII. DEATH.

XXIX. RESURRECTION.

XXX. MESSIAH'S TRIUMPH AND REIGN.

Night, Signs, Advent, Reign.

XXXI. PRAYER AND CONFERENCE.

XXXII. DOXOLOGIES.

It will be issued in various styles, at the following prices:—

1st. PEW EDITION.	
In Turkey and gilt binding,	\$1.50
"Leather binding, plain,	.80
"Cloth " "	.80
2d. POCKET EDITION.	
Turkey, gilt,	\$1.25
Leather,	.70
Cloth,	.70

At the above prices, it will require a sale of over 3000 copies to meet the first cost of the book. We have been solicited for a long time to publish this work, but have hesitated until now. We rely on the liberality and faithfulness of friends for the adoption and circulation of the work, in order to sustain the enterprise.

Orders solicited. Discount of 25 per cent. to agents.

A REMARKABLE MURDER TRIAL IN PENNSYLVANIA.—The Corrigan murder trial, in Westmoreland county, Pa., is one of the most remarkable that has occurred in this country since the celebrated Professor Webster and Parkman case, at Boston. Corrigan is an old man, of some sixty or seventy years of age.

His wife disappeared on the 29th of September last. Four or five days after, some bones and part of a skull, declared by professional men to be those of a human being, were found by some neighbors in a large fire which had been burning near Corrigan's residence in the open field. Corrigan had been observed stirring it, at unusual hours. A smell came from the fire like that of animal matter burning. A button similar to those worn upon a woman's night dress was found in the fire, and also one belonging to a man. Considerable blood was found in different parts of Corrigan's house, although evident attempts had been made to conceal it. All of the woman's dresses that she was known to have worn were found at home, in their usual place. This indicated that she had not gone away voluntarily. A person passing Corrigan's house, on the night she was last seen, heard screams coming from that quarter. A sled, having marks of blood, was found near the house, with tracks showing that it had been dragged in the night time, by a horse, near to the fire, where the bones were found. Corrigan and his wife, who lived alone, were known to quarrel. He gives no satisfactory explanation of any of these circumstances. He pretended that he gave his wife money to go to Philadelphia with, and that the bones found in the fire were old bones, scraped up in rubbish which he was burning on his farm. After a trial of several days, and speeches both for and against the prisoner by able counsel, he was convicted of murder in the first degree and sentenced to be hung. Professor Webster, it will be remembered, cut up the body of his victim into pieces, and then burnt them in a grate in his room. But in that case Parkman's body was identified, which is not the fact in this trial. No body of the supposed victim has ever been found nor is the evidence direct that she is actually dead. The evidence on this point is strictly circumstantial. The trial has created great sensation in Western Pennsylvania.

REV. L. D. MANSFIELD, Pastor of the Tabernacle, (Brick Church) on Water street will commence a course of Historical and Prophetic Lectures this evening at that place of worship. The principal subject will be the "Four Great Universal Empires of history, Papal Rome, the Millennium and the Signs of the Times." The attention Mr. Mansfield has given these topics for several years past, will enable him to present a striking and interesting view of many important truths, and present instructive thoughts and suggestions in regard to the era of history in which we live. These are subjects which should not fail to arrest the attention and investigation of every person.—*Auburn Daily American*

DYING IN STATE.—We clip the following interesting extract from the Rome correspondence of the Newark Advertiser:

"You have heard of 'living in state,' and even of 'lying in state,' but rarely, I imagine, of 'dying in state.' To put off the 'silver livery' of life gracefully at the inevitable hour, is not, perhaps, an uncommon occurrence; but putting on courtly dignities in order to die in style, is assuredly a touch above the vulgar—a stretch of princely etiquette far above all philosophic or Christian fame, and without an example among the fathers. It seems to have been reserved for Prince Corsini, whose death, at the age of 90, was mentioned in my last note, to add this high distinction to the honors of a house which boasts a Pope, a Cardinal, and a Saint.

"The result of this brief illness appears to have been anticipated at the commencement, so that when the fatal Sacraments of the Church were called for, the old patrician was dressed in full costume, with all his orders displayed becomingly to receive the visit of Him whom he called the King of Kings; while he at the same time the eldest son, (the Duke Casigliano, one of the Ministers of the Grand Duke of Tuscany,) was ordered to repair to the Vatican, *en voiture* with the gala train, to demand the Holy Father's benediction in *articulo mortis*: [in the article of death] bearing also a letter written by dictation, setting forth his extreme illness as an apology for not waiting on His Holiness in person, and declaring that he had always sustained in his heart the sentiments of a devoted son of the Church and of a faithful subject of the Holy See; and that if some acts of his life had appeared to deny this double sentiment [these causes of grief are no secret here] it had been without the participation of his will, and that he now humbly asked pardon of the Vicar of Christ, his spiritual and temporal Sovereign.

A full and solemn display of all the relics in the splendid family (Corsini) Chapel in St. John Lateran, much the finest private Chapel in Rome, was also ordered for the august occasion; not to ask a cure, but a 'good and comfortable death'; and in the midst of these sumptuous rites the stately nonagenarian took leave of his luxurious old delights—the 'ruling passion strong in death.' The body was exposed, *en costume*, on a rich marble couch in the grand saloon of the magnificent palace for three days, according to the usage of the old Roman pa-

tricians, and was visited by immense crowds of the curious and the faithful, who assisted at the masses for the soul of the deceased, in the funeral chamber. The obsequies were terminated by a torch-light burial procession, 'worthy the rank and fortune of the family,' to the vault of the chapel."

DR. ELLIOTT'S HORSE APOCALYPSE.—With No. 774 of the Herald we closed our extracts from the great work of Dr. Elliott. We published enough to show our readers its character; and those who may wish for the entire work, will at once send in their names for it. If published, the price of it will be \$4, and not \$3, as we before stated. Those who have sent in their names at \$3, and wish to withdraw will now do so, or they will be understood as subscribing for it at \$4. We have now subscriptions for 25 copies, and when they shall arrive at 200 the proposed publisher will decide whether to proceed with it. If that number of copies should not be soon engaged, he will abandon the whole project.

If published, it will be in one large royal octavo of about 800 pages.

The price of the English edition is \$14.00

Of all things, wisdom is the most terrified with epidemical fanaticism, because of all enemies, it is that against which she is the least able to furnish any kind of resource.—*Burke*.

## Appointments, &amp;c.

G. W. Burnham will commence a protracted meeting at Lake Village, N. H., on Wednesday evening April 21 to continue over the Sabbath, and perhaps through the week following.

I will preach, if the Lord will, at the Outlet, C. E., March 20th; West Haverly, near the old meeting house, 22d, and Sunday, 23d; Barnston, 28th and 29th; Derby Line, Vt. Sunday, 20th; during the day, and near Beebe Plain in the evening; and at brother Ede Lee's April 1st. Evening appointments at half past 6 o'clock.

J. M. BROCK.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

John Willey of Sawyer's Mills.—We received \$2 from you Dec. 20, that pd. to No. 758—leaving 25 cents due Jan. 1st 1856. It was another J. W. that paid to 805. The reason of your receiving a bill, after sending the money, was because the bill was sent before the money came to hand.

A. Moury.—You were credited \$3, from No. 658 to No. 757. If the bill said \$3, it was an error for \$4, then due.

James Fowler.—Sent your bound volume of the Herald, the 13th inst. What did you order respecting the balance of the dividend? F. S. Axe, \$5, to No. 803—Those names were misdirected. They should have gone to Frankfort. You enclose one dollar for "brother Farguson," but not giving his full name, nor post-office we know not where to look for it, nor what "brother Farguson" when found.

J. W. Sutton, \$5 pay to 759 and books.—Have sent Voice, and Messiah's Throne. Will send Hymn book next week.

J. Evans.—Have charged your credit on Herald to No. 841, and sent Hymn book—have not the tract.

S. \$10.—Thank you.

Sent Harps on the 18th inst., by mail, to J. Kendal So. Woodstock, Vt.; John Chambers, Racoon Island, Gaita county, O.; Nathan Clark, Cambridge, Me.; A. Euller, Attleboro', Bucks county, Pa.; S. Sherman, Jamestown, N. Y., (due for books sent, \$3); Mrs. M. Post, Bee Bee, Mo., (a balance of \$3 cts. due for book and postage); J. B. Kilgitt, Newrick, N. Y.; A. Gorham, Wellfleet Mass. (due 90 cts.); P. Smith, Pine street, Elk county, Pa., and credit 4 cents on Herald, to No. 778.

B. F. Carlton \$1 received.—The former dollar was credited on our books as soon as brother H. returned from Nashua. We don't find its acknowledgment in the Herald, not knowing just when you paid it—and it may have been there omitted.

Sent books the 18th inst., by express, to H. Asselstjerne, Wm. Nichols, Dr. M. P. Wallace, A. S. Burnham, Ali Andrews.

Herald to the poor—J. Litch .....\$10.00.

## RECEIPTS,

UP TO MARCH 18TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.—I. Mrs. Emma Freeman of Utica, O. Please give us the former address to which your paper was directed, that we may stop it there and credit the \$5. now sent.

2. B. L. Daniels—What is your P. O. address?

T. G. Stetson 796; J. Perrin sent book the 12th; E. Ayers 794; Mrs. E. A. Cook 397; R. Bullard 820 and tracts—had none of World's conversion; G. W. Libbey 779; S. R. Dennett 800; J. B. Knight, sent book, and also sent card to L. W.; V. Newcomb 815; B. Emerson 789; J. B. Rollins 800; J. Hooper 789; J. A. Varney 789; J. Howells.—We do not quite understand you, but credit you to No. 763—each \$1.

C. Norris 782; Mrs. A. Scriggins 763; S. Norcross; Jairus Smith 789; G. S. Hooper 820 and stamps for G. to 118; D. A. Arthur 794; J. Partridge 789; E. Ash 756—owes 80 cts.; C. Phelps 777; L. Pennock 799; A. Waggoner 820; W. A. S. Smyth 865; Miss O. Quinton 815; C. Rollins 815—each \$2.

T. C. Barber 841; N. Clark 824, G. and Harp; M. Fall 876 and book; Mrs. A. Cummings 769; B. Martin 794; W. Nichols on acct.—each \$3.

N. Luther 774; A. E. Fuller 827—each \$4.—H. M. Eagle 820—\$5. L. Wiswell 815—\$0.50; S. K. Baldwin, on account—\$5.50; Samuel Mills 789—80 cents.



# ADVENT



# HERALD

Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 776.

BOSTON, SATURDAY, MARCH 29, 1856.

VOLUME XVII. NO. 13.

## FASTING.

"NEITHER, if we eat, are we the better; neither, if we eat not, are we the worse."—1 Cor. 8:8.

"Ye fast, for strife and for debate."—Isa. 58:4.

The man who starves himself in Lent, And thinks by this to heaven he's sent, Appears more fanatic than wise, Except it be in his own eyes. Are we the better if we eat? Or worse, to let alone the meat? Or should we thankfully partake Of blessings for the Giver's sake? Why should the poor in spirit pray, Our Father, feed us day by day, If, when the food is gathered in, To eat it is a mortal sin? When man is overwhelmed with woe, Bowed down by some unlooked-for blow That sinks deep in the broken heart, And rends its tender cords apart, He then will fast. No priest's control Is needed to direct the soul. There was a man, in ages past, For forty days was known to fast. Oppressed with sin, but not his own, He sought, in solitude, alone, A spot, where he could pour his prayer In ears that listen everywhere— Wherever breathes the heart's distress, The city or the wilderness, 'Twas not some Pharisaic rule, Long honored in tradition's school, But sorrow's mantle, round him cast, That brought him to this spot to fast. What says the Prophet!—plain his speech: His are the words we too will preach: For strife and for debate ye fast, And to applaud your holy caste. Is this the fast that heaven requires— A day to quench the heart's desire? Is it to walk with morbid tread, And, like a bulrush, bow your head? To step on ashes scattered round, And sackcloth spread upon the ground? This is the fast by heaven decreed— The hungry, starving poor to feed; To gather to your ample fire The shiverer ready to expire, The naked clothe; and those who weep, Oh, teach with joy their hearts to leap! The yoke imposed by man's decree Break off, and let the oppressed go free, And greet, with language soft and mild, The prattlings of a little child!

Chr. Intelligencer.

## What Think Ye of Christ?

BY JOHN CUMING, D.D.  
Continued from our last.

We have thus analyzed the word "think" in the sense of meditation, investigation, or discussion of the claims put forward by the gospel; but the word translated "think," is used in Scripture in the sense of esteem. "What do you think of Christ?" or, how far do you esteem him as the greatest, the wisest, the best of beings—the only name given among men whereby you can be saved? If you have right thoughts of Christ, those thoughts will embody themselves in ardent and enthusiastic esteem of him; if you believe that Jesus is what he assumes to be, that He has done what the Scripture declares, that he came from a height of glory to which imagination never soared, and descended to a depth of sorrow, of agony, and woe, that human plumb-line never fathomed; if you believe that all this was for you—sinners, his enemies,—your thoughts, as such, will end in the warmest esteem, and that esteem will give coloring and direction to the whole current and character of your personal, and social, and eternal life. Do you esteem him, do you enthrone him in your hearts? When any question of conduct is put before you, do you discuss it in his light? When a line of duty is submitted to you, do you say, Will this please this great man? Will that conciliate that powerful party? but, Is it consonant to the mind of Christ? Will it bear inspection in his light? Tested by his word will it stand? And if you feel that you must answer in the negative, then remember, "He that loveth father or mother more than me, is not worthy of me;" but, on the other hand, "He

that has given up houses and lands, and friends, and brethren, for my name's sake, shall have in this world a hundredfold, and in the world to come life everlasting." Jesus asks not the compliments of the head, or the cold and freezing convictions of the reason; but the warm, the cordial, the affectionate feelings of the heart. It is the fashion to compliment Christianity; it is the few and far between, we fear, that live Christianity. It is weary with the compliments of the courteous; it demands the acceptance and hospitality of the earnest souls of all mankind; and they that esteem not Christ as the chiefest, the greatest, and the best, have not right thoughts of him; and these are not right because they have not carefully and prayerfully weighed the claims he puts forward, and the grounds upon which they should be based.

If you think aright of Christ, and esteem him as he deserves, you will, under the force and fervor of such deep convictions, be ready to subordinate some things, to sacrifice other things, and to hate more. If you think aright of Christ, and esteem Christ to be what he is, then there are some things you will subordinate. Can you lay all your attainments at the feet of Christ? Can you, if a gifted scholar, lay down all your learning at his feet, and ask to be taught like a little child the way to heaven? If you find in the gospel many things that cross your prejudices, some things that disturb your passions, can you say, nevertheless, "Christ asks me to subordinate them all, and I can cheerfully; and if not cheerfully, I can reluctantly do it—but still I can do it?" Can you subordinate prejudices that are old, to truths that are weighty, saving, precious? Can you give up the form of worship that you love best, in which Christ is not, for the sake of the form of worship that you love least, because Christ is there all and in all? Can you prefer the exhibition of a pure gospel from a preacher who has no eloquence, to the exhibition of that which is no gospel, by a preacher whose lips have been touched almost with celestial fire? Can you give up all for Christ, and value a church, a ministry, an ecclesiastical government, a discipline, a ritual, not from its beauty, nor its antiquity, but for this,—that it sets before you Him whom to know is eternal life, and in whom alone you have remission and forgiveness of sins?

But there are some things that you must sacrifice, as well as some that you must subordinate. Some perhaps say, "Take this course and you will get a fortune." If Christ says, "Take the opposite, and you have only a cross and poverty to expect," can you decide—unhesitatingly decide? The meaning of Christianity is not a theological discussion for a Sunday, but a governing principle that is to go with you into every nook of the heart, into every cranny of your home, into every current, and winding of private, social, and of public life. You are, if Christians, to look at all questions, and at all subjects, and at all problems, in the light of the gospel of Christ, and in that light alone. Can you, therefore, sacrifice profit for Christ's sake? Can you sacrifice pleasure for his sake? Can you give up your dearest, and nearest, and happiest, and most ancient prepossessions, to the calls and claims of Him who is all and in all?

But there are not only some things that you must subordinate, and some that you must sacrifice, but there are some things that you must hate—positively hate. Jesus came to redeem us from sin, primarily from its curse; and the very first thing you must do, is to hate that which brought him to the cross, and shrink from the practice of that which is condemned in his holy word. So that whilst some things innocent in themselves you are to subordinate, other things incompatible with the gospel you are to sacrifice. There is one thing, sin, that you are without exception and without measure to hate and detest.

But in order to apply personally, and pointedly, the question before us, let us divide mankind into classes, and put the question to each class in succession, "What think ye of Christ?"

Do I address, therefore, in the first place, that most rare phenomenon—that all but impossibility,—the man who has made up his mind to think, his heart to feel, and his words to utter, "No God!" Do I ask of him as I now ask, "What think ye of Christ?" His answer will be, "I do not believe in a God, or in the soul, or in eternity. I look upon heaven as a myth, Christianity as a fable. I do not think the subject worth discussing at all." Do I appeal to another class, the Deist; who has sense enough to believe in a God, but not divine teaching enough to learn that God is in Jesus reconciling the world unto himself, "What do you think of Christ?" His answer will be, "He was an historic personage, who appeared in succession after Socrates, and Plato, and Cicero; spoke much that was true—did much that was good; but I can regard him in no other or higher light whatever. Guesses are the articles of my creed, conjecture is the basis of my hopes. I do not believe in sin except as imperfect virtue, and, therefore, I do not need a Saviour. I do not recognize myself as involved in ruin, and therefore I need not a restorer. I have little time to think of Christ, and what I do think of him is not satisfactory to you, as a believer in his mission, his Deity, and his glory."

Do I address any one who holds the creed of the Unitarian, or the dogmas of Socinus? I ask you, "What do you think of Christ?"—Your answer will be, "A virtuous and excellent man, a beautiful example, a holy and a spotless life. But his death," says the Socinian, "was a martyr's, not a victim's; his blood was the evidence of his sincerity, not the expiation of a single sin." Such a one, if he expressed himself honestly, must say, "I believe in a cross without glory, in a salvation without a Saviour, in a religion without a sacrifice, in a Bible that is a lesson-book; not a prescription for the sick, the dying, and the lost."

Do I address a child of Israel, big with hopes of the future, but awfully mistaken in his estimate of the past,— "What do you, child of Abraham, according to the flesh, what do you think of Jesus of Nazareth?" His answer will be, "He was not the Messiah; his miracles were done by the power of Beelzebub; he blasphemed; he was crucified as a criminal. Away with him! Not this man, but Barabbas, though Barabbas was a thief and a murderer."

If I address a Romanist, let me ask of him, "What do you think of Christ?" and his answer will be,—if he will candidly express his innermost convictions,— "His atonement was so imperfect, that it needs to be repeated every Sunday on the altar; his intercession is so feeble that it needs the blessed Virgin to eke it out; his blood so imperfectly cleanseth from sin, that we must go to purgatory to have burnt out the remainder of it; he has so little reconciled God, that God is not my Father, but an angry and revengeful Being. I believe that Ave Marias are as necessary as Pater Nosters. His word is so imperfect that it needs tradition; and Christ, without the church, would be no Saviour at all."

Do I address the mere formalist, found in every flock, and frequent in every part of the world? I would say to him, "You have all the emptiness of the Romanist, without the compensatory splendor of his ritual and his worship; you have but a name to live by, whilst you are dead." "I regard the Bible as a highly excellent book, Christianity as a very respectable and genteel profession. It is not fashionable to be a Deist; it is scarcely yet fashionable, though it is likely to be so, to be a Roman Catholic. It is fashionable to be a Tractarian, and if I had any wish to change, I would be that. But I have no time to think of it. I am quite satisfied to be married in Christ's name, to have my children baptized in his name, my dead buried in his name; but as to any use of Christianity beyond that, I cannot entertain the question at all."

To be continued.

How tender is our flesh, how hard our hearts! i. e. how much more sensible are we of suffering, than of sin!

## The Longings of the Church,

AND THE PROSPECTS OF THE WORLD, AS CONTAINED IN THE LORD'S PRAYER.

Concluded.

Nothing, then, can resist it! It touches the heart, and the stone becomes flesh. It smites the rock, and water streams forth. It appeals to the clouds, and they furnish quails. It drops manna from the wings of the morning. And at its shadow devils are put to flight. This is the power of God; and the children of God will not be wise if they yoke it not to the accomplishment of their righteous desires for man, and earth. Most willing is God that we should.—Freely does he offer us all its unbounded resources. He will even be offended if we claim it not as ours. And to have it, and use it, and enjoy it, what more is needed than one strong, cordial, unanimous "Amen?"

Amen is easily spoken; but, when breathed in faith, nothing can withstand it. And to every promise of the word—every attribute of God, we must annex it, saying, "In all things the power is thine, forever. Amen." Let us look within, and feeling what we need every moment for holiness, and for pardon, let us cry, O God, hold me up! for the power is thine! Let us look around; and when surveying the wickedness of the wicked until our eyes are ready to fail, let us cry, Awake, O God! for the power is thine. Let us look down; and when the hosts of darkness seem to be more than a match for the church in the wilderness, let us cry, Draw out the sword, O God! for the power is thine. Let us look onward; and cry, O God, make haste to restore this wounded, weary, woe-beaten earth, as on the day when it first lay beneath the sun, for the power is thine, forever. Amen.

There is, however, a final reason which the believer pleads with God for the accomplishment of what he desires, even, for thine is the glory forever. Amen; and this is as much as saying that the issue will either extend or obscure the praise of God.

To some extent, God's means have already been brought to bear upon the development of his plan, and even now has he been glorified by the issue. Sin has been limited, and not suffered to drown the earth in a universal flood—and this is glory. The devil has been curbed, and humbled, and fear has smitten all his hosts, and this is glory. Truth has been sent to earth, and the light has shone from the east even to the west, and this is glory. A church has been redeemed from among men, and every age and nation has swelled the number of the saved, and this is glory. Nay, as in every sinner, who is washed in his blood, Jesus sees the travail of his soul, so from every sinner, forgiven, renewed, and sanctified, glory redounds to God.

Earth, then, even earth as it is, reflects some beams to increase the manifested splendor of Jehovah. Yet, after all, most partial and obscure is the glory of our God at its brightest, meanwhile. If sin be checked, still sin abounds; if Satan be restrained, still he walketh abroad; if truth has free course, error is ever mingling the polluted with the pure; if the church is passing on to its inheritance, it is attired in sackcloth; if sinners are sometimes saved, sinners too are lost: and thus, if there be glory to God from our earth even already, there is dishonor too.

But let the entire plan of God be completed, and what glory then will shine from every province of our redeemed world! Satan is bound and cast into the bottomless pit, and this is glory. Wickedness is now hidden and unknown, and the redeemed are without spot or blemish, and this is glory. The curse no more weighs down the earth, but it blossoms as the rose, and this is glory. The bride and the bridegroom have sat down at the marriage supper, and the redeemed follow the Lamb wherever he goes,—and this is glory.

Bright indeed, then, will be the glory of God's plan when finished—and it is forever! It is no sudden meteor, no evanescent brightness. But it shall continue in the meridian of its splendor when sun and stars have shed their last beam,



and no limit will it know but the limit of the eternal ages.

But if the issue of all God's plans is God's glory, let each of us say Amen! To the men of this life, it matters not that God is honored and exalted, for it is rather their own praise and dignity they would like to secure. Say to them, the glory is yours, and they will sing for joy. But what care they whether God be disparaged or commended? The spirit of the disciple, however, is ever The glory, O God, is thine; and assured that what is joy to us is grateful to him, let us urge this argument so often as we bow at the throne. It is something to say, O God, do it, for the plan is thine own; and with such a plea we cannot but have hope. It is something, too, to be able to say, O God, do it, for the means are wholly in thy hand; and with such a plea, assurance is rendered doubly sure. But it is more than all this, when we are able to add, Do it, O God, for the glory will all belong to thee; and with such a plea upon our lips, we shall be more than conquerors in the suit we are pressing.

We do not think of the glory of God as accruing from all he does, in the manner, and with the interest, it becomes us. But nothing should be dearer to us than this, and never should our Amen be more accented than when we see every event and individual conspiring to elicit this issue. Nothing, we know, is dearer to God than his glory; and nothing can exist in creation, or transpire in providence, which will not manifest it. God's glory is the manifestation of himself; and as everything proceeds from this as its centre, to the same centre must everything return. The world must see God as he is! Heaven must see God as he is! The universe must see God as he is! Every eye must see God, and every lip must praise him! A higher end, therefore, than this, the creature cannot subserve—nor a higher end than this will the Creator ever propose. And who, then, can withhold his Amen?

It is a righteous thing that God should be glorified, and shall we not with all our energies strive to bring on the issue? It will be a blessed day when darkness is swallowed up of light, and every atom beams with the radiance of God; and shall we not cry, Roll on, ye stiff and sluggish wheels of time, and bring round the appointed hour? It is the very end for which our God reigns and lives—even to shew himself the very glorious Being that he is; and what more prevailing plea can we urge with him to do all that he has promised. And, oh! seeing that everything contributes to unfold and display the glory of Him whose glory is the end of all, shall we not learn to say Amen to every judgment, and revolution, and war, and calamity, and fear, and even to sin itself?

We now understand the pleas with which we are to fill our mouth, and urge our suit, when we stand in sorrow amid the ruins of a fallen world, yet reach on to the triumphs which the church so gladly hopes for, when she stands amid the scenes of a world redeemed. Earnest are the longings of the righteous for new heavens and a new earth; and these longings are of God.—Bright are the prospects which await the children of the curse, in the day of the fulness of time, and they shall be realized.

Let us, then, enter with full sympathy into the mind of God concerning earth, and rejoice in the plan he is carrying out. It is not our plan, but it is a holy, perfect, eternal plan. "The way of the Lord is perfect"—"his counsel standeth to all generations," and we must be at one with God in our longings and prospects,—eager for the completion of that design which will end our captivity forever, and roll off all clouds from the throne.

At the same time, we must exalt the arm of God, and rest assured that He who sketched the Plan will find the Means. We cannot well bear to be told that the world is not to be put in order by us, and that all our agencies will effect a much more limited result than this. But when God purges out evil from the earth, he must work alone; and as Jesus cleansed the temple unassisted, so unassisted will he again cast out from the earth itself whatever offends the Father and him.

Let us, however, rejoice that the glory of God is to be the result, and that every eye shall see it. It is true that the will of God shall prevail over all that is combined against it, and that his arm must achieve what his heart has devised. But it is not less true, and very blessed to think of, that the glory of God shall be the result of all that is now doing, and of all that was ever witnessed in time. Of old, the light was diffused throughout the atmosphere, and it shone faintly—though to shine at all was better far than the darkness of night: but ere the fourth day was gone, the divided streams of light are gathered into one vast ocean, and henceforth the sun fills the world with the radiance of day. Even so in respect to the glory of God. The world is not without it, even already, and let this make us glad; but, meanwhile, it is split into ten thousand rays, and its brightness is unfelt, unseen. But when the scheme devised from everlasting is

perfected, this glory shall be collected into one surpassing sun, to shine from the firmament of the universe forever!—*London Quarterly Journal of Prophecy.*

### Mission Schools.

We were not aware until we read the Report of the Deputation of the American Board to India, as we find it in the N. Y. *Observer*, that heathen teachers had been employed in the mission schools; nor that so little had been accomplished for the cause of Christ by the instrumentality of schools. The Report says:

The Ahmednuggur, Madura, and Ceylon missions were alike in their beginning. They were so in respect to schools. At the outset, schools for heathen children, taught by heathen masters, were a prominent feature in them all; though there were also much preaching. The number of pupils in the Mahratta missions rose at one time to two thousand; in the Madura, four thousand; in the Ceylon, to six thousand; and there were select schools and boarding schools. But a period of decline always comes to such schools. This does not necessarily indicate a decline in the missions; it may result from progress. Other instrumentalities come into use. The heathen schoolmaster is a questionable agent for inculcating gospel truth, and it comes to pass that the money can be better employed than in his support. Our brethren in the Mahratta missions declared that they were unable to point to a single case of conversion among the ten thousand pupils, who had been thus instructed in their missions. Our brethren in Ceylon could recollect only about thirty conversions among the thirty thousand children, who had been in their common schools. Looking at the whole working of schools, we were led to say in our letter to the Mahratta missions, "Schools regarded as converting instrumentalities have almost wholly disappointed us; regarded as preparatory means, they have not answered expectation; and, as auxiliaries, they have been expensive." We added, "Where there are competent Christian teachers, and funds to spare for the purpose, it is well to have schools in heathen villages. In general, however, and more as missions succeed, the funds to be appropriated to such purposes will little more than suffice for aiding the native Christians in educating their own children, and for educating catechists and preachers."

Of the English School at Madura, the report says: "The school had been in operation twenty years. Not far from five hundred boys had enjoyed its advantages. The Board had expended three thousand rupees, not to speak of interest money, in buildings for it; and one thousand rupees more as its share in the current expenses of its support, in addition to what was raised in India. A great amount of missionary time, thought and labor had been given to it. All had been done for it that the nature of the case permitted. No one could doubt it had been useful to society. But not a member of the school had ever been known to receive a saving impression from the truths of the gospel. God had withheld from it his seal, and we believed that the experiment had been sufficiently tried."

The Deputation wrote to the Ceylon Mission: "Your report on preaching shows that yours has been as you say, 'truly a preaching mission.' The mission, as a body, has from the first been composed of able and faithful preachers. Notwithstanding this, there has hitherto been a failure to obtain reliable adult congregations, where the same persons attend from Sabbath to Sabbath. We know of nothing more surprising in our experience of missions, than the result as regards congregations in your five older stations. For a period of from thirty-four to nearly forty years, those stations have enjoyed the labors of some of the ablest and most faithful of missionaries; and during all that time, there has been every facility which popular schools of varied form could give. Yet, in a population of one hundred and thirty thousand souls, separating from the congregations the pupils in the mission schools and the persons deriving their support from mission employ, only one hundred and twenty-four adults remain, for the whole of these five older congregations, who are not members of the church. Had so much piety, talent and labor been employed, for so long a time, simply in direct preaching efforts to collect congregations, without the intervention of schools, we should have been ready to regard this mission as without doubt to be relinquished for some more productive field. As it is, however, we come to no such conclusion. We have supposed that it proves the insufficiency of schools as a means of securing stated congregations, rather than the impracticability of the field. It falls in with similar facts elsewhere to show, that though schools may secure an audience, for the time being, they are not the best way of securing a stated congregation. They would seem rather to stand in the way of it."

We are surprised also to learn another fact,

viz., that so great a proportion of the converts to Christianity depend on the missions for their support. The Deputation, in writing to the same mission, said:

"The whole number of church-members is 376; and of these, including 31 members of the two seminaries, 249 derive their support, in some form, from the mission. This is not mentioned as a defect in the churches; for in one point of view, it is certainly well that so large a number of members are worthy of employment, and can find it as preachers, catechists, schoolmasters, etc., or of being educated in boarding schools. Still it is a misfortune, that so large a proportion of the members stand in just that relation. Now this peculiar constitution of the mission churches in this Province should be viewed in connection with the no less peculiar constitution of the mission congregations; and these again should be viewed in connection with the other parts of the working system. Thus the two boarding schools have been the chief feeders of the church. In other words, the converting influence of the mission is and has been chiefly through its boarding schools."

"Churches thus formed and sustained cannot become self-supporting, active, united churches, nor give highly satisfactory evidence of piety. We find it hard to trust the motives of the members, and to confide in them, and of course to love and respect them, as we should. They cannot be greatly multiplied, and more change is, therefore, needful in our method of operating."

"The general course of your proceedings in your late meeting, as detailed in your reports, is in accordance with these views. You regard the main strength of our future efforts as to be in the village church, the village pastor, the village school with its nucleus of Christian children, and the native preaching bungalow, which may serve also for the village school."

The results developed in the Report do not evince evidence of the rapid evangelization of the heathen. The deputation, however, profess nothing discouraging in the present aspect of affairs; but we do not see on what they base their convictions. The results they specify, are much, very much more unfavorable than we had supposed them to be. Indeed we are surprised at the small amount that has been accomplished. For we see not why going from house to house and telling the people, in their own vernacular, the simple story of the cross, should not produce results more analogous to those produced by the early apostles when laboring in a similar manner—thus accomplishing the gospel plan of saving "some," while others reject and perish.

### The Roman Catholic Cowherd.

[At a meeting held in Jane-street M. E. Church, New York, the following anecdote was related by Rev. W. Arthur, (one of the Methodist deputation from England to this country, to plead the cause of the Irish,) as an illustration of the ignorance and superstition of the Romanists in Ireland.]

He commenced by relating a story told by one of the Irish preachers. In a certain part of Ireland there lived a farmer. On a certain occasion the preacher, who was travelling the circuit, having heard of him, determined to pay him a visit, which he accordingly did. Almost as soon as he entered the house the son of Wesley opened his message, and requested the privilege of preaching in the neighborhood. This was granted; the word of God was attended with power; the Lord opened the farmer's heart, as he did that of Lydia of Thyatira, and he opened his parlor and invited the preacher to make it a preaching-place. This, of course, was accepted with gladness, and it was not long before the farmer and his family, and several of the neighbors, were happily converted to God. A class was formed, and the farmer was appointed its leader. He had in his employ a cowherd, a Roman Catholic, who, hearing of what was going on, became wonderfully alarmed. It was his custom to bring the cows home at a certain hour in the day; but whenever the period arrived for the meeting he was always sure to anticipate the time by an hour, so that he might be away, and not be annoyed by the "swaddlers," as the Methodist preachers were called. While he was using all his precaution, the Spirit of God was silently, yet powerfully, working in the soul of the simple-hearted man. He had heard enough of the gospel truth, by rumor and otherwise, to awaken him to a sense of his lost condition, and he became sad and dispirited. As he went moping about with a dejected countenance, unfit for work, his wife said to him one day:

"Brian what ails you? You are good for nothing."

"Molly, my dear, I'm afraid I'll lose my sowl."

"Lose your sowl, man; an' how's that?"

Are ye not the best man in the parish, and don't ye attend to all your dues and duties? What have ye been doing? Have ye been robbing anybody?"

"Nae, Molly; the truth is I'm afraid I'll lose my sowl—inade I'll lose my sowl!"

"Why, Brian, what makes ye think that?"

"Because," said the deeply convicted man, "I'm all dirty within!"

"My advice is, that ye go immediately to the praist, and tell him all about it."

Brian accordingly went to see the holy father, and commenced telling him how bad he was and how badly he felt.

"What's the matter, Brian?"

Brian then related the conversation which had passed between him and Molly, and closed by saying, "O, holy father, I'm all dirty within!"

"O, you dog," said the priest, "you have been to hear the swaddlers preach."

"Not I yer riverence; I kept far enough away from them. To be sure I did, and never a one of them have I heard preach!"

The priest then tried to allay his fears about losing his soul, telling him to come to confession, and attend the mass, and all would be well. But, alas! Brian grew worse and worse, until finally the priest told him to go to Loch Dergh, St. Patrick's purgatory. In the midst of Loch Dergh, or red Lake, there was a rocky island, which was called St. Patrick's Island, or the purgatory for refractory, incurable Catholics. And, indeed it was a purgatory, a bleak and dreary spot, and the banished one was obliged to go barefooted upon the sharp stones, and kneel upon his bare knees, fasting and praying to the virgin, until he was restored, or had suffered sufficient to atone for his sins.

Brian accordingly went to Loch Dergh, and crossed over to St. Patrick's purgatory, where he went through with the penance on his bare knees. After remaining there some time he returned home.

As soon as his wife saw him, she said, "Well, Brian, you won't lose yer sowl now."

"Och, dear," he replied, "I've been to Loch Dergh, but I'm dirtier than I ever was before!"

"Well, then, ye must go and see father Tom again," which he did, and the priest meeting him, said, "Well, Brian it's all right now."

"Nae, holy father, I'm dirtier and dirtier!"

"Brian," said the priest, "you must try and get your spirits up. There is to be a dance at such a place; go, and don't forget to take a drop; it will do you good."

Brian, supposing that any advice from the clergy was right, never having been instructed otherwise, went to the dance and did take a drop, but it was a drop too much and he became intoxicated. He came home late at night, and his wife was awakened by hearing him roaring and rolling on the floor, saying, "Sure and I'll lose my sowl!" She became alarmed, and commenced crying, and together they wept and prayed as well as they knew how until morning.

This day he went to his work, and as usual brought the cows for his master; but he forgot that it was the day of the meeting. He concluded to stay and hear the preaching. The text was, "What must I do to be saved?" He found the sermon wonderfully to correspond with his own thoughts, and he became intensely interested. The preacher alluded to the different answers sometimes given to the question, "What must I do to be saved?" and among others he remarked, the poor convicted sinner is told by the priest to go to Loch Dergh, and he will be saved.

"Och I'll declare," said Brian audibly, "it's me, sure. Haven't I been there?"

Sometimes he is asked to go and drink, and drive away his sorrows.

"Och and wasn't it only yesterday the praist towld me to do the same; and the devil's advice it was too!"

At this the master went out and brought him in and quieted him. After the preaching was ended, Brian whispered to his master and said, "I would like to stay and speak to that gentleman." When the congregation was dismissed, and they were about to hold a class-meeting, his master requested him to stay, which he did, and when he was spoken to he got up and told the whole story he had been relating. "You say," addressing the preacher, "that if I believe on the Lord Jesus Christ I shall be saved. How do you know that?"

"By the word of God," said the preacher.

"An' have you that word?"

"Here it is," said he, holding up the Bible.

"Brian sat down comforted; but before the class was through he sprung to his feet, and, seizing the preacher, he said, 'What ails me, sir? I don't feel bad any more at all, at all; I'm all elane within.'"

"You are converted," the preacher replied.

"And when will you convert again? I'd like to have Molly converted."

He went home a happy man, walking and leaping, and praising God. When he met his



wife he exclaimed, "O, Molly I'm all clane within: the Lord Jesus has converted my soul." On Sunday morning he took Molly with him to meeting, and it was not long until she was brought to taste the pardoning love of God. Still, Brian had not forgotten his church, and he said to his master, "Shall I go to mass?" The master believing he was under the teachings and guidance of the Spirit, told him to go if he desired; he and Molly accordingly went to church, and after the ceremony of reading the prayers in Latin was over, the priest, addressing Brian and his wife, said, "Come up here, you heretic dog!" (Many a man has been singled out and denounced from the altar, and not long after had a bullet shot through his heart.)

"You have deceived me, you arch heretic," continued the priest; "you have been to hear the swaddlers."

"Yes, yer riverence, glory be to God! I have been converted and so has Molly."

"How dare you speak to me thus! Go down on your knees, before the altar and pray to the virgin, or I'll curse you, bell, book and candle."

Finding him unyielding, he then uttered the curse before the whole congregation.—Candles were then placed around, and at the ringing of a bell the curse began. All the saints, and angels, and holy martyrs were invoked to curse him. The curse went into detail, extending to every member of his body from his hair down to his toes. He was cursed in all possible conditions and circumstances in life. Such a curse everlasting Malice only could invent. The person cursed was cut off from all the sympathies and aid of the congregation; and if he was a merchant, mechanic, or laboring man, all custom would be at once withdrawn. After the curse he was permitted to leave, and he went out, notwithstanding, a happy man: for how can a priest "curse whom God has not cursed?" Brian and Molly led consistent and pious lives, and died in the faith. This case, said Mr. Arthur, illustrates the condition of a vast majority of the people in Ireland.

For the Herald.

### The Stranger Guest.

CAME a stranger sad and weary  
To my humble cot one day,—  
And he asked me for a shelter;  
Long and rough had been the way  
He had travelled,  
On that sultry summer day.

Pain and grief had marred his beauty,  
And a tear was in his eye  
As he asked me for a shelter,  
And then waited for a reply,—  
Tears did gather  
In mine own I knew not why.

To my humble cot I led him,  
As we crossed the threshold o'er,  
"Peace to thee," he softly whispered;  
Peace I never knew before  
Filled my bosom,  
As the stranger crossed my door.

"Be my guest and friend forever,"  
In a trembling voice I said;  
And he smiled and laid so gently  
One dear hand upon my head,—  
It was bleeding,  
And I knew for me it bled.

"I will be thy guest forever,"  
Said the stranger unto me;  
"But the cost—say, hast thou counted,  
Counted what the cost will be?  
Earthly pleasures  
Wilt thou leave them all for me?"

"Wilt thou take my yoke upon thee?  
Wilt thou humbly bear my name?  
Crash the risings of ambition  
And the hopes of earthly fame?  
Suffering freely  
For my sake reproach and shame?"

Then I said, "both fame and pleasure  
Willingly I can resign;  
Let me only feel thy presence,  
Let me know that thou art mine,  
And, dear Saviour,  
All I am and have are Thine."

Magog, O. E.

H. M. J.

### The Steamer Pacific—Is She Lost?

THE following narrative, for the truth of which we vouch, may be of interest to the reader as teaching us never to despair while there is yet hope; and as showing, in a very remarkable degree, the providence of God.

The town of Liverpool, in Nova Scotia, situated about sixty miles from Halifax, is a place of some magnitude for a colonial outpost. It is, and always has been remarkable for the neatness and comfort of its houses, for the activity and enterprise of its people, and the wealth and

well-being of all who choose to be industrious, and inclined to lay up worldly goods. The intercourse with Halifax, the capital of the Province, was at the period of which we speak, chiefly kept up by a smart and dashing little craft, called the *Liverpool Packet*, commanded by Captain Bass, which plied weekly between the two places throughout the spring and summer months, laying up during the severity of the winter, when the communication with Halifax was, for the most part, limited to a weekly post by land.

About the year 1815 or 1816, as the season for navigation was drawing to a close, a great number of passengers went to Halifax, as was the custom, to replenish their stores for the winter, while many heads of families proceeded thither to make purchases of clothing, groceries, &c., for their private winter stock; and as this was to be the last trip of the season the little bark was crowded with some forty or fifty passengers, chiefly fathers and mothers of large families who were left at home.

The voyage to Halifax was prosperous; the voyagers made their purchases, and in due time the *Liverpool Packet* was ready to return. All the passengers embarked in good spirits and the bark sailed cheerily down the harbor and proceeded for her destination.

A few hours after her departure there sprung up one of those terrific *North-Westers*, so well known on the coast of Nova Scotia, and blowing with the utmost fury for several days, attended with intense frost. It was clear that no vessel could keep the coast; she must either put herself before the wind and run out to sea, or all perish miserably by wreck and the rigor of an atmosphere twenty or thirty degrees below zero. A change of weather so sudden, so severe, and so unexpected, gave rise to great fears for the safety of the little *Packet*, and the next post by land was anxiously waited for by friends and relatives at both towns.

The post at length arrived, but brought no tidings of the *Liverpool Packet*; another post and another came in, and yet no news of the missing vessel. Search was then made along the shore to see if the wreck could be found, but as in the case of the *Pacific*, not a vestige could be discovered. The bold began to doubt and the timid to despair, and the opinion was at last arrived at, that the vessel had been blown off the coast, or sunk in the gale. If the latter, she and her passengers were, of course, irretrievably gone, as no person could live in boats in such weather; if the former, there was still hope that the next arrival from Bermuda would bring some intelligence.

We will not attempt to describe the deplorable state of mind of the people in the once happy little town, for nearly all had a relative on board; either father, mother, brother, or sister. Prayers were put up in the churches, and a gloom mantled over the countenances of every one.

Advices were in due time received from Bermuda, but nothing was heard of the little packet and her passengers. Accounts were also received from several of the West India islands, but still without intelligence of the missing vessel.

Three months at length passed away, and the *Packet* was given up for lost. Those who had friends on board went into mourning, and prayers were even offered up for the repose of the souls of the departed: and so connected were the different families with each other throughout the town, that the Sunday on which all who had friends put on black, put nearly the entire population in the habiliments of woe.

Four months had now passed away; the mourners, notwithstanding their irreparable loss, were becoming reconciled to their bereavement, for there is a philosophy in the human heart which teaches us to bear with fortitude great losses, when those of less severity are met with impatience. All hope had now fled; the vessel had without doubt, foundered and gone to the bottom with all on board; but when, or in what part of the vast ocean, was to remain veiled in the secrets of the deep until the sea should give up her dead.

Sixteen weeks had now elapsed, when one fine morning in the spring, some sea-faring people down at the Fort descried a strange brig approaching the harbor. She attracted attention from the circumstance that although a stranger she was navigated by one who well knew the entrance of the harbor, for she came in without pilot or shortening sail. The quick eye and watchful habits of seamen could not lightly pass over such a circumstance and the report of a strange vessel coming in soon spread through the little town, and many persons assembled. The best telescopes were put in requisition, but none could make out who or what the stranger was. As she drew nearer to the anxious group her deck was discovered to be crowded with male and female passengers. Ah! exclaimed one who had a certain indefinable hope sank within him, "an emigrant ship after all," and a deep sigh came from his bosom for he had a near and dear friend on board the little packet. "An emigrant ship," said another, "how can any

captain of an emigrant ship know so well his way into this harbor?" "Besides, emigrant ships do not come to Liverpool." A pause ensued, during which one with a quick eye was gazing through the best glass the town afforded; he was on one knee resting his telescope, when he suddenly sprang on his feet and declared that Captain Bass was among the passengers! Nonsense, was the incredulous cry, Captain Bass and the *Liverpool Packet* are at the bottom of the sea, and will there remain till the day of resurrection. Not daunted by their incredulity he said, give me the trumpet, I will speak the brig; in a few moments she will be near enough. "What brig is that?" The response was given. "Are you Captain Bass?" Yes was the reply! A few words sufficed to reveal, that the vessel had been blown off, and for many days went before the wind with great rapidity. As the gale abated Captain Bass found he could better reach the West Indies than he could get back with so small and so crowded a vessel. Using their provisions economically, and slaking their thirst with the cider and the barrels of apples that were on board, they reached Barbadoes. There the captain sold his sloop, bought the brig, and came back safe with all his passengers!!!

The joyful news flew through the town with the impetuosity of lightning, and ere the vessel could be brought to the wharf the entire population of the place had assembled to meet and embrace their friends. It would be in vain to describe such a scene—all were in mourning—yet all with a smile of joy beaming in their countenances. As the long lost friends and relatives leaped on shore, fathers, mothers, and brothers were locked in each other's arms, and then the smiles became tears of joy.

But how was such a scene to end—how could it, or ought it to end with a moral and Christian people? There is in the depths of the fountains of the human heart an ever-living spring, from which flows its purest and most sacred emotions. There arises the principle of religion, the sense of accountability to God and love for his goodness. This impulsive feeling came forth in a gush of spontaneous gratitude, and the tears and sobs had scarcely ceased when with one sudden impulse the whole assemblage sank on their knees, and in a burst of pious fervor poured out thanks to that great and merciful Being who had so singularly preserved them—and who holds us in the hollow of his hand.

This extraordinary circumstance is not within the recollection of many persons, but a few still survive in Nova Scotia who have a distinct remembrance of it. In its relation we may have omitted many details, but the general outline is entirely true.—*Anglo Saxon*.

### The Pantheon.

THE Pantheon is the best preserved of the monuments of ancient Rome, and indeed it is among the most perfect monuments of ancient times. It is still a wonder of architecture, quite faultless in its beautiful and grand proportions, and, notwithstanding its simplicity, it never fails to excite the admiration of every one whose eyes are so happy as to rest upon it. An artist of Rome, whose route to his studio led him by it every day, once remarked to me that he never passed it without stopping to admire its magnificent portico and entering to contemplate its unrivalled rotunda. It formerly stood in the midst of the Campus Martius, surrounded by the buildings belonging to the *Thermae of Agrippa*, of which it probably formed a part, and was reached by a flight of steps, all of which must have added greatly to its effect. Now it is in one of the filthiest quarters of Rome, and is surrounded by some of the meanest hovels of the modern city, many of which are built directly against its walls, blackening them with their smoke. The present government, however, are seeking to redeem it from its degrading associations by purchasing and tearing down the adjoining buildings, with the design of leaving it in an open square. They cannot secure its former elevation. By some strange accretion, the level of the ancient city, is several feet below the modern soil, the pavement of the Forum itself being twenty feet under ground. The Pantheon has thus been brought down to a level with the surrounding streets, if not below them.

Its portico, which is regarded as a model in architecture, is 110 feet long, 44 in depth, and is composed of 16 Corinthian columns of oriental granite, each one of which is a single block or shaft. They are 46 1-2 feet in height, and 15 feet in circumference. With the exception of three which were placed from other buildings about two centuries ago, they stand just as they were erected by Agrippa 27 years before the Christian era. The entablature and pediment are still perfect, and the frieze bears the following inscription, extending along the entire front; "M. Agrippa. L. F. Cos. Tertium Fecit." This inscription sufficiently defines its date.

Crossing the portico, we enter the building by the massive bronze doors, acknowledged by the best authorities to be the same set up by Agrip-

pa. Although nearly forty feet in height, and having swung upon their hinges for nineteen centuries, they may still be moved by the hand of a child. The aperture for the door reveals the thickness of the walls, some twenty feet of solid masonry, which accounts in part for the preservation of the structure. The building itself is circular, 143 feet in diameter, or more than 400 feet in circumference. The walls rise to the height of 70 feet, when they pass into one vast dome, the centre of which is 143 feet above the pavement. This dome in its simplicity and grandeur, is more impressive than that of St. Peter's and there is one peculiar feature which adds such a charm to that impression as I have never found in contemplating any other building. The dome is open at its centre, the aperture being 27 feet in diameter. It was never closed even by glass, and the storms of nearly two thousand years have beaten through it and fallen upon the pavement below. This might seem a defect in the structure, but it constitutes its most beautiful if not its grandest feature. The circular walls are unbroken even by windows, and when the massive bronze doors are closed behind us as we enter, this aperture in the dome is the only source of light, and communicates directly with the heavens above. We look up and see the clouds floating by, or gaze into the blue ether while the whole lower world is shut out by walls which no earthly sounds can penetrate. The poetry and sublimity of this conception for a temple may be imagined. It excludes all things terrestrial, and opens heaven alone to the worshipper, and that too without any intervening medium.

An anecdote characteristic of Roman morals is related of this part of the Pantheon. In a manuscript narrative of the sack of Rome, preserved at the Vatican, it is recorded that Charles V., when he visited Rome in 1536, wished to ascend the building, which he did, looking in through the aperture from above. A young Roman who had been ordered to accompany him, afterwards confessed to his father that he was strongly tempted to push the monarch over upon the pavement below, a depth of nearly 150 feet in revenge for the sack of the city a few years before. The wily old Italian said, "My son, such things should be done and not talked about."

The Pantheon has been stripped of all its costly ornaments, leaving only its simple grandeur to delight the eye. Formerly the outer walls were faced with marble, which is now all gone. The vast dome was covered with gilded bronze, and its interior either lined or profusely ornamented with silver. The plates of bronze that covered the roof, and the silver, were removed by Constantine, A. D. 655, and afterwards taken to Alexandria. Pope Urban VIII. completed the plunder of the building, by taking the bronze beams of the portico to form the baldachino of the high altar of St. Peter's, and to cast cannon for the castle of St. Angelo. This Pope belonged to the Barberini family, and he used a part of the plunder to ornament the Barberini Palace. Pasquin, the mediæval oracle of Rome, made the following record of its final desecration:

Quod non fecerunt Barbari Romæ, fecerunt Barberini. (What the Barbarians left of Rome, the Barberini destroyed.)

The Pantheon is the tomb of the Prince of Painters. Raphael, while living, often revelled in the beauties of its architecture, and requested that his bones might sleep within its walls. Upon his death his body, together with his last and noblest work, the Transfiguration, were exposed for three days in the Pantheon, and were visited by crowds, who gazed upon both with equal interest but with different emotions. His remains were afterwards deposited in a niche formed in the walls, and the spot is now marked by a simple slab with the following inscription:

"Ille hic est Raphael, timuit quo sospite vinci. Rerum magna parens, quo moriente mori."

For many years the Academy of St. Luke, an association of artists at Rome, had a skull in their possession, said to be Raphael's and generally so regarded. As there were grounds of doubt respecting the actual resting-place of the remains of the immortal master of the pencil, it was determined in 1833 to settle the question by an examination of his tomb. It was accordingly opened in the presence of several ecclesiastical dignitaries and artists, and the skeleton was found entire just as it had been entombed. The relics were replaced after having been enclosed in an antique marble sarcophagus, from the Vatican Museum. Of course the skull in the possession of the Academy of St. Luke lost its value, notwithstanding it had often awakened the admiration of the phrenologists, who had found the Painter's bump strikingly developed. But perhaps it did belong to a great artist. Who knows?—*N. Y. Observer*.

### True Happiness.

Alas! my dear friend, we forget that we are strangers and pilgrims upon earth. When



a stranger arrives at his inn at night, if his room be comfortable, he does not dwell much upon its comforts, because he intends to pass on when morning arrives; and if his room be dirty and disagreeable, he does not send for painters and upholsters to furnish and decorate it. No, he says it is but for a night; to-morrow I shall leave it on my journey. O could we but view all around us as really pilgrims passing from one stage to another *i. e.*, did we but live by faith, how little would any earthly circumstances affect us! I am more convinced, daily, that faith alone can procure equanimity; and happiness on earth consists in this. They err who think that happiness consists in high and intense delights. On earth happiness is hardly a positive thing: it consists more in the absence of cares and afflictions, than in the positive enjoyment of any sublimary good. No man can be happy who does not look towards eternity, and long for a change from a scene of embarrassment and woe for that of complete blessedness, in the enjoyment of what is infinitely and uninterruptedly perfect. It is my aim to grow in faith; and I grow in faith as I get nearer to the cross of Christ. But O my wretched infidelity!—I might be always happy had I but this blessed object before me; because there "the world is crucified to me, and I to the world." But I am happy no where else. And God, of his kind mercy, grant that I may find no rest for the sole of my foot but under the Saviour's cross! With that in view I can bear all, forgive all, resign all, trust for all, pray for all, praise for all; but shut that out from the eye of faith, and I sink down into the meanest and worst worm of earth.—*Memoir Henry Budd.*



## The Advent Herald.

BOSTON, MARCH 29, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### JEHOVAH'S DEED TO ABRAHAM.

As the majority of Noah's posterity had apostatized from the service of Jehovah to the worship of departed spirits and other false gods, it was necessary, in order to perpetuate the true religion, to remove Abraham from his idolatrous kindred, and to make of his seed a chosen people. Therefore, in the words of the martyr Stephen to the Jews, (Acts 7:2-4,) "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land wherein you now dwell." The promise of Jehovah to Abram was (Gen. 12:2, 3) "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curse thee; and in thee shall all families of the earth be blessed."

This promise included spiritual, and eternal, as well as mere temporal blessings. For Paul refers to this promise, when he says (Gal. 3:8), "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Receiving this promise, Abraham was obedient to the Divine requisition. And (Gen. 12:4-7) he "departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. . . to go into the land of Canaan." He "passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land."

Because of a famine in the land, Abram soon went down into Egypt and sojourned awhile, after which he returned to Bethel (13:3) "unto the place where his tent had been at the beginning." Lot soon separated from him and dwelt in Sodom; but, Abram (Heb. 11:9, 10) "sojourned in the land of

promise," which by the following Deed of Gift was made sure to him for an inheritance FOR EVER:

The Lord said unto Abram, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

The specifications of this grant to Abraham, are 1. That it was to be given to him personally, as well as to his seed. The emphatic and unequivocal language is: "To THEE will I give it, and to thy seed."

2. The gift was not for any mere temporary residence, but for an eternal possession: "To thee, and to thy seed, will I give it FOR EVER."

That this promise was to be fulfilled literally, is evident from what follows: for when Abraham had waited some five years, had become more than four score years old, was still childless, and began to talk of making his steward Eleazer his heir, the Lord showed him that such would not be a fulfillment of the promise: Gen. 15:1-7, "The Word of the Lord [Dabar Jehovah] came unto Abram in a vision," and said, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." And to illustrate how numerous his seed should be, He (Dabar Jehovah) "brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be."

On receiving this assurance Abraham (v. 6,) "believed in the Lord [Jehovah]; and he counted it to him for righteousness." And this belief had respect to the fulfillment of the promise to Abram's literal seed, in distinction from one merely born in his house, about which Abram had been in doubt. For Paul in commenting on this imputation of righteousness, refers to Abraham (Rom. 4:18-22), as one "who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. . . . And therefore it was imputed to him for righteousness." It was also thus literally fulfilled; for, (Heb. 11:11, 12) Sarah "judged Him faithful who had promised;" and "Therefore sprang there even of one, and him as good as dead,

\* The form of Hebrew here rendered for ever, is *gadol* (*gad-goh-lahm*). Of this, both *gad* and *goh-lahm* or *olam*, are expressive of forever. The latter, *olam* (*goh-lahm*, or *olam*) occurs in the Old Testament about 400 times, and according to Gesenius, it denotes, "hidden time, *i. e.* obscure and long, of which the beginning or end is uncertain or indefinite, duration, perpetuity, eternity." It is "spoken, 1st, of time long past, gray antiquity, of old, everlasting." And, "2d, often also of future time, ever, forever, evermore, in such a way that the terminus ad quem, as it is called [the close of the period], is to be determined from the nature of the subject."

In the promise to Abraham, however, it has the prefix *gad*, which is not often connected with it, and which standing alone is also expressive of for ever. Gesenius defines it: "A passing progress in space; also duration in time"—which may be limited or unlimited; hence, "perpetual time, eternity, everlasting." When the duration for which it is used is limited, its limit is shown in the connection, as in Gen. 3:19 "till thou return unto the ground;" 8:5, "until the tenth month;" Ex. 32:32 "while I pass by." It is also used without limit, and is the word rendered eternity in the only place where that term occurs in the text in our translation: (Isa. 47:15) the "lofty One that inhabiteth eternity." The two words are conjoined in the following texts, in which the part representative of *gad* is given in small capitals, and that *goh-lahm* in italics.

Gen. 13:15, "To thee . . . and to thy seed for EVER, Ex. 12:18, "The Lord shall reign for ever AND EVER, Ps. 9:5, "Put out their name for ever AND EVER, Ps. 10:16, "The Lord is King for ever AND EVER, Ps. 21:4, "Length of days for ever AND EVER, Ps. 45:6, "Thy throne, O God, is for ever AND EVER, Ps. 45:17, "Praise thee for ever AND EVER, Ps. 48:15, "God is our God for ever AND EVER, Ps. 52:8, "The mercy of God for ever AND EVER, Ps. 111:8, "They stand fast for ever AND EVER, Ps. 119:44, "Continually for ever AND EVER, Ps. 145:1, "I will bless thy name for ever AND EVER, Ps. 145:2, "Praise thy name for ever AND EVER, Ps. 145:21, "Bless his holy name for ever AND EVER, Is. 30:8, "For the time to come, for ever AND EVER, Dan. 12:3, Shine "as the stars for ever AND EVER, Mic. 4:5, "The Lord our God for ever AND EVER.

Thus the form of the Hebrew, in the promise to Abraham, is that which is the most expressive of eternity, and should be rendered for ever, and ever—expressive of the unending duration of the inheritance of Canaan.

† There are a considerable number of instances in which the Personal Word appears to be designated by the phrase *Dabar Jehovah*. It was a name who conversed with Abraham, and brought him forth abroad.—*The Messiah, By E. Lord, p. 36.*

‡ In the Word-Jehovah.—*Chaldee Paraphrase.*

so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

The promise that Abraham should personally inherit that land, was no less explicit, than was the promise that his seed should inherit it; and can be no less literally understood. That it was to have a personal fulfillment in Abraham, in distinction from that in his posterity, is shown by his asking for a token that it should be fulfilled to him, after he had fully believed what was spoken respecting his seed. For when the Lord said to him, (Gen. 15:7) "I am the Lord that brought thee out of Ur of the Chaldees, to give THEE this land to inherit it;" Abraham immediately responded, (v. 8) "Lord God, whereby shall I know that I shall inherit it? Of the promise respecting his seed, he needed no confirmation: but the gracious promise respecting himself, he asked God to confirm with an oath."

From the Pittsburg Catholic.

### "THE ADVENT HERALD."

The editor of the above-named paper calls us to task for our statement respecting the delusions of the Wakemanites, which we ascribed to their following, as their rule of faith, "the Bible alone." "Now," says he, "instead of following the Bible, she (Rhoda) followed what she claimed to be direct revelations from heaven to herself—a fact not stated by the Catholic." But what led her to this delusion of "claiming direct revelations from heaven to herself"? It was long after making the Bible alone her rule of faith, that she soared into the regions of prophecy, and thus graduated beyond and above the Bible. The accounts about the double murder state that the Wakemanites used to go to Rhoda to hear her peculiar views of the Bible, and that Sam Sly, her man follower who did the deed of blood, proved by his conduct on the trial that he wished it known that he followed the Bible alone as his rule of faith. For whilst he was confessing the details of his horrid butchery of the unfortunate Matthews, it is recorded that he held the Bible aloft in his hand, (the very blood-stained hand which plunged the fatal knife and fork into the neck of his victim,) as if to exhibit his standard or sole rule of faith—and he occasionally observed that he did everything in the fear of the Lord.

This same Sam Sly, Rhoda's chief disciple, showed clearly when in prison that the Bible alone was his rule of faith. Panting for another victim, he opens his Bible, and declares that "Amos Hunt has now become the son of perdition, spoken of in 2nd Thessalonians, 2nd chapter and 3rd verse, and as such it is the duty of all true men to put him out of the way that the world may not suffer!"

Appalling Protestant superstition truly! unsurpassed by anything in the darkest ages of the world. The Bible abused by private interpretation begets fanatics—and fanatics are ready to rush into every mad excess. Would to God that our sectarists may improve this providence, and see the error of their ways and live. These remarks are applicable not only to the Wakemanites, but to the Adventists and all other errorists. We hope Brother Himes, of the *Advent Herald*, will do us the justice to acknowledge that we have not set down aught in malice, and that our conclusion regarding the real cause of the Wakemanite delusion is a fair and legitimate one.

The above, from the Pittsburg (Roman) Catholic—the Papal organ for Romanism in the State of Pennsylvania—of Feb. 16th is designed as a reply to an allusion we made, some weeks since, to a charge of theirs, that the Wakemanite murder was the result of the Protestant principle, that the Bible alone is a sufficient rule of faith. We replied that the Catholic omitted to state that Mrs. Wakeman claimed to be the subject of special revelation; and that therefore the Bible was not her only rule of faith.

The Catholic replies, 1st, that it was after taking the Bible as her only rule of faith, that Mrs. Wakeman claimed to be inspired. And, 2d, that the Wakemanites still followed the Bible.

1st. Whether Mrs. Wakeman ever did, or did not, before claiming to be inspired, make the Bible her only rule of faith, is a point on which the Catholic presents no proof. It asserts the fact, and there leaves it. Could it prove such to be the fact, it would then need to show that her claims to inspiration were the consequence of her taking the Bible as her only rule of faith; for without such showing the one stands only as a sequence of the other, which is far from being a consequence. There was a snow-storm in Boston some weeks since, and there was a conflagration soon after: but it would puzzle the Catholic to show how the conflagration was a consequence of the snow-storm, though following in direct sequence. Mr. Lucas, the late able editor of the *Dublin Tablet*, was a Protestant before being a Papist; and Luther was a Papist before being a Protestant. Were their later theological positions the results of their earlier? According to the Catholic they were!

But admitting, for the sake of the argument, that Mrs. Wakeman did once take the Bible as her only rule of faith, of which there is no evidence, the Catholic says that she afterwards "graduated beyond and above the Bible." Thus it admits the whole question that is at issue—viz. that at the

time of the murder, she did not take the Bible as her only rule of faith, but claimed guidance by inspiration; so that if she had once followed, she had now apostatized from that Protestant rule. This point the Catholic cannot truthfully deny. And therefore, even if she did now claim to follow the Bible, and inspiration, she does not stand on Protestant ground; for that stands on the Bible alone. Roman Papal Catholicism, like Wakemanism, also claims to stand on the Bible and on tradition and its own interpretations of the Bible.

2d. Did following the Bible, alone, lead them to claim special inspiration, and to imbrue their hands in human blood? This is the main thing which the Catholic asserts; but which, like a wily adversary, it is too cautious to attempt to prove. The ridiculousness of the claim, that taking the Bible as the only rule, was the cause of the Bible's being rejected as the only rule, sufficiently refutes itself; so that we have only to consider whether following it in any measure, led to the shedding of blood. To show that it did, the Catholic must show from the Bible that shedding the blood of heretics is inculcated in it. Thus, it will not, probably, attempt to do. If it cannot do this, it must next show that the shedding of the blood of heretics is a cardinal feature in the faith of those generally who take the Bible as their rule of faith. But this it cannot do, and therefore fails to connect this murder with any principle of Protestantism.

3d. Failing in its position, we next ask the Catholic if shedding the blood of heretics is found in the interpretations which the Papal hierarchy gives of the Bible. If it is, then the Wakemanites have Papal authority for murdering a heretic. If it is not, then the fifty millions of saints who have been slaughtered for their faith by the sons of the Papacy, have been slain on the Catholic principle, that the Bible is not the only rule of faith.

Does any doubt that the Papacy sanctions the murder of heretics? If so, if he will turn to "Den's Moral Theology,"—a work selected by the whole body of Romish bishops in Ireland, as "the most secure guide" for the priesthood of that country—he will read the following—On the question,

"What are the punishments decreed against those infected with that stain?"

"Heretics that are known to be such, are infamous for this very cause itself, and are deprived of Christian burial."

"Their temporal goods are for this very cause itself confiscated; but before the execution of the act, sentence declaratory of their crime ought to proceed from the ecclesiastical judge, because the cognizance of heresy lies in the ecclesiastical tribunal."

"Finally, they are also justly afflicted with other corporal punishments, as with exile, imprisonment, &c."

"Are heretics justly punished with death?"

"St. Thomas answers—22 quest. 11. art. 3. in corp. 'Yes because forgers of money or other disturbers of the State are justly punished with death, therefore also heretics, who are forgers of the faith, and as experience testifies, grievously disturb the State.'

"This is confirmed, because God in the Old Testament ordered the false prophets to be slain. and in Deut. chap. xvii. v. 12, it is decreed that if any one will act proudly, and will not obey the commands of the priest, let him be put to death."—See also the 18th chap.

Does any say that the above was written in a dark age? Let them remember that the church's claim is that she never changes! But no matter when it was written. It is what is now adopted and approved by the Irish bishops.

We have said that the Papacy claims to follow the Bible and its own interpretation of it. Does any feel an interest to learn the interpretations which are authorized by the Papacy? We have only to refer them to editions of Scripture which they have published.

In the year 1815 an edition of the Rhemish Testament (to which was appended notes of the most unchristian character) was published under the express approbation, as stated in the title page, of "The Most Rev. Doctor Troy, R. C. A. D.," which on being detected and exposed by the "British Critic," was in consequence, disowned and denounced even by the same Dr. Troy, as well as by Mr. D. O'Connell, who declared that "he owed it to his religion as a Catholic and a Christian, to his country as an Irishman to his feelings as a human being, to utterly denounce the damnable doctrines contained in the notes of the Rhemish Testament." But at the very time these denunciations were taking place there was another edition in the press containing the self-same notes, under the patronage of three Romish archbishops, (one of whom was Dr. Troy,) nine bishops, and many of the



priesthood of Ireland. And which edition was printed, as the prospectus declares, for "subscribers only," and that "Proper people will be appointed in each town throughout Ireland to leave the numbers and parts as soon as published at the respective house of each subscriber."

This edition of 1818 was discovered and brought forward by Mr. M'Ghee in 1836, when Mr. D. O'Connell was invited by the Committee of the Protestant Association to meet the case before a public Meeting. From doing so he shrunk back.

Of these awful notes the following may serve as a specimen:—

I. "Our Protestants shall find all definitions and marks of an heretic to fall upon themselves." (Note on Tit. iii. 10.)

II. "The Church of God calling the Protestants' doctrine, heresy in the worst part that can be, and of the worst sort that ever was, doth right and most justly." (Note on Acts xviii. 22.)

III. "In worldly conversation and secular acts of our life, we must avoid them [heretics] as much as we may; but in matters of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, it is a great damnable sin to deal with them." (2 Epist. John, v. 10.)

IV. "Therefore neither heretics' sermons must be heard; no, not though they preach the truth; so is it of their prayer and service, which being never so good in itself is not acceptable to God out of their mouths; yea, it is no better than the howling of wolves." (Mark 3:12.)

V. "The new-pretended church-service of England," its members being "in schism and heresy, is not only unprofitable, but also damnable."—(Acts 10:9.)

VI. "If the Temple [of the Jews] was then a den of thieves, because of profane and secular merchandise; how much more now, when the house appointed for the holy sacrifice and sacrament of Christ is made a den for the ministers of Calvin's breed." (Mark 11:17.)

VII. "The speeches, preachings, and writings of heretics be pestiferous, contagious, and creeping like a cancer, therefore Christian men must never hear their sermons, nor read their books, for such men have a popular way of talk, whereby the unlearned, and especially women laden with sin, are easily beguiled. Nothing is so easy (saith St. Jerome) as with voluble and rolling tongue to deceive the rude people, which admire whatever they understand not." (2 Tim. 2:17.)

VIII. "A Christian man is bound to burn or deface all wicked books, of what sort soever, specially heretical books." (Acts 19:19.)

IX. "We see plainly that they [our English translators] have no conscience, indifference, nor other purpose, but to make the poor readers believe that their opinions be God's own word, and to draw the Scriptures to sound after the fantasy of their heresies. But if the good reader knew, for what point of doctrine they have thus framed their translation, they would abhor them to the depth of hell." (Heb. 5:3.)

X. "Heretics allege Scripture, as here the devil doth, in the false sense." (Matt. 4:6.)

Such are the pernicious, intolerant, persecuting principles of Popery in the 19th century. These are no fictions of the dark ages,—no tales of the "bloody Mary,"—no records of the fagot and the stake; they are the dogmas of the Romish Hierarchy, promulgated in the present time; notes taken from a version of the Holy Scriptures, originally prepared in the sixteenth century, but revised for the Irish Papists of the present day, and published in Ireland under the sanction of the highest authorities of the Romish body.

Is the Catholic satisfied? If not, we can treat it to any quantity of similar evidence of the tendency and teachings of its own faith. We shall be very happy to hear further from our friend of the Pittsburgh Catholic, as he has not convinced us that his explanation of "the Wakemanite delusion is a fair and legitimate one."

#### MY JOURNAL.

Sunday, March 3d.—Gave three discourses in Lawrence, to the little flock in that city. We had a severe snow storm Saturday night and Sunday morning; but it abated so that we had very good audiences all day. The little tempest-tossed church still keep up good courage, and are hopeful of the future. I gave them timely words of encouragement and good cheer, in the way and work of the Lord.

Tuesday, March 5th.—Met with the church in Boston in connection with brother Fassett, who is to supply them in my absence. We had a refreshing season. I truly felt a pleasure in committing this happy flock to one who has such a love and care for God's cause and people. May they prosper in every good word and work.

Wednesday, March 6th.—Took cars for Pittsfield, N. H. On arriving at Concord, I found that I should have to wait for stage a few hours, and so I made calls on some Advent families. In one of these, I found a woman in despair. She assured me that she had committed the "unpardonable sin." After inquiring into the case, I told her I did not believe she had, and her duty was to

hope in God; and that she might dismiss all such gloomy apprehensions. But after considerable conversation I found it was of no use to reason, and so I reprimanded her for her disbelief of God's promises, which seemed to change her appearance somewhat, and I hope she will shake off the ugly and distressing impression. What is worse than real despair?

Arrived at Pittsfield in the evening, and put up at my old home—brother Tasker's. Here, as always, I was very kindly received. Also by Elder J. Harvey and flock, and entered upon my work without any perplexity. The cause was in a low state, but the people turned out well to hear, and some to work. The meeting was one of interest throughout. Some were revived in their minds, and others resolved to serve God.

I gave ten discourses: but no one appeared to advocate the temporal millennium, although invited to do so. The church and ministry will take no notice of us, till their interests are affected. While the idea prevails, that the Advent cause is dead, they give themselves no anxiety. Besides, many suppose that the recent extravagant course and notions of some professing to be Adventists is an illustration of the doctrine and spirit of Adventism. On this view of the question, they might have nothing to fear. But there is another and distinct interest, in which they will find sound principles, and a consistent and healthy action. And by the faithful advocacy of this interest on the part of its steadfast friends, the church and the world will yet be aroused from their slumbers, that they may prepare to meet the Bridegroom, whose advent is "nigh even at the doors."

We established a library of Dr. Cumming's works, which will be read, and no doubt do much good in this town.

I felt sorry when the time came for parting from this beloved people. But we can build no tabernacles here. Our mission is to the many, and I must keep on the move. Brother Harvey and his flock have my thanks for their kind and liberal treatment. I was sorry to learn that Bro. Morrill, one of the elders, was quite ill, and not able to attend the meeting. He has been a firm and devoted servant of Christ, and an honor to his cause. He will soon have his reward.

Monday, March 10th.—Took stage for Concord. It was one of the coldest and most tedious days of the season. No day of the winter just past was more severe than the 10th of March. It seemed to me that I should perish with the cold. I left home with a view of finding spring, and spring weather. I thought the winter was past, and the time of the singing of birds had come, and the voice of the turtle would soon be heard in the land. But here I am in the midst of winter. The fields, instead of presenting the beautiful and endless variety of the spring scenery, are a bleak, cold, dreary waste. One boundless and unvaried prospect of frost and snow. The tops of the walls and fences, as they stretch over hill and dale and field, serve to make the desolation more apparent by contrast with the universal white.

On arrival I found a good home at brother G. Cutting's. Preached in the evening, in the Advent chapel, to a small company, who received me and the instruction I gave them with Christian kindness. The State election is now in progress. And it seems to absorb the attention of all. I shall hope for a good hearing on my return.

Tuesday, March 11th.—Took stage from Concord to Alton. We were eight hours in travelling about thirty miles. It was extremely cold, with a strong north wind, which made a regular snow storm of loose snow. The roads were filled up in some places so that we had to shovel our way through, and sometimes to shovel our horses out of the deep banks. I being the only passenger, we could not say, "many hands make light work." After a tedious journey, at dark we arrived safe, and glad was I. There being no friend that I could reach, (for I was not only weary but sick, and unable to look up any one,) I had to put up at the tavern. It being town meeting day, it was full of men who were mostly smokers, and I should think drinkers. And of all the nuisances I ever met with in human society, this was the crowning one to me. I could not live in any of the rooms they occupied. I begged the landlord to give me one elsewhere as speedily as possible, as a place of retirement and safety. But there was no room in the house, but what was more or less filled with the fumes of rum or tobacco. I question whether the beasts of the field would live in such an atmosphere, unless confined against their will. I had a sick night, and my headache increased so that I was hardly able to rise in the morning at all. I was about prostrate. But I rose (March 12,) and paid my bill, and by an effort, went out and looked up a friend, and took up my quarters where I was made comfortable. While waiting for the stage,

I had the opportunity to see several friends, some of whom take the Herald. But I find that the Adventists are much scattered in this region. The agitation of the time, with other notions, in '54, has had a disastrous influence over most, if not all. Some have gone back and some forward, and both into extremes, while a few are steadfast, and stand on scriptural ground.

I had a conversation with one of the fast ones, who assured me, that the "54 move," as he called it, was of God, and none would be saved who were not in it. And those who were in it, who did not receive the new light, on the perfect order of things, with the gift of tongues, &c., would be lost. I asked him if he thought—if he really thought, that they (that is the party he was with) were the true church, and the only church. His reply was, that they were the only true church! All else were without, and would be lost! Of course it was useless to reason with the young man. But this is a specimen of the fruits of certain would-be teachers, who know not what they say, or whereof they affirm. And Adventists have to bear the reproach of this folly.

I waited for the stage till near night, when we left for Wolfboro', ten miles distant. We had a very cold ride across the Lake. On our arrival, I learned that brother Shepherd had been over after me, and had just returned, so I had to remain over night. I enjoyed the hospitalities of Elder Wm. Thompson, an old friend, and an Adventist. I felt quite at home, and had a long and interesting conversation with him on matters pertaining to our hope.

At evening took stage for Melvin village, and put up with brother E. Shepherd, by whom I was warmly welcomed. Thus, after a journey of three days, that I ought to have made in less than one, I arrived at my post, to hold the proposed convention.

I gave nine discourses, to audiences that were attentive and interested to hear, some of which were quite large. I gave them practical doctrine and prophetic discourses. Many spoke, and were encouraged and refreshed. The people of this place have been much distracted by contradictory and vain teaching. I had a better hearing and more success than I expected under the circumstances. I trust my labor will not be lost. There are many excellent and devoted Christians here, who will let their light shine, and who, I trust, will have a part in the kingdom, at Christ's coming. They have my gratitude for a kind reception among them.

In the last ten days, I have, under much infirmity, given twenty discourses, and conversed much, besides being much exposed, and have got through without feeling the worse for it. I hope, if it be the will of God, I may be sustained in what remains to be done.

The brethren have no doubt done what they could for me financially, but I am far from being sustained. Yet if it is my duty to continue, the "Lord of the harvest" will provide. I wish to know and do his will.

#### The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the Herald a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.

There will follow in the following order:

The Oath for Confirmation.
The Plain of Jordan.
The Trial of Abraham's Faith.
Divine Manifestations and Promises to Isaac and Jacob.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.
Jehovah's Deliverance of Israel from Egypt.
The Institution of the Sabbath.
His Guidance of Israel in the Wilderness.
The Giving of the Law on Sinai.
The Divine Presence.
The Ark of the Covenant.
The Spies' Report.
The Last Year of Israel in the Wilderness.

Jehovah's Covenant with Israel.  
The Nations of Canaan.  
The Iniquity of the Amorites.  
Israel in the Possession of Canaan.  
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

DETRIMENTAL TO FAITH.—The N. Y. Independent, in noticing the "World's Jubilee"—a very excellent work which we sell for \$1, and which is written by a lady, Mrs. Anna Silliman, a sister of the Rev. Mr. Armstrong, who was one of the Secretaries of the A. B. C. F. M.—says of it:

"This work belongs to a class with which we have little sympathy—the productions of the literalistic school of adventists, whose interpretations tend rather to impair confidence in prophecy than to increase the faith of the Church. The literal restoration of the Jews, the personal reign of Christ on earth, and the inauguration of Paradise below, in the judgment of this writer, will be the consummation of prophecy. Although the book exhibits no special force either of exegesis or of logic, yet its earnest faith and devout aspirations for the Redeemer's kingdom, will recommend it, apart from its theory of the Millennium. It is excellent in spirit, and if it does not bewilder the imagination, it may profit the heart."

This is a confession of a want of sympathy for the doctrine of Christ's coming, which betrays a condition of the affections that doubtless is the cause of the rejection of it.

We don't see with the writer respecting the Jews' return and some other points; but many of the ladies who read our paper will doubtless be pleased to possess such a work from the pen of a gifted writer of their own sex.

While the Independent dissents from the views advocated in it, it has to recommend its "excellent spirit," its "earnest faith and devout aspirations for the Redeemer's kingdom," which we are sorry to say we look for in vain in Professor Sanborn's attack on Millenarianism, or in most of the treatises written in opposition.

How the literal interpretation of prophecy should tend to "impair confidence in prophecy," the Independent fails to tell us. All prophecy fulfilled in Christ's first advent, is interpreted by all expositors in the most literal manner. How should the same principle of interpretation, applied to the second advent, produce unbelief? Is it because those who are thus made to doubt, have not faith that God is able to fulfil what he has said, in the manner He has spoken it? Or are they unwilling that God should thus restore all things, and so withhold their sympathy from it and disbelief? We fear that the heart more than the head, causes the majority, who reject the doctrine, to oppose it. In this notice of this book, this fact seems to be distinctly confessed.

#### One Hundred Conventions.

I propose to hold one hundred conventions for the discussion of the following subjects.

First. The duty of the church to study the prophecies.

Second. The personal coming of Christ and literal reign on earth.

Third. The new heaven and new earth, the final inheritance of the saints.

Fourth. The commencement of the millennium. The evidence that the church now gives, by her best expositors, for 1864 to 1868—1866 being the strongest point, on which there is great unanimity. We shall give the weight of the evidence on this point, having confidence that the great crisis is at hand. We are to watch and be ready.

Fifth. We shall also give the signs which indicate the nearness of the advent, as not given, or manifested, in any other age; and therefore more significant and impressive than any in the past. "Can ye not discern the signs of the times?"

These, with collateral truths, will be fully given where we may have time and opportunity for a full discussion.

I shall in these conventions give candid and responsible advocates of the temporal millennium, or the spiritual reign, a fair opportunity to give their views, and thus give the people a chance to hear both sides.

The conventions will continue from two to four or six days, as circumstances may justify. Those who may wish such conventions will write to me on the subject. Central and important points should be selected, for the accomplishment of the greatest amount of good.

J. V. HIMES.

Boston, March 1, 1856.

CONTENTMENT.—Nature is content with little, grace with less, but lust with nothing.—Henry.



## CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture from the friends of the Herald.

## SEARCH THE SCRIPTURES.

How exceedingly interesting and instructive must have been our Lord's discourse to the disciples on their way to Emmaus, when, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Notwithstanding they had been familiar with the prophetic scriptures, had enjoyed the teachings of the Saviour, and understood the prophecies concerning him sufficiently to enable them to embrace him as the predicted Messiah, and to declare that "they trusted that it had been he which should have redeemed Israel;" yet, when by his death and resurrection he had accomplished the special design of his mission, and by this one offering had fulfilled all that the legal sacrifices typified and the prophets foretold concerning his sufferings, they were disconcerted and disheartened by the event, and knew not what to think. And when informed of his resurrection by those who at the sepulchre had seen a vision of angels announcing the fact, "their words seemed to them as idle tales, and they believed them not." Even the unbelieving Jews understood that it was a part of his teaching that he would rise the third day, and took precautionary measures accordingly. Yet these scattered sheep of his flock, in their timidity and alarm at seeing the Shepherd smitten, seem not to have comprehended, or even called to mind either his teachings, or those of the prophets concerning it. But did the sincerity of their attachment to their Master excuse their negligence in not heeding the scriptures of the prophets, or shield them from merited reproof? Hear his cutting rebuke, "O fools, and slow of heart to believe all that the prophets have spoken!"

If then the loving disciples were censurable for not sufficiently attending to the predictions of the prophets respecting his humiliation and sufferings at his first advent, are we less so, if we disregard those which relate to his glorious second appearing, and are slow of heart to believe all that the prophets have spoken concerning it? Indeed, are we not more inexcusable in this respect, since we have the inspired history of the fulfilment of the predictions relating to the first advent to aid us, and likewise additional developments and expositions in the New Testament, of fulfilled, or unfulfilled prophecy in the Old? Look at the importance of the event. At his second appearing he is to be invested with all the glory, and his people with all the blessings purchased by the sufferings of his first. If therefore no effort is made to understand the nature and extent of these blessings, if the glorious appearing of Christ, the resurrection of the just, the restitution of all things spoken by the mouth of all the holy prophets, the inheritance of the saints, and the kingdom of God, are subjects which excite not sufficient interest to induce us to search the Scriptures in relation to them, and we content ourselves with only a vague notion of these things while hoping to enjoy them, or if we look upon their investigation as unprofitable and unavailing, it is surely time to make the inquiry whether we are not deserving of the rebuke of him who gave his life to purchase these blessings. Yea, in view of the errors, real or imaginary, of those who have been interested in such inquiries, we suffer prejudice to gain such an ascendancy over us, as to avert the eye, and close the ear, and bar the heart against believing all that the prophets have spoken respecting the time as well as the manner of their accomplishment,—refusing to look the evidence of its near approach in the face with a candid and prayerful mind, desirous of knowing the truth in order that we may be in the waiting and watching position enjoined by the coming One, what must be our conclusions respecting ourselves? yea, what the decision of Him who rebuked the inattention of the disciples, and caused this rebuke to be written for our admonition?

By these remarks it is not designed to be intimated that the precise time of the advent can be determined; neither that the belief of any individual, or class of individuals, should be the standard by which our faith is to be measured. But that duty and interest require, yea, that God re-

quires that you search the Scriptures, and be not slow of heart to believe all that the prophets have spoken, judging of truth according to the intelligence God has given us, and the best light He affords us an opportunity of obtaining. At the same time seeking the guidance of the Holy Spirit, yielding a hearty assent to truth as far as perceived, and acting in accordance therewith. But it is urged by some, that securing an interest in the heavenly inheritance is a more important concern than ascertaining its nature, or nearness. Admitted; and what then? Does not this very assertion imply that it is of infinite value, and consequently that a knowledge respecting it, is above all others, the most desirable? But what does the practice of those who make this plea testify in this respect? By some perhaps, this plea is sincerely made. Those who make it not being aware that any further attainments can be made beyond those which have been handed down to us; or that any errors remain to be corrected, except those which have recently sprung up. And to such, it is to be hoped that an appeal on searching the Scriptures will not be unavailing, nor any aid which can be procured, unwelcome. But with many, it is to be feared this objection is designed as an excuse for their apathy; if not in derision of such investigations, as being the employment of *weak, visionary, and disordered minds*.

In order then to ascertain the truth of our case, whether we do truly seek first the kingdom of God and his righteousness, let us put to ourselves the solemn enquiry, whether an interest in Christ and his salvation is the chief object of our pursuit; and whether our daily thoughts, affections and purposes, evince this to be the fact. Whether we have that deadness to the world, and that conformity to the will of God; that acquiescence in all his dealings towards us, and that unwavering confidence in him, which leads us to commit ourselves to his guidance, and resign all to his disposal. Whether we can meekly endure reproach and injury, and forgive as we hope to be forgiven. Whether we love the children of God, and can overlook their errors and imperfections; the cause of God, and can make any sacrifice which duty demands for its promotion; and whether we are willing to be used in the most humble and self-denying manner as instruments in advancing its interests. Whether we do habitually lament our shortcomings in duty, and mourn our departures therefrom; and whether a fresh application to the blood of cleansing is the remedy, and the only one we seek, the merits of Christ our only plea, and his grace and strength our only reliance for future preservation. Whether a grateful sense of his goodness causes us to feel more deeply our obligation to love him and to consecrate ourselves to his service. Whether the heavenly inheritance is an object of more ardent desire than any earthly treasure, and the contemplation of it a source of greater enjoyment. Whether we do truly love the appearing of Jesus, and look to that event and the restitution as the consummation of all our hopes. If a satisfactory answer cannot be given to these inquiries, then let us "repent, and do the first works." Then will the contemplation of heavenly themes be an employment of deep and holy interest. And if the first work be immediately attended to, the other need not be long delayed; and we shall not be slow of heart to believe all that the prophets have spoken. And though our progress in the work may not equal our desires, yet we shall not abandon it, nor remit our ardor in searching the Scriptures and receiving the truth with all readiness of mind, that we may be sanctified thereby.

C. STOWE.

To be continued.

## LETTER FROM I. C. WELLCOME.

(Concluded from our last.)

But it is often otherwise. The young and less experienced, less thoughtful teacher, in his ardor to instruct in some important truth, becomes wholly absorbed in its claims on the people, goes forth to bear his message, does well in presenting it, but forgets that other principles equally important, for the health and growth of the church, are to be cultivated, and often complains of his fellow-laborer for not doing the same work he is engaged in, frequently trying to undo and dissipate the very principles of discipline and order in the household, which would, if brought into practical use, be the greatest instrumentality to give tone and force to his instructions.

Many instructors are engaged in leading on the Lord's host to the final rest. Some of whom are much too forward in their work, (while others are too backward,) many crude and untenable notions are presented to the church. But this is not all, nor the worst. It is most to be lamented that in such cases the children are often taught to avert

free familiar investigation, and discussion, and to reject family order and discipline.

These instructors in common, go from place to place and teach what they conceive to be truth, make some disciples to it, and leave, after the enjoyment of a few days or week's social intercourse, without ever attempting to "set in order the things that are wanting," or to establish gospel officers, to admonish, and to administer gospel discipline. From one place they go to another, and continue as evangelists if they teach well. And all this will do, provided there is a union and harmony with the principles that are given to cultivate love, union of effort, and health and strength to the body, if there is a co-operation with those who have a father's interest and care. But Christians in general will not, though they have the Bible, and the Holy Spirit, grow up to become men and women in Christ, cultivating the fruit of the Spirit, and adding its graces, without the care of faithful husbandmen, devoted ministers of the gospel, to feed the flock of God. Men who will watch over them, study their wants, their various capacities for spiritual food, and Christian labor, their besetments, infirmities, and traits of character, and seek to supply each with bread from God's store house, as they need, and can b ar it. Men who are ensamples to the flock, who can say as did Paul, "Follow me, as I follow Christ." Men who will hazard their own lives for the church, and will not only teach you, when the current sets in their favor, and enjoy your society when all is prosperous, but who will stand by you in the greatest danger, and stand in the front rank in the hottest battle, facing the enemy, fearing neither the loss of bread and water, of reputation, nor of life itself. Such will not desert you in the darkest hours of adversity, nor cease to labor and pray for you in the deepest trials, nor forsake you when the revival is past, or the excitement has given place to distraction and disunion.

And if in times of over-heated zeal, and false views of duty, you break away, in waywardness, from the care and instruction of such men, so that you will not listen to their good counsel, and godly instruction, they will still remember you at the throne of grace, and plead your case in the closet, with God alone. They will visit you by the way of heaven, and ask after your state of those who meet with you, and watch to learn how you prosper, as a faithful father does for his children who turn from his counsels, and stray from the family circle, and set at naught family discipline, and flee from parental care.

But this class are not self-made men. God has set them in this work, and given them the earnest of the Spirit, shed abroad the love of Christ in their hearts, which constrains them. Paul was one of those fathers. Such "fathers in the church" we may listen to, and the "faith of such follow." (See 2 Cor. 3:5, 6.) Let us look at an instance of Paul's endurance for the church of God at Corinth. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer, or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. . . . But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned. By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left. By honor and dishonor, by evil report, and good report, as deceivers and yet true. As unknown, and yet well known, as dying, and behold we live, as chastened, and not killed, as sorrowful, yet always rejoicing, as poor yet making many rich."

This was all endured and suffered in the truth, and for righteousness, let it be remembered. In Paul's frequent allusions to his sufferings and stripes, he shows the reason of it, and glories in it: for the church's sake he could cheerfully endure. All have not the same office in the church, nor work to do, as all have not the same capacity to receive and give instruction. As God has said by the mouth of Paul, "But unto every one of us is given grace according to the measure of the gift of Christ. . . . And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity

of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Let each be received in his proper office, and esteemed in the proportion their labors demand, and remember that as it was in the time of Paul, in this respect, so it is now. "Though you have ten thousand instructors in Christ, yet have ye not many fathers." They who are such, should be "esteemed very highly for their work sake," and ye should seek to learn all parts of Christian duty, then you will understand how to "obey them which are over you in the Lord," and also "learn not to think of men above that which is written, that no man of you be puffed up for one against another." It is God that maketh men to differ in gifts, but in faithfulness men act their own choice. The apostle claims to be of them who act the part of benefactors, "Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands. Being reviled, we bless; being persecuted we suffer it; being defamed we entreat; we are made as the filth of the world, and are as the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you."—1 Cor. 4:11-14.

Some modern apostles who build palaces of the children's money; in which to live, and fatten on the luxuries of the well supplied markets, dressing in soft clothing, riding for pleasure in the splendid chariot of modern art, must write a very different epistle of self commendation from this one. But perhaps they are of another line, and belong to another house.

Let us carefully consider who are, under God, our best and most faithful, diligent, patient, untiring, watchful, and useful laborers in God's vineyard. Who shows a care for all the churches? Who that can be said to come anywhere near filling the picture drawn in Acts 20:9? In Paul's address to the elders of the church, he says, "Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing grievous wolves shall enter in among you, not sparing the flock. Also of yourselves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. I have coveted no man's silver, or gold, or apparel, yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Here is a father's example and care, and this address is to the ministry. Who will go and do likewise? Who will co-operate with them that thus labor? Children, remember that "though ye have ten thousand instructors in Christ, yet have ye not many fathers."

I. C. WELLCOME.

Hallowell, Me., Feb. 4th, 1856.

## LETTER FROM L. EVANS

BRO. HIMES:—We in this section have been greatly revived, and our faith and confidence in the soon coming of the Lord much strengthened, by the renewed labors of brother S. Chapman. Brother C. labored extensively in this region in 1850, and was instrumental in bringing many to the knowledge of the truth. He left us some five years since for the far west, where, in the midst of peculiar and very severe trials, he has labored with signal success, as the readers of the *Advent Herald* are already informed. Bro. C. is now lawfully, and we think honorably liberated from his embarrassments, for which we are truly grateful to God. After spending some four months in Pennsylvania, he arrived here on or about the first of January. After performing some acceptable labor here and in Beaverville, eight miles west, he on the eighth of January, entered a successful



field of labor in West Union, about five miles from here, where the word was listened to with much interest. Some had never heard upon the subject before, and some were partial believers in the doctrine he advocates. He labored there some five weeks, and as the fruits of his labor, eleven were converted, and about twenty backsliders reclaimed; twenty-one received baptism at his hand. It was so cold and stormy most of the time, that but few could attend. The most of those embraced the faith of the Lord's soon coming with all their heart, and are enabled to rejoice in hope of soon beholding their glorious King. He formed a church there, Jan. 26th, of twelve members. Before he left the number was thirty-six members. So we see that God still blesses the labors of his faithful servants; and I hope our ministering brethren will take courage, and go out into the highways and hedges and urge them to come in, that they may be prepared to enter into the marriage supper of the Lamb. There are some places where they have never heard but little, and would gladly hear more if they could have the privilege. With what delight do those believing in our Lord's soon coming hail those ministering servants who are proclaiming that doctrine! We feel truly that it is meat in due season. It is like food to a hungry man. I hope none of our ministering brethren will grow weary, now when the harvest is so great and the laborers are so few—especially such laborers as feel they are giving the last warning to this wicked world; and when we believe beyond a doubt that the last great harvest is so near; for everything speaks as with trumpet tones, both in the moral and political heavens, that the Lord is about to arise to shake terribly the earth; and he will send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other end of heaven. May his servants fulfil the message of the angel in revelation, by going from place to place, or on the wings of the wind, saying, "Fear God, and give glory to him; for the hour of his judgment is come." I am aware that but few will heed the warning; but so it was in the days of Noah, and so it will be now: for the world and the allurements of the world have got such a hold of the hearts of mankind, that they cannot bear to hear of Christ's soon coming. They are willing to hear any other preaching, rather than that. They do not want their slumbers broken. But O, ye false dreamers, you that are counting on long years of happiness here, and filling your dwellings with costly furniture and needless treasures, while the poor, perhaps, within your reach, are suffering for the comforts of life, you may slumber on in pursuit of that happiness and enjoyment which in anticipation you have long sought for, but never have obtained, nor never will from that source; but I entreat you to seek for happiness where it may be found, and which will be lasting. Heed the warning which is now being sounded through the world. Turn not a deaf ear to the truths of the gospel, lest you should be aroused by the trumpet of God and the voice of the archangel, which shall be heard from pole to pole, and which shall pierce to the deepest caverns of the dead, and call forth all the faithful of all ages, who have died in Christ, and all the living who have had their robes washed and made white in the blood of the Lamb, shall be changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air, and so shall they ever be with the Lord. But those that are unprepared will have to take up the awful lamentation, "The harvest is past, the summer is ended, and we are not saved."

And now, dear brethren and sisters, we that have had the light upon this subject, and are looking for that blessed hope, let us look up and rejoice, feeling that our redemption draweth near. Who that hath this hope in him would wish to linger here, when wickedness is increasing, and our ears are so often saluted with such crimes that our hearts sicken at the thought; where oppression and blood-shed and mis-rule are growing more and more rife. Therefore let us gird up the loins of our mind, be sober and hope to the end for the grace that is to be given unto his children at the revelation of Jesus Christ.

I would say, it is a matter of grief to me that brother Himes should suffer any embarrassment for lack of punctuality in the subscribers for the *Herald*. These things should not be so. If any paper is worth paying for, it is the *Herald*. A little more perseverance and self-denial on the part of the delinquents, perhaps, would enable them to pay their dues. For my part, I would rather do without part of my daily food, than be deprived of the weekly visits of the *Herald*. Your sister in tribulation,  
Lois Evans.

Spring Mills, March 10th, 1856.

#### Letter from H. Buckley.

It may be gratifying to the readers of the *Herald* to receive a word from me, though an unworthy brother. I have often wished that I had "good news from a far country," with which to cheer my eastern friends. But alas! were I to speak of the state of God's cause in this vicinity it would be mostly in strains of lamentation. I am told that there was a time when many in this section rejoiced in the "blessed hope" of soon "seeing the King in his beauty." But various causes have operated to divide and distract until few are identified with the distinguishing truth of God's last message to a doomed world. And with those few there is a lack of systematic and united effort for the advancement of the cause. I hope the darkest hour is past, and we may look for a brighter day to dawn upon us. What strength and influence I have, I intend by the help of the Lord to exert in favor of a conservative union of those loving Christ's appearing.

My health is very little if any better than when I came here. Every effort at public speaking hurts me. Writing is also injurious. I can therefore expect to accomplish but little. May God send us prosperity is my prayer.

Last fall we were afflicted with the "fever and ague," a disease which prevailed extensively in the West last season. Mrs. Buckley, our little girl, and myself all had it at the same time. Some twenty-five chills served to give my frail body a hard shaking, and create additional longings for a better land.

I am highly pleased with the prospectus of the present volume of the *Herald*. Think the plan of discussing the vital principles of the Advent faith, in order, is adapted to the wants of new subscribers. And I doubt not good will be the result to all, as "pure minds" need "stirring up by way of remembrance."

I hope there may be a yielding of prejudice on the part of those disaffected, and a more extensive increase among those looking for the same "blessed hope." As ever respectfully and affectionately yours,  
H. BUCKLEY.

Bro. I. C. Wellcome writes: "During the last winter we have been holding social meetings in union with a portion of the Free-Will Baptists, in Hallowell, who have acted in accordance with their name. Our meetings have been excellent. 'God has been with us of a truth.' Some six or eight have professed to be converted, and as many more reclaimed from wanderings. Some of them bid fair to learn the Bible hope 'which is like an anchor to the soul,' they love the Word, and are growing in grace, while others lack an interest in the hope.' May the Lord direct them."

#### Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in South Boston, on the 10th inst., of consumption, ABIGAIL A., widow of Giles S. PERKINS, aged 64.

At last she rests—the worn, the weary-hearted, Who meekly bore the suffering yoke of life, Till God released her. Then she closed her aching eyes.

On earthly friends and scenes, and leaned her head On Jesus' bosom. And He safely bore her O'er Jordan's swelling tides to Canaan's shore, Where dear and loving friends who went before, Stood waiting to receive her. And who could Mourn her exit! We sadly miss the gentle tone, The pleasant smile, and kindly act. And yet, Though deep our sorrow, we would not wish her back.

Her sufferings all are ended.  
"After life's fitful fever, she sleeps well."

R. A. A.

DIED, in Pontiac, Mich., Feb. 20th, 1856, CHAS. S. COLLIER, in the 53d year of his age.

The deceased made a public profession of religion in 1827. In 1842 he embraced the doctrine of the advent near at hand, and amid all the conflicts and changes through which they have passed, has ever been true to his faith. His disease was consumption, his sufferings were borne with Christian resignation; he rejoiced in the prospect of soon having a part in the first resurrection. By this dispensation of Providence, a wife and six children are bereft of a kind husband and affectionate father. Of him it may truly be said:

"Asleep in Jesus, peaceful rest,  
Whose waking is supremely blest;  
No fear nor woe shall dim that hour,  
That manifests the Saviour's power."

#### Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY  
WILSON, FAIRBANK & CO.,  
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is, so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,  
JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,  
HENRY LUKY.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,  
A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,  
A. A. HAYES, M.D., Assayer to state of Mass.  
16 Boylston street, Boston, 23d Nov., 1855.

#### CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)  
THOMAS A. DEXTER,  
S. H. KENDALL,  
SAMUEL MAY,  
THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to unroot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountain of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the sores fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these disorders, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 16 4m

#### HARRISON'S

COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in ague; and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC

will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium ingredients, will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste, and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

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